

Lexical Ideological Manipulations in Translation: George Orwell's *Animal Farm* in Arabic

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Bashaier A. Alhazmi

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Abstract

Investigating ideological manipulations is a continuing concern within the field of translation study. Owing to the fact that George Orwell's novel *Animal Farm* has been growing in popularity among Arab readers since the advent of the so-called Arab Spring, this project aims to explore the ideological manipulations and interventions in the translations of Orwell's novel *Animal Farm* into Arabic in the context of different political periods. It aims to determine the extent to which political conflicts in the target culture affect the translator's lexical choices. Moreover, it explores the translators' personal ideological manipulations in the target texts (TTs). Also, it aims to identify the strategies adopted by translators that led to ideological manipulations.

The study uses three translations of *Animal Farm* into Arabic by three different translators and publishers. The translators and publishers are from Egypt, which was one of the countries that was affected by events of the Arab Spring. One translation was published in 2008, slightly before the advent of the Arab spring and the other two translations were published several years before that in 1997 and 1951.

Through adopting the framework of Critical Discourse Analysis, the study aims to investigate at a lexical level the ideological shifts that occurred in the translations and how these shifts resulted in a manipulation of the target text. It goes further to investigate how these shifts are related to the political context of the target culture and of the translators. Lastly, it will explore the strategies used by translators that resulted in ideological manipulation.

Far too little attention has been paid to investigating ideology in the translation of political novels into Arabic. In most cases, recent investigators have examined the ideology in political speeches and discourses. This study will contribute to other studies concerned with ideology in translating political novels.

Declaration and statements

DECLARATION

This work has not previously been accepted in substance for any degree and is not being concurrently submitted in candidature for any degree.

Signed

Date 27/06/2023.....

STATEMENT 1

This thesis is the result of my own investigations, except where otherwise stated. Where correction services have been used, the extent and nature of the correction is clearly marked in a footnote(s).

Other sources are acknowledged by footnotes giving explicit references. A bibliography is appended.

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Date 27/06/2023.....

STATEMENT 2

I hereby give consent for my thesis, if accepted, to be available for electronic sharing

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Signed

Date 27/06/2023.....

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Dedication

I dedicate this thesis to:

My beloved husband, Mohammed

My wonderful parents, Adel and Khayria

My precious children, Tameem and Raad

Without your unconditional love and support this thesis could not have been
achieved.

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"فَلِلَّهِ الْحَمْدُ رَبِّ السَّمَاوَاتِ وَرَبِّ الْأَرْضِ رَبِّ الْعَالَمِينَ" (٣٦ الجاثية)

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List of Abbreviations

CDA: Critical Discourse Analysis

TT: Target Text

TC: Target Culture

DA: Discourse Analysis

TS: Translation Study

ST: Source Text

TL: Target Language

SL: Source Language

ECR: Extralinguistic Cultural References

SC: Source Culture

Key to Arabic Transliteration Symbols

Arabic Transliteration System: ALA-LC 1997(5.0)

ALA-LC 1997(5.0), an Arabic transliteration system used by the Library of Congress, has been employed in the current study. The system is illustrated in the following table:

Isolated form	Initial form	Medial form	Final form	
Consonants				
ا	آ	أ	آ	
ء		ؤ, َ		—, ‘ (5.1)
ب	بـ	بـ	بـ	b
ت	تـ	تـ	تـ	t
ث	ثـ	ثـ	ثـ	th
ج	جـ	جـ	جـ	j
ح	حـ	حـ	حـ	h
خ	خـ	خـ	خـ	kh
د	دـ	دـ	دـ	d
ذ	ذـ	ذـ	ذـ	dh
ر	رـ	رـ	رـ	r
ز	زـ	زـ	زـ	z
س	سـ	سـ	سـ	s
ش	شـ	شـ	شـ	sh
ص	صـ	صـ	صـ	s̥
ض	ضـ	ضـ	ضـ	ḍ
ط	طـ	طـ	طـ	ṭ
ظ	ظـ	ظـ	ظـ	ẓ
ع	عـ	عـ	عـ	‘
غ	غـ	غـ	غـ	gh
ف	فـ	فـ	فـ	f
ق	قـ	قـ	قـ	q
ك	كـ	كـ	كـ	k
ل	لـ	لـ	لـ	l
م	مـ	مـ	مـ	m
ن	نـ	نـ	نـ	n
ه	هـ	هـ	هـ	h
ة			ة	h, t (5.2)
و	وـ	وـ	وـ	w
ي	يـ	يـ	يـ	y
ى			ى	y
لا			لا	lā
ال			ال	al- (5.3)
Vowels and diphthongs				
آ		أ		ā, ’ā (5.4)
َ				a

اَ				u
اِ				i
اَ		اَ		ā
اِ				ā
اِ				á
اِ				
اِ		اِ		ū
اِ		اِ		ī
اِ, اِ				an (5.5)
اِ				
اِ				un (5.5)
اِ				in (5.5)
اِ		اِ		aw
اِ		اِ		ay
اِ		اِ		ūw (5.6)
اِ				ī y, ī (5.7)
Other signs				
اِ				
اِ				(5.8)
اِ				(5.9)
Additional characters				
پ	پ	پ	پ	p
چ	چ	چ	چ	ch,zh
ژ			ژ	zh
ف	ف	ف	ف	v
ف	ف	ف	ف	v
ف	ف	ف	ف	f
ق	ق	ق	ق	q
گ	گ	گ	گ	g
گ	گ	گ	گ	g
و			و	v

Introduction

Ideology, Political Literature and Translation

Although any form of social activity is driven by ideological motivations, it could be argued that political literature is one form of social activity largely inspired by ideological factors. The medium of conveying these ideologies is, of course, the specific language in question, spoken or written. However, language is considered by many studies as being indivisible from culture. Hence, hidden thoughts, beliefs, opinions, and emotions are articulated in the utterances made by people and, more specifically, in their selections of words. In politics, in general, the language used and the way in which it is deployed make it a manipulative tool to achieve political objectives. In other words, language is the means that is used to set laws, build relationships and alliances, set countries' constitutions and the like. Political literature is no different; it is one way of communicating political agendas in written form. However, it is more than that; it communicates personal and political outlooks, the author's perspectives, and angles of seeing particular political subjects. All these issues are significant when approaching George Orwell's novels and his aims behind writing them.

Nevertheless, interpretations of such literary works and the visions constituted may take different junctures. Readers, who are part of diverse cultures, have ideological beliefs that may agree with or contradict their readings. Likewise, translators are readers in the first place; they read thoughtfully what they seek to translate before the process of translation. This reading stage is one stage of absorbing or rejecting specific political views processed in the translator's mind, consciously or unconsciously. It is also at this same stage that translators may apprehend specific notions in a way that is compatible with their beliefs (Yarkina, Yarkina, & Pougachev, 2019, p. 384). Hence, ideological manipulations may be presented in the translations of these books either intentionally, where the translator is aware of the alteration made in the target texts, or unintentionally, where the translator's ideology governs the outcome of the translation process (Yarkina et al., 2019, p. 384).

The dynamic political context significantly shapes the ideological tone (Yarkina et al., 2019, p. 388). Within the scope of this investigation, it is crucial to note that the source text (ST) and the target texts (TTs) originate from distinct political milieus. Accordingly, the translator's ideological stance can cause translation manipulations reflecting personal or cultural ideologies. This manipulation is evident in the selection of words or phrases that convey implicit or explicit connotations aligned with the prevalent political narrative or encapsulate the translator's individual political views.

The source text used in this study is the political novella *Animal Farm* by George Orwell. *Animal Farm* is a short anti-utopian satirical novella. It tells the story of a group of animals living on a farm in England. This farm is ruled by a man called Mr Jones. During Mr Jones's era, the living conditions of the animals are wretched, characterised by mistreatment, hunger, and a workload exceeding their abilities. Consequently, they rebel against their enslaver to live a better life where all animals are equal. After their successful revolution and the expulsion of their master, the farm becomes the animals' territory. It is managed by the three pigs, Napoleon, Snowball, and Squealer, who are considered the most intellectual animals. Together, they establish the farm's rules and establish a system called Animalism. They also set seven commandments and principles, such as equality among the animals. Nevertheless, as the story develops, the rebellion is betrayed; Napoleon exploits his authority and controls the farm. He violates the rules established at the rebellion's outset, ultimately leading to worsening conditions on the farm.

The selected TTs for this study are three Arabic translations of George Orwell's *Animal Farm*, which were translated within the contextual framework of Egypt. Acknowledging the profound influence on the translation outcomes of Egypt's political instability during specific historical milestones is imperative. The socio-political scene in Egypt during that period, characterised by changes in power, social structures, and societal dynamics, undeniably impacted the way in which Orwell's influential work was translated into Arabic. The complexity of Egypt's political landscape and rich historical context adds depth and intrigue, making it an engaging setting for delving into the translation of politically charged literature.

Furthermore, including Egypt as the focal point is not arbitrary; it is a deliberate choice rooted in the nation's rich history of political upheavals. The transformative events,

such as the Arab Spring and preceding political developments, have left an indelible mark on the region's literary landscape. Therefore, by narrowing the focus to Egypt, this study seeks to unravel the complexities of translating political literature into Arabic. However, it is crucial to note that delving into this specific context does not claim to offer an exhaustive examination of the translation of political literature into Arabic. There exists a notable gap in the understanding of the role of ideology in shaping these translated texts.

In exploring the translation of political literature into Arabic, one must recognise the inherent limitations of the existing research. The current body of work often falls short of investigating the impact of both the translator's ideology and the broader sociocultural ideology on the translated texts. Hence, a critical gap persists in the appreciation of how these ideological undercurrents manipulate political literature during the translation process. This question serves as the impetus for the current thesis, which endeavours to bridge this gap and provide a comprehensive examination of the intricate interplay between the translator's ideology and the sociocultural context in translating political literature within the specific context of Egypt.

This study explores lexical ideological manipulations in the three Arabic translations of George Orwell's political novel *Animal Farm*, employing the analytical framework of Critical Discourse Analysis (CDA), namely Fairclough's dialectical-relational approach (1992). The principal objective is a meticulous comparative examination, whereby the translated texts are scrutinised alongside Orwell's original work that serves as the source text. This analytical process aims to discern and pinpoint instances of lexical ideological manipulations that may have transpired during the intricate translation process.

Beyond a mere linguistic investigation, the research aspires to establish meaningful correlations between the ideological perspectives of the translators and the predominant ideologies inherent in the target culture (TC). By means of a thorough examination of the translated texts, the study endeavours to unearth any alteration or modification that reflects the translators' ideological inclinations and ascertain their alignment with or deviation from the prevailing ideologies in the TC.

In the interests of methodical investigation, the study utilises a robust theoretical framework that enables a thorough analysis of the lexical choices and the strategies used. Moreover, the research establishes a conceptual framework as a guiding instrument for interpreting and synthesising the findings. This conceptual framework helps to clarify the complex relationship between the translators' viewpoints and the dominant ideologies in the target culture by connecting recognised lexical ideological manipulations to their wider consequences.

The Significance of Orwell's Works

Orwell himself did not expect to be a successful writer as he lived much of his life "anticipating failure" (Shelden, 1996, p. 1). He once confirmed that "The conviction that it was *not possible* for me to be a success went deep enough to influence my actions till far into adult life. Until I was about thirty I always planned my life on an assumption... that any major undertaking was bound to fail" (Orwell, 1952, p. 52). However, after the publication of his masterpiece, the allegory *Animal Farm* in 1945 and the dystopian novel *Nineteen Eighty-Four* in 1948, the situation changed. Orwell became one of the most influential political writers, who is universally recognised and who still enjoys a positive posthumous reputation among readers and critics worldwide: "Since his death in January 1950 at the age of forty-six, George Orwell's critical and popular reputation has ascended and spread wings" (Rodden & Rossi, 2012, p. ix).

Animal Farm was the novel that changed Orwell's career life as well as financial position and it was the novel that brought him fame (Shelden, 1996, p. 399). In the beginning, the publishers refused to publish the work as it criticised Stalin's regime, which, at that time, was an ally of Britain (Shelden, 1996, p. 401). However, when it was published in 1945, Orwell's fame climbed to its peak. This novel has been of great interest to many readers all over the world and has been translated many times into different languages including Arabic, Russian, French, Spanish, and Chinese. Although the novel was written against Soviet communism, it has been interpreted to apply to other different political situations in different times and places, and the characters in the novel have been used to evoke many politicians. In her article about Orwell and the Arab Spring, al-Lawzī (2017) explains what happened in Egypt during the first revolution in 2011 and how it was relevant to Orwell's *Animal Farm*. She

compares the characters in the novel to the people in power during that time, for instance, Wael Ghoneim who is considered to be one of those who started the revolution against Hosni Mubarak's regime is 'Old Major'. Also, Morsi who became the president after the revolution is 'Napoleon' in the story (al-Lawzī, 2017).

However, George Orwell's *Animal Farm* is a literary work that is not generally classified as children's literature, even though it has talking animals and a relatively straightforward narrative style (Umut, 2023, p. 559). The narrative's superficial appeal for younger readers is balanced by its intricate underlying ideas and political allegories, which are better suited for a more adult readership. However, educators strongly support the novella's value as an educational resource for older students (Salma, 2022, p. 2). *Animal Farm* employs an allegorical framework to enable the examination of historical events and political ideas, promoting critical analysis of subjects such as leadership, propaganda, and societal structures (Shilin, 2022, p. 107). Although not specifically targeted at children, *Animal Farm* is a valuable educational tool for older pupils, providing them with an opportunity to explore complex political ideas inside a more easily understandable literary framework.

On the other hand, the dystopian novel, *Nineteen Eighty-Four*, was of no less importance. Orwell's future vision in the book makes him alive today; even though the events in the book are set at a time that is now 75 years past, readers of the work still find it relevant to our time. For example, 'Orwell and The Arab Spring' was an article published in 2013 in a widely read Arab newspaper (Amīn, 2013). The article discusses how relevant the events in the novel are to what was going on in Egypt, Syria and other places during and after the Arab Spring. It also discusses how it was also relevant to previous events in Iraq and during the Gulf War. It seems like Orwell's work was a kind of prophecy that was fulfilled in different revolutionary scenarios which took place in the region, and which readers read not only for pleasure, but also to seek answers to their ongoing political inquiries.

These two novels are considered among the most popular books in the world. For instance, during the Arab Spring, which took place in 2010, *Animal Farm* along with *Nineteen Eighty-Four* continued to enjoy a high level of popularity among Arab readers, specifically in the affected countries. Also, they have been listed as bestselling novels in different countries and years. For example, in the UK, Waterstones

announced these two books in the top list of the bestsellers (Rodden & Rossi, 2012, p. 1 & 104). In addition, in 2016 *The Independent* affirmed that *Animal Farm* was the nation's favourite book from school (Denham, 2016). Also, at the Egypt Book Fair, which took place in 2018, these two books were among the most bought books by the visitors (as-Saqā, 2018). In the same year, Jarir Bookstore, one of the largest bookstores in Saudi Arabia, announced Orwell's *Nineteen Eighty-Four* among the top-ten most sold books. Moreover, *Animal Farm* and *Nineteen Eighty-Four* have maintained their position as Amazon website bestsellers along with *Down and Out in Paris and London*. Recently, in 2019, *Nineteen Eighty-Four* has been claimed as Amazon number one bestseller when, in an interview, one of Trump's advisers used the phrase "alternative facts", taken from the book (Gillespie & Lockett, 2019).

However, *Animal Farm* and *Nineteen Eighty-Four* have been banned by some governments for different political reasons. These two novels have been considered to threaten the stability of governments as they can exert political influence on readers. Firstly, *Animal Farm* was banned in Russia until 1989 as it criticised Soviet communism (Peate, 2013). The Kenyan government banned *Animal Farm* as well for political reasons (Henry, 1991). Recently, China banned references to *Animal Farm* and *Nineteen Eighty-Four* on the famous Chinese website Weibo in a wide-ranging online censorship crackdown (Oppenheim, 2018). In the Arab world, Egypt, which has experienced rebellions against two presidents in 2011 and 2013, banned *Animal Farm* and *Nineteen Eighty-Four* during the revolutionary period. In April 2014, the BBC reported that an Egyptian student had been arrested for possessing one of Orwell's novels, *Nineteen Eighty-Four*. The Egyptian government banned the books as they were affecting the people's way of thinking and starting to encourage them to rebel (Anonymous, 2014). Also, in 2002, *Animal Farm* was banned in United Arab Emirates schools, on the grounds that it contradicts some Islamic values and beliefs (Peate, 2013).

Orwell has had an impact on the political language that we speak today. He is considered to be one of the most influential political writers who "is part of our political vocabulary" (Eagleton, 1989, p. 109). Even though he was not the one who coined the term 'Cold War', he was the first to use it to refer to the aftermath of World War II (Martin, 2015). For the most part, it is used nowadays with Orwell's meaning, namely the non-military conflicts between nations. Another political expression that

is still used is “big brother is watching you,” which is from his novel *Nineteen Eighty-Four*. Moreover, Orwellian, an adjective from Orwell’s name, is used in politics. According to the Oxford Advanced Learner’s Dictionary, it is “used to describe a political system in which a government tries to have complete control over people’s behaviour and thoughts” (Hornby, 2001). It has appeared many times in newspapers and recently it has appeared in some news articles addressing the issue of Brexit in the UK; for instance, (Lis, 2019) and (Daley, 2018).

In order to influence writers to think about politics and to follow the footsteps of Orwell in turning politics into an art form, a prize was launched in the UK under the name Orwell Foundation Prize. It was established in 1994 by Professor Sir Bernard Crick. The idea behind this is to award prizes for political writing, political fiction and journalism that expose Britain’s social evils and identify the works that are inspired by and come closest to George Orwell’s ambitions (The Orwell Foundation, n.d.). These £300 prizes have stimulated talented writers to immortalize Orwell’s political insights, ideas and literary style.

Animal Farm in Translation Studies: An Overview

Orwell’s name has been at the forefront of many translation studies focusing on various languages. Most have centred on the masterpieces *Animal Farm* and *Nineteen Eighty-Four*. *Animal Farm* presents a complex interplay of language, politics, and culture, making it a rich resource for translation studies. It offers insights into the ethical, theoretical, and practical challenges of translating literary works, with significant political implications.

In translation studies, some researchers focus on the ideological manipulations reflected in the translations of *Animal Farm*, such as Amirdabbaghian and Shangeetha (2020). Their study seeks to highlight the influence of political ideologies on the translation of *Animal Farm* into Persian. Mainly, it aims to understand the impact of the Islamic revolution in Iran on the translation of the novella. It investigates how the socio-cultural and political background influences the translated texts. The study applies van Dijk’s (1998) theory of ideology as well as Lefevere’s (1992) theory of translation. It finds that the use of footnotes, preface, and book covers can affect readers’ perception of the text. Also, the study concludes that the translators’ choices are affected by their ideological beliefs and backgrounds. Another study by Karimnia

and Rahimi (2020) investigates three Persian translations of *Animal Farm* by utilising Fairclough's approach to CDA. The study focuses on the lexical items that are influenced by the political ideology of the target culture and are therefore manipulated in the translation.

On the other hand, other researchers focus on the idiomatic translation of the novella, such as Abdi and Munandar (2019). Other studies investigate the culture-specific words in the translation of *Animal Farm*, for instance Mono, Saragih, Nababan, and Lubis (2015). Yet other studies explore Orwell's *Animal Farm* in terms of the strategies and techniques used in conveying meanings, such as Kristanto (2020). All these studies, and others, focus on the translation of the novella into various languages, such as Persian, Turkish and Indonesian.

However, the above studies highlight the complex process of translating Orwell's works. They emphasise that translation goes beyond maintaining linguistic accuracy, to encompass the intricate relationships between political ideologies, and cultural contexts, as well as the reception of the translated text. Orwell's name remains prominent in translation studies, offering fertile ground for scholarly exploration and critical analysis. His works serve as a lens through which scholars can examine the nuanced connections between language, ideology, and cultural reception in translation.

Animal Farm into Arabic

Animal Farm has been translated into Arabic many times by different translators across the Arab world. Translators from Egypt, Oman, Saudi Arabia, Lebanon, Iraq, Jordan, and others have tried to represent Orwell's works in their own cultures. There are several reasons why a work would be translated many times into the same TL during the same time period: it might be because the work is of great importance in the target culture, or because existing translations are not thought to represent the work adequately. However, each translator will have their own reasons for retranslating the works.

Maḥmūd 'Abdlghanī, one of the translators who translated *Animal Farm* in 2014, affirms in the preface of his translation that he retranslated the book because he found previous translations inaccurate. Referring to two translations, one published in 1997 and the other in 2011, 'Abdlghanī claims that these two translations affect the ST plot

and style. He believes that manipulation in the translations such as omissions, additions, changing some characters' roles, and neglecting other characters' descriptions are a betrayal of the ST (Orwell, 2014, p. 10 & 11).

Whatever decisions a translator makes to apply a strategy in the TT, it must be taken for a reason. Translation strategy is defined as "a potentially conscious procedure for solving a problem faced in translating a text, or any segment of it" (Loescher, 1991, p. 8). Another definition is that it is the "translator's potentially conscious plans for solving concrete translation problems in the framework of a concrete translation task" (Krings, 1986, p. 268). Furthermore, Penrod (1993, p. 39) claims that, "since we are always required when translating to 'take a position' relative to other cultures and languages, we must as well remain ever vigilant as to the nature of the position assumed" (Penrod, 1993, p. 39). Since the translation strategy involves 'potential consciousness' of the decisions made by the translators, those decisions are ideologically derived and may differ from one translator to another. They might be affected by the time the translation is published, including the political events of that time.

Aim and Research Questions

A main objective of this study is to investigate the political ideological manipulations in the Egyptian translations of George Orwell's *Animal Farm* into Arabic by addressing the following research questions:

1. How do the political ideology of the target culture and/or the translator influence the translated texts?
 - a. What are the noticeable shifts in the translations of *Animal Farm* that might pose ideological and discursive issues?
 - b. What are the most frequent ideological themes in the Egyptian political arena?
 - c. What are the main strategies used by translators that lead to ideological manipulations?

The Contribution of the Study

This study makes a considerable contribution to the field of translation studies; it sheds light on the intersection of ideology and manipulation in translation through its focus on the translation of political literature. This research is groundbreaking in its close analysis of the translations of political literature, notably the Arabic versions of Orwell's *Animal Farm*, and deserves recognition as a pioneering study in Arabic translation. It identifies the nuances of ideological influence on the translation process, offering insights into the complexities of cultural and political contexts in translations. Moreover, by focusing on such a critical and influential text as Orwell's *Animal Farm* and its Arabic versions, the study illuminates the broader implications of translation practices in conveying political messages across linguistic and cultural barriers.

Besides, the study contributes to the theory of CDA by selecting approaches and theories that may enable future researchers to adopt them readily. It sketches a map for employing these theoretical frameworks and its tools during the analysis, thereby bridging the gap between the theoretical framework and the actual implication of these theories for the translation process.

Furthermore, the study underscores the prevailing ideologies in Egypt and collates them from a historical perspective. It generates eleven key ideological themes that encapsulate the dominant and popular ideologies in the political arena in Egypt. These themes are gender; religion; social inequality and overwork; struggle and enmity; liberty and freedom; corruption and poverty; nationalism; injustice; authority power and control; allusions to politics; and solidarity. In so doing, the study provides a comprehensive outlook of Egypt's social and political scene. It even emphasises the interaction of language, culture, and politics in forming public discourse and, thus, ideological expressions which can be reflected in literary works and their translations.

The study offers a biography of translators, which can be used in congruent fields. Through these detailed and in-depth biographical investigations, the study sheds light on the translators' personal, cultural, and professional contexts that influence their choices during the translation process. Thus, it provides the reader with background knowledge about the ideological manipulations during the translation process from a human perspective. Thus, this study enriches the scientific debate by linking

translation studies to other disciplines such as history, sociology, culture, and human studies.

Eventually, the study demonstrates that the theories employed to verify ideological manipulations are applicable. This validation enriches the academic discourse as it demonstrates the implications of these theories in uncovering the ideological stances during the analysis and linking them with the broader context. Therefore, it encourages the utilisation of these theories in further research and investigation.

Thesis Overview and Outline

The current chapter provides an overview of the thesis, the aim of the study, the questions addressed, the contribution of the research, and the research design and importance.

Chapter One has a dual purpose. First, it illustrates the concept of ideology that will be employed throughout this study. It also reviews previous literature on translation and ideology, ideological manipulations and interventions in translation. Moreover, it provides information on Orwell's political ideas, works, and writings.

Chapter Two discusses the theories and tools applied to address the research questions. First, it establishes a link between ideologies and discourses by clarifying how a type of discourse provides fertile ground for contesting ideologies. Following this, the chapter introduces CDA as an approach to tackle ideologies in different types of discourse, including written ones. Then, Fairclough's dialectical-relational approach (1992) is presented in detail as the primary CDA approach for this study. This approach has three levels of analysis which are explained in this chapter. Each level of analysis utilises theories and tools to answer the research question; therefore, the chapter introduces the theories and tools.

Chapter Three illustrates the stages of data selection, data collection and analysis procedure using the theoretical framework of CDA. First, it explains how those specific translations have been chosen for the study and offers full justification for the choices made. Furthermore, the chapter describes in depth the three levels of collecting the data: the social and political backgrounds, the translator's ideological background and the ideological manipulations in the TTs. Then, practical and access issues

regarding selecting and collecting the data are discussed. Finally, the chapter closes by explaining the analytical procedure the study will pursue.

Chapter Four is the first of the analysis and discussion chapters. It integrates two analytical levels based on Fairclough's approach. First, it introduces the popular and dominant political ideologies in Egypt. Also, it provides biographical information on the three translators whose translations are used in this study. Following these two sections, ideological themes are extracted to explain the ideological manipulations later in Chapter Five. Eventually, an overview of the dataset and the results are presented at the end of the chapter, followed by a discussion.

Chapter Five is also dedicated to analysis and discussion. It interprets the ideological manipulations that occurred in the translated texts through the three most recurrent ideological themes from Chapter Four. The chapter discusses extracts from the three translations and closes with a salient conclusion.

Chapter Six concludes the thesis. It offers a recap of the research questions and summarizes the results and findings. The chapter also includes the research strengths and limitations, along with suggestions for future studies.

1. Chapter One: Literature Review

1.1. Introduction

The current study investigates both sociocultural and ideological influences on three translations of George Orwell's novel *Animal Farm* into Arabic. This chapter defines key terms used in this study and reviews previous studies on ideology and manipulation in translation studies. Moreover, it illustrates Orwell's political ideas in his novels. The overarching goal is to build a comprehensive understanding of ideological manipulation in translation studies, laying a solid foundation for the subsequent chapters of this study.

1.2. The Concept of Ideology

When the word first appeared, ideology was used "...to refer to a new rationalist 'science of ideas' that set out the epistemological study of concepts and the workings of the mind" (Munday, 2007, p. 196). As a term, it was coined during the Enlightenment in France by a group of French philosophers who were known as ideologues (Delon, 2013, p. 678). It was assembled from the Greek word *idea* and the suffix *-logy* to mean the "science of ideas" (Kennedy, 1979, p. 355). In 1796, ideology appeared for the first time in English in the translation of a book, *Mémoires sur la Faculté de Penser*, which was a work of one of the philosophers, Count Destutt de Tracy (Bennett, Grossberg, Morris, & Williams, 2005, p. 175). Here Tracy defines ideology as "...the science of ideas based on an analysis of sensation; analysis of the human faculties is used to explain human knowledge" (Delon, 2013, p. 678).

Nowadays, the word 'ideology' has acquired a pejorative sense and it has a "generally negative connotation of distortion, manipulation or concealment" (Munday, 2007, p. 196). Moreover, it is used to refer to "systems of wrong, false, distorted or otherwise misguided beliefs" (van Dijk, 1998, p. 2). The first person to use the word as a term of abuse was Napoleon Bonaparte, who used it to discredit Destutt de Tracy and his colleagues "whose institutional position and work were tied to republicanism" (Woolard, 1998, p. 22 & 23). This was also the first time that 'ideology' acquired a political sense. Later, Karl Marx contributed to giving the term a pejorative sense: for Marx ideology is "a system of thoughts which seeks to justify the existing mode of production and the social relationships which spring from it" (Kennedy, 1979, p. 368). Marx and Engels (1970) saw ideology as a tool that the dominant class uses against

ordinary people by exploiting a system of ideas to achieve political purposes (Marx, Engels, & Arthur, 1970). Marx is known as the one who tied the concept of ideology to power; those who are in power have the dominant ideology. Since then, ideology has been used with this pejorative, political sense, to refer to the ideas that contradict our own beliefs: “few of ‘us’ (in the West or elsewhere) describe our own belief systems or convictions as ‘ideologies.’ On the contrary, Ours is the Truth, Theirs is the Ideology” (van Dijk, 1998, p. 2). Hatim and Mason (1996) affirm that:

In the Western world, it has become acceptable within the field of journalism and popular writing on politics to speak of ideologies in terms of deviations from some posited norm. Thus, communism, fascism, anarchism and so on would qualify as ideologies in this scheme of things while liberal democracy, presumably, would not. In a similar way, some political moves or measures are said to be ‘ideologically motivated’, as if others were not (B. Hatim & Mason, 1997, p. 144).

As a notion, ideology has received particular attention by many theorists and scholars in different disciplines, such as Translation, Politics, Philosophy, and Sociology. Admittedly, talking about ideology as a concept is like diving through a deep ocean as the term itself has been considered as ‘vague, elusive and confused’ (van Dijk, 1998, p. vii). Fairclough (2001) also believes that ideology as a concept is ‘ambiguous and evasive’ (Fairclough, 2001, p. 45). It is a stereotype that most studies investigating ideology in different fields start by acknowledging the difficulty of providing an accurate definition (van Dijk, 1998, p. 1). As Fawcett (2001) affirmed: “A significant problem with the study of ‘ideology’ in any discipline is its definition and scope” (Fawcett, 2001, p. 137). Many scholars have attempted to define ideology, yet none of them has found a definition that is flexible and that can be used in different contexts. Eagleton (1994) noted that “there is no adequate definition of ideology ... not because the workers at the field lack intelligence, but because the term ideology has a whole range of useful meanings, not all of which are compatible with each other” (Eagleton, 1994, p. 1). Hence, it is an interpretative abstract term that can be defined in accordance with the context in which it is used.

Indeed, it is impossible to adopt all the definitions that have been collated in the field in this study. For this reason, this study aims at using the most relevant ones only to

make the reader and myself able to analyze or ‘see through’ the texts. It will combine all the following definitions that have been chosen carefully to fulfill the aim, which is to understand what is meant by ideology and how it is presented in translation products. The justifications behind the reasons of each chosen definition are provided. Yet, this does not mean other definitions in the field are of less importance. The only concern in this context is to employ a definition that can serve to understand ideology in this project.

Ideology is sometimes defined as the thoughts and beliefs a group of people have. *The Oxford English Dictionary* defines ideology as: “A systematic scheme of ideas, usually relating to politics, economics, or society and forming the basis of action or policy; a set of beliefs governing conduct. Also: the forming or holding of such a scheme of ideas” (The Oxford English Dictionary, nd). Another definition is “The study of the way in which ideas are expressed in language” (The Oxford English Dictionary, nd). In this respect, ideology can be seen as the ideas a group or an individual have that are related to political, social or economic beliefs and are communicated through language. Also, Hatim and Mason (1997) believe that ideology is: “a body of assumptions which reflects the beliefs and interests of an individual, a group, a social institution, etc., and which ultimately finds expression in language” (B. Hatim & Mason, 1997, p. 218). Moreover, Fairclough (2001) notes that ideology is closely related to language because “using language is the commonest form of social behavior” (Fairclough, 2001, p. 2). These definitions are explicit and can serve to achieve the meaning needed for this study; yet, the only downside is that they use the term ‘language’, which is a term that has wide and varied connotations, and might be less clear than the term ideology itself.

Dijk (1997) affirmed that language is a fuzzy concept (van Dijk, 1997, p. 1). That means it connotes different meanings according to the context it is used in. The first definition that comes to mind when hearing the word language is: “the system of communication in speech and writing that is used by people of a particular country or area” (The Oxford English Dictionary, n.d.). In other words, it means the language an individual speaks such as Arabic, English, French, and Spanish. If this study is to adopt all the definitions above, this would mean the investigation will aim to explore the English language ideology in Orwell’s works and its effects on the translations. However, this is not the aim. Rather, the intention of this study is to focus on how

Orwell's work was ideologically manipulated and impacted by the translators' ideas and by socio-cultural political ideas.

Eagleton believes that "ideology is a matter of 'discourse' rather than 'language' " (Eagleton, 1994, p. 9). Dijk (1997) explains discourse as a form of language use, the communication of ideas and beliefs, in verbal actions that are found in public speeches, spoken language and written language (van Dijk, 1997, p. 1 & 2). In this view, discourse is more precise in its meaning than language, as discourse uses language as a tool to give information and share beliefs. Consequently, ideology finds expression in discourse through the use of written and spoken language (Fairclough, 2001, p. 2).

Rather than 'ideology', then, we should refer to 'ideological discourse', which has many types, such as political, religious, social, and ethical. The focus in this research is the political ideas of the translators and the TC's background, and how they were presented in the translations. In this sense, ideology can also be the "...broader systems of beliefs, ideas, and attitudes that have direct implications for political commitments and actions" (Bennett et al., 2005, p. 177). These political implications are, of course, presented through the written discourse, and are made through the choices of various discourse levels, which will be discussed later in the methodology section.

Another definition that is useful for this study is that ideology is "the way in which linguistic choices made by the writer or translator of a text, create a particular perspective on the event portrayed; second, may reflect the writer's opinion and attitudes and third, may be used to influence reader's opinions" (Puurtinen, 2003, p. 53). The interesting first part of this definition is that it deals with the application of ideology in translation. Also, it draws attention to the fact that ideology is presented in the linguistic choices made by the writer or the translator of the text. This study aims later at investigating these choices at the analytical level. Second, this definition mentions the influence of ideology on the reader's opinion as it involves the way ideology moves from the writer's mind to the reader's mind.

In translation, there are two readers and two writers as well. The first writer is the author of the text who applies his own ideology, which is the first dominant ideology in this context. This will affect in the first place the initial reader of the text who is, in the framework of this study, the translator. The translator, before starting the process

of translation, is supposed to read and understand the text. The reading stage allows the translator to absorb what is written in the text. Then, the translator, as the second writer (Lefevere, [1992] 2017), who has his own ideology shaped by his own environment, applies either his/her ideology or the author's ideology- or a mixture of both- to the translation product using different strategies. Whatever the result is, it will affect the final reader, who is the audience of the text, and influence their opinions.

Together, these definitions can be simply combined and rewritten as follows; ideology in this research is the thoughts, beliefs and attitudes of an organization, a group or an individual that have direct implication for political commitments and actions which are reflected in the discourse by the writers and the translators and that may influence the reader's opinion. The study seeks to look at the political work of Orwell and examine how it was manipulated in the associated translations, and how TC's ideology affect the translation. All materials investigated are written materials, and all ideological concepts are identified by analyzing their expression using linguistic elements.

1.3. Ideology and Ideological Manipulation in Translation Studies

Translators are human beings who have their own emotions, ideas and beliefs formed by their environments and cultures. These ideas and beliefs might become a point of struggle for the translator during the translation process, especially when the translator is living in a context of political conflict and is dealing with sensitive texts such as political ones. Faithfulness and fidelity, which refer to the degree to which the translator should adhere to the ST, have been a long-standing debate in TS. The classical argument holds that the translator should remain neutral during the translation process and refrain from imposing their personal biases (Chtatou (2021), Venuti (1995), Newmark (1988), amongst others). This perspective has emphasised the importance of an objective approach, where the translator's role is often seen as that of a linguistic channel, ensuring a faithful and accurate transfer of meaning from one language to another.

Nevertheless, this view of translation as a straightforward, unbiased activity has been increasingly questioned and critiqued. Scholars like Hatim and Mason (1997) have argued that translation is intrinsically complex, entailing much more than the mechanical transformation of words and phrases. It is acknowledged that every act of

translation is imbued with a degree of subjectivity, reflecting the translator's ideology, cultural context, and interpretation. This perspective acknowledges that the translator's identity influences their work, making the process far from neutral (B. Hatim & Mason, 1997, p. 120).

As a process, translation involves many factors which affect the final products of the translation process, such as the ideological ones. Translation, of all types, is not completely devoid of ideological application "since translators consciously or subconsciously show a certain degree of mediation in the text they are working on" (Leonardi, 2007, p. 50). Robinson (2004) asserts that "[the] translator lets their knowledge govern their behavior and that knowledge is ideological" (Robinson, 2004, p. 49). Moreover, Fawcett (1998) confirms that "throughout the centuries, individuals and institutions applied their particular beliefs to the production of a certain effect in translation" (Fawcett, 1998, p. 107). Consequently, translation is seen as an ideological activity since all the decisions involved in the translation process are determined to achieve an aim in the TC.

Ideology has been the core of much research in translation studies since the 'cultural turn' in the 1990s (House, 2016, p. 25). Many scholars in translation have conducted their works focusing on different areas. For instance, Dijk (1998) developed a multidisciplinary theory of ideology to learn how ideology is represented by discourse based on a triangle formed by three concepts; cognition, society and discourse (van Dijk, 1998, p. vii). He aims at expanding the concept of ideology beyond the political to the social and everyday. He affirms that "...ideologies allow people, as group members, to organize the multitude of social beliefs about what is the case, good or bad, right or wrong, *for them*, and to act accordingly" (van Dijk, 1998, p. 8). In this case, the broader concept of ideology would explain the response of many people and groups toward opposing opinions, as in the case of feminism and anti-feminism and the struggle over equality and other issues, in everyday contexts as well as in formal political ones.

The analysis of ideology in translation can make use of Venuti's (1998) concepts of 'foreignization' and 'domestication', which he uses to describe to what extent a translation conforms with the target culture. He asserts that, "Domestication and foreignization deal with the question of how much a translation assimilates a foreign

text to the translating language and culture, and how much it rather signals the differences of that text” (Venuti, 1998, p. 102). In the case of ideology, domestication means that a translator intervenes in the translated text and makes it closer to the TC ideology; on the other hand, foreignization keeps the ST ideology in the translated text.

Jiajun and Xia (2022) assert that “translation is a synthetical product of history, society and culture” (Jiajun & Xia, 2022, p. 443). They believe that any form of translation is driven by an ideological stance, which is also a product of society and culture. Therefore, ideology is a central factor in translation (Jiajun & Xia, 2022, p. 443). They affirm that ideology affects the translation, from choice of text, the strategies used and the decision made during the translation process (Jiajun & Xia, 2022, p. 444). In this case, ideology shapes the translated text and affects the recipients of this text. In other words, choosing certain words or phrases over others, emphasizing certain themes, and adding or omitting some parts all influence the texts and the readers’ understanding of that text.

However, different studies have focused on various aspects of ideology in translation, including the impact of ideology on decision-making during the translation process. For instance, Pertiwi, Arief, and Febriyanti (2021) find that the translators’ strategies they opt for are actually determined by their ideological beliefs (Pertiwi et al., 2021, p. 41). Moreover, they assert that translator’s ideology affect their decision in terms of handling cultural elements in the text (Pertiwi et al., 2021, p. 41). These choices and decisions maintain ideological significance, representing the translator’s views on cultural adaptation, preservation, and the value of translation in promoting cross-cultural communication. This perspective emphasizes the translator’s active role in meaning and cultural representation and the intricate relationship between language, culture, and ideology in translation.

Ideology and political translation were the focus of some studies, such as Bulut (2013) and amongst others. These studies demonstrate the complex and intricate relationship between political translation and ideology. Bulut (2013), for instance, investigates the translators’ ideology in metaphorical lexical translation. He asserts that “Political metaphors pose constraints in translation especially in situations such as translation of political texts where a lexical choice goes through conscious or sub-conscious ideological transfer” (Bulut, 2013, p. 913). On the other hand, Jost, Federico, and

Napier (2009) thoroughly examine the phenomenon of ideology from social, personality, and political psychology perspectives. This emphasizes the influence of the translators' beliefs on their linguistic choices, shaping the ideological tone of the translated text. Such studies have stressed the significance of investigating ideology in different forms of political translation, like political novels. This broadens the scope of investigation, emphasizing the influence of ideology across various forms of political discourse and underlining the necessity for comprehensive analysis in understanding its impact on translation practices.

On the other hand, ideological manipulation in translation has occupied the discussion of many studies as well. Translation occurs to serve a certain aim, target a certain audience at a certain time, and is "shaped by a certain force [and] power" (Shuping, 2013, p. 56). Lefevere (2017), for example, considers the translator as the 'rewriter' of the ST by claiming that translators "do not write literature but rewrite it" (Lefevere, [1992] 2017, p. 1). This rewriting would allow the translator, for a certain degree, to use different strategies and methods¹ to adopt and manipulate certain ideologies. He believes that:

All rewritings, whatever their intention, reflect a certain ideology and a poetics and as such manipulate literature to function in a given society in a given way. Rewriting is manipulation, undertaken in the service of power, and in its positive aspect can help in the evolution of a literature and a society. Rewriting can introduce new concepts, new genres, new devices and the history of translation is the history also of literary innovation, of the shaping power of one culture upon another. But rewriting can also repress innovation, distort and contain, and in an age of ever increasing manipulation of all kinds, the study of the manipulation processes of literature are exemplified by translation can help us towards

¹ Translation strategy is the translator's decision to solve a problem during the translation process. Some scholars interchangeably use the term *procedure*. On the other hand, the translation method deals with the text as a whole; usually, the decision is made before the translation process and based on specific facts. Many scholars in the field have defined the terms 'strategies' and 'methods' within translation study. For instance, *strategy* is the potential "conscious procedure for solving a problem faced in translating a text, or any segment of it" (Loescher, 1991, p. 8). On the other hand, Newmark (1988) asserts that "While translation methods relate to whole texts, translation procedures are used for sentences and the smaller units of language" (Newmark, 1988, p. 81).

a greater awareness of the world in which we live (Lefevere, [1992] 2017, p. vii).

Moreover, Hatim and Mason (1997) consider the translator as a ‘mediator’ or as a ‘communicator’ (B. Hatim & Mason, 1997, p. 1). They believe one of the ways a translator intervenes in the text is through ideological application. Translators, to some extent, manipulate the text to fulfill certain purposes. They affirm that “it is the effect of a particular strategy employed in a particular socio-cultural situation which is likely to have ideological implications. The translator acts in a social context and is part of that context. It is in this sense that translating is, in itself, an ideological activity” (B. Hatim & Mason, 1997, p. 121). They suggest that ideological manipulation can be tracked in the translated texts through investigating the lexical choices, transitivity and cohesion (B. Hatim & Mason, 1997, p. 124).

On the other hand, some of the recent research on political ideology and manipulation in translation into and from Arabic has focused mainly on the political speeches of individuals with power such as politicians and other members of the ruling class. For instance, Farhan (2017) explores the ideological manipulation in the translation of presidential speeches after the Arab Spring using Critical Discourse Analysis (CDA) and corpus linguistics (Farhan, 2017, p. iii). He believes that ideology can affect the translator’s linguistic choices and analyses this by looking at different keywords in the original and translated works. This study is a noteworthy addition to the developing subject of ideology and translation studies. It clarifies the particular context of political statements and prompts reflection on the more significant influence of ideology on linguistic selections used in translation. The subject of political speech and translation offers a rich opportunity for investigation, underscoring the need for more research into the complex interplay between ideology and the translator’s perspective.

Similarly, through utilising CDA, Gagnon (2021) investigates the translation of parliamentary budget speeches in Canada, mainly in the context of the federal government’s institutional discourse. It explores the ways in which the federal government has delivered its institutional discourse in translation, focusing on the period between 1970 and 1995. Moreover, the translation of the politically and ideologically loaded word "federal" in the budget corpus is examined, and alterations in translation that are linked to power conflicts between Québécois and Canadian

nationalist discourses are discussed (Gagnon, 2021, p. 23). The study concludes that over the decades and through the budget speeches of various Liberal and Conservative governments, translators have instinctively made linguistic choices that hint at ideological differences (Gagnon, 2021, p. 39). This research sheds light on the complex relationship between political ideology, translation decisions, and power dynamics and offers a human perspective, enriching our understanding of the intricate web that shapes translated political discourse.

Another contribution to the field of ideological manipulation in translation is Daghigh and Amini (2022). This study examines the presence of ideological manipulation within the political news translation in Iran. Through interviewing 14 professional news staff members from different agencies in Tehran and attending the newsroom for two weeks, the research concludes that the manipulation process of political news translation in Iranian news agencies consists of different stages, each of which involves human and non-human actants, forming a complicated hierarchical but circular network. The ideological manipulation is practised in line with the socio-political requirements of the Iranian context, which directly or indirectly influences the involved actant (Daghigh & Amini, 2022, p. 1535). This study, again, emphasizes the impact of ideology on the outcome of the translation.

However, the investigation of political ideology in the translation of political literary works into Arabic is an under-developed field. Little academic attention has been paid to ideological manipulation in political literature in translation into Arabic. It is this gap that the current project aims to fill.

1.4. The Development of Orwell's Political Ideas

Orwell's political ideas were anti-fascist and anti-totalitarian and can be "described as a form of 'human socialism' or 'democratic socialism', which has its focus on the common man and how to improve life standards for everyone" (Vantieghem, 2009, p. 12). However, Orwell once said, "I do not think one can assess a writer's motives without knowing something of his early development." (Orwell, 1952, p. 1). What Orwell wrote and represented to us in his writing is his representation of what he had experienced before; "Orwell deliberately sought out experience to provide material for his writing, and everything he produced is related to the events of his life" (Meyers, 1975, p. 1). The intention of this section of the literature review is to give an illustration

of Orwell's life as a writer and the development of his ideological thoughts. It will represent the events that influenced his own political philosophy.

Eric Arthur Blair is the real name of the English author, journalist and essayist George Orwell. He was born in Motihari in Bengal in 25th of June, 1903 as a second child of a middle-class British family while his father was serving as an agent in the Indian Civil Service (Rodden & Rossi, 2012, p. 6). He was the middle child between two sisters with an age gap of five years on both sides (Orwell, [1946] 1968, p. 1). His early childhood was lively. Orwell enjoyed nature and used to keep different kinds of pets such as rabbits and dogs (Rodden & Rossi, 2012, p. 7). During his childhood, Orwell wrote his first poem, which is an imitation of William Blake's "Tiger, Tiger" at the age of four or five. Also, at the age of eleven, he got his first poem printed in a magazine (Orwell, [1946] 1968, p. 1). However, Orwell once wrote that one of the main reasons for him to start writing was the feeling of loneliness and isolation during his childhood: "I had the lonely child's habit of making up stories and holding conversations with imaginary persons, and I think from the very start my literary ambitions were mixed up with the feeling of being isolated and undervalued." (Orwell, [1946] 1968, p. 1).

Orwell experienced situations in his childhood that played a vital role in his development as a writer. Talking about these situations might sound typical of childhood experiences during his time; yet, this is not correct. Due to different factors, Orwell had witnessed a childhood that was a mix of remoteness, ignorance and cruelty. It can be briefly summarised as the remoteness from his father and mother, their ignorance of him during his years at school, and the cruelty of being among snobbish people who taunted him because of his father's financial position and status.

The first thing that significantly impacted the young Orwell was the distance between himself and his father. Orwell did not enjoy this strong father and son relationship during his early childhood, as he returned to the UK in 1904 with his mother and sister to be educated while his father stayed in India². In fact, Orwell did not see his father until he was eight when his father retired. When his father retired and returned to

² It is ironic that Orwell, who had lived most of his life among women, was believed to have an anti-female attitude in his writing. His female characters are superficial and all his writings are male-centred.

England, Orwell was sent to a boarding school, where he would see his father occasionally. Consequently, Orwell's childhood had been seen as a life that lacks "a male authority" (Rodden & Rossi, 2012, p. 7). This, of course, had a great impact on him as a young child and later on in his adult life. For instance, Orwell wanted to make his father happy by accepting the job in Burma, which is the job that made him later realize that he did not want to be anything but a writer (Rodden & Rossi, 2012, p. 10).

The second thing was his experiences at boarding school between 1911 and 1916. He was "removed from his home to a strange place", which was the St Cyprian's boarding school, when he was eight years old (Orwell, 1952, p. 12). He later wrote a long touching essay with an ironic title, "Such, Such were the Joys", talking about his own gloomy experience in the school. He started his essay by mentioning the extent to which he was affected by being away from home when he started to wet his bed while sleeping, and how he was punished and beaten for doing this each and every time (Orwell, 1952, p. 12). He described his experience in the boarding school as "... not ... altogether happy... I was in a world where it was *not possible* for me to be good." (Orwell, 1952, p. 16). He also said that he was taken from the warmth of his home to a "world of force and fraud and secrecy [where he was placed]... like a goldfish into a tank full of pike" (Orwell, 1952, p. 36).

It seems like his family financial situation was one of the main reasons that affected him during his school days and gave him the feeling of being ostracized. Actually, Orwell as an adult, talked many times about his family's financial position and how it was precarious (Rodden & Rossi, 2012, p. 7). In the *Road to Wigan Pier*, he referred to his family as "the lower- upper-middle class" (Orwell, [1937] 2001, p. 109 & 110). Orwell gained a scholarship to attend the school as his family was not able to afford the cost. His life at the school witnessed a class conflict between rich people and himself. He was among people who were far richer than him and who gave him the feeling of being inferior to them. For instance, he was not allowed to take a treat of biscuit and milk in the middle of the morning like the other rich children nor to take riding lessons (Orwell, 1952, p. 19). Also, he was ill-treated by some of the staff in the school especially the headmaster and his wife:

At school I was in a difficult position, for I was among boys who, for the most part, were much richer than myself, and I only went to an expensive

public school because I happened to win a scholarship. This is the common experience of boys of the lower upper-middle class, the sons of clergymen, Anglo-Indian officials, etc., and the effects it had on me were probably the usual ones. On the one hand it made me cling tighter than ever to my gentility; on the other hand it filled me with resentment against the boys whose parents were richer than mine and who took care to let me know it...The correct and elegant thing, I felt, was to be of gentle birth but to have no money (Orwell, [1937] 2001, p. 9).

When looking back at his situation, a child of his age, eight years old, away from home, with a weak relationship with his father, treated badly at school, and unpopular among his friends, he remembered “a sense of desolate loneliness and helplessness, of being locked up not only in a hostile world but in a world of good and evil where the rules were such that it was actually not possible for [him] to keep them.” (Orwell, 1952, p. 16). This insecure feeling that Orwell experienced as a child developed later in his life: it is common for past worries to return in the future. Especially when he was working in Burma, he started to feel pity toward the working-class people and started later to fight against imperialism and began to resent any source of authority over him.

At the beginning of his writing career, Orwell thought that serious writers should write novels, and he “wanted to write enormous naturalistic novels with unhappy endings, full of words used partly for the sake of their sound” (Orwell, [1946] 1968, p. 3). But his ideas about writing changed as the time changed. Orwell started to change the direction of his writing as he wanted to make politics into an art (Orwell, [1946] 1968, p. 6). What influenced him to be a political writer and marked the turning points in the formation of his ideologies and thoughts was his experience of different events in his adult life.

The first event that changed his ideas and made him initially form his political ideology was working in Burma. Even though Orwell had wanted to be a writer since his childhood, the first job he obtained, after receiving his secondary education at Eton, was in The Indian Imperial Police in Burma as a police officer. Orwell took this job to please his father (Rodden & Rossi, 2012, p. 10). He spent five years there in what he referred to as a “waste” and “unsuitable profession” (Orwell, [1946] 1968, p. 4). However, being in Burma affected him in two ways, firstly, those years “witnessed

crystallization of his decision to become a writer.” (Rodden & Rossi, 2012, p. 10). Secondly, and most importantly, it was the period that cultivated the seeds of his awareness of his political position. He said “ For at that time I had already made up my mind that imperialism was an evil thing and the sooner I chucked up my job and got out of it the better” (Orwell, [1936] 1975, p. 3). Moreover, he declared that “I was all for [the] Burmese and all against their oppressors, the British” (Orwell, [1936] 1975, p. 3). So, if it was not for Burma, Orwell would not be the writer we know today. Burma influenced him as a writer and as a political thinker as this job gave him “understanding of the nature of imperialism” (Orwell, 1952, p. 4). Later, Orwell published his second novel, which was written from his experience in Burma, under the title *Burmese Days* (Matthew & Harrison, 2004).

In fact, *Burmese Days* provides critical insights into the development of Orwell’s political philosophy. It reveals Orwell’s opposition to imperialism during his time as a police officer in Burma and serves as a foundation for his writing and political views later. The novel explores different themes that resonate with Orwell’s experience. For instance, it vividly criticizes imperialism through illustrating the hypocritical nature of British colonial rule in Burma. This understanding of the reality of colonialism underpinned Orwell’s anti-imperialist stance. Another theme that mirrors Orwell’s political philosophy is that of social injustice and the class struggle, themes treated in various works of Orwell, such as *Animal Farm*, and which emphasise Orwell’s political ideas. This major turning point in Orwell’s political position is clearly established during his time in Burma and reflected subsequently in his literary output.

The second event was when he quit his job in Burma and experienced poverty. He documented his experience living first as a teacher and dishwasher and then with tramps in his memoir *Down and Out in Paris and London*, which was the first published book by Orwell, in 1933. He explains in detail how it is to be poor in two major cities, Paris and London. Orwell in this book talked about how the poor people were living and he shed light on how they were treated and regarded in their societies. He wrote: “It is curious how people take it for granted that they have a right to preach at you and pray over you as soon as your income falls below a certain level” (Orwell, [1933] 1999, p. 16). The significance of this part of his life was that it “...increased [his] natural hatred of authority and made [him] for the first time fully aware of the existence of the working classes”(Orwell, [1946] 1968, p. 4).

Orwell's political philosophy is evident in his book *Out and About in Paris and London*. The book reflects his view of social inequality and his critique of capitalism along with his empathy for the marginalized which is evident in his demand for social justice. Orwell's personal experience, as described in the book, presents a profound critique of capitalism and lays the groundwork for his advocacy of democratic Socialism. This shift in his perspective is an obvious response to the injustice he witnessed, encouraging him to endorse a fairer system to address the rampant abuses of capitalist practices. Therefore, Orwell's political ideology became a central theme of his writings.

Also, Orwell's experiences during the Spanish Civil War and his observations of Adolf Hitler's rise to power in Germany affected his political ideology. It shaped his ideas on totalitarianism, fascism, and socialism. Orwell participated in the war as he aligned with the Republican forces opposing General Franco's fascist regime (Orwell, 1964, p. 3). This period was instrumental in his intellectual development, as it exposed him to the cruelties of totalitarianism. In the trenches of Spain, Orwell witnessed the brutal tactics used by fascist forces, gaining acute insights into the oppressive nature of such regimes and their devastating effects on the people (Orwell, 1964). This experience was a critical factor in shaping his ideological stance, particularly his opposition to authoritarian government. He says that:

The Spanish war and other events in 1936–37 turned the scale and thereafter I knew where I stood. Every line of serious work that I have written since 1936 has been written, directly or indirectly, *against* totalitarianism and *for* democratic Socialism, as I understand it. It seems nonsense, in a period like our own, to think that one can avoid writing of such subjects. Everyone writes of them in one guise or another. It is simply a question of which side one takes and what approach one follows. And the more one is conscious of one's political bias, the more chance one has for acting politically without sacrificing one's aesthetic and intellectual integrity (Orwell, [1946] 1968, p. 5 & 6).

Accordingly, in *Homage to Catalonia* (1938), Orwell wrote his memoir and historical account, illustrating his experience and political position during the Spanish Civil War. The book is viewed as a significant work of Orwell that indicates his political ideas and philosophical transformation (M. B. Cole, 2022, p. 274). In the book, Orwell sheds

light on the manipulation of the truth in the propaganda about the war. In Chapter Five and Chapter Eleven, Orwell demonstrates how news was fabricated by the communists and the fascists (Orwell, 1964). He also makes his political position explicit as he deepens his opposition to Stalinists, a stance reiterated in later works, such as *Animal Farm*. In summary, *Homage to Catalonia* is not just a memoir of Orwell's time in Spain; it reflects the nature of political power, media manipulation, and the human experience of war. It remains a significant work for understanding Orwell's political evolution and its contributions to the historical narrative of the Spanish Civil War. More importantly, Orwell's political philosophy in the book was presented explicitly in his subsequent publications.

The ST used in this study, *Animal Farm*, published in 1945 show Orwell's matured political ideas, when it was fully clear that he was anti-totalitarian and anti-fascist. "*Animal Farm* was the first book in which I tried, with full consciousness of what I was doing, to fuse political purpose and artistic purpose into one whole." (Orwell, [1946] 1968, p. 7). Orwell made his vision clear and had an acute awareness that he was writing to expose his political ideas in the form of an art that people would find interesting to read (Orwell, [1946] 1968, p. 6).

1.5. Conclusion

This chapter has introduced relevant literature that forms the backbone of the study. It has investigated the concept of ideology and its meaning in the current study. In addition, it has discussed ideological manipulation in translation studies by reviewing previous literature in the field. Moreover, the chapter has clarified George Orwell's ideological ideas, seeking to understand his ideological perspective and philosophy through his life experience.

The following chapter will set out the theoretical framework that underpins this study. It will introduce CDA as the primary approach for investigating the ideological manipulations in the TTs. Within this framework, the study will introduce Fairclough's approach to CDA and provide details of its levels of analysis and relevant theories and tools. This approach will inform our examination, providing a structured pathway to uncover the ideologically-inflected lexical manipulations embedded in the translations.

2. Chapter Two: Theoretical Framework and Methodology

2.1. Introduction

The last chapter investigated the previous literature and examined Orwell's ideological perspectives. The current chapter presents the theoretical framework for this study. This study will employ the theoretical framework of Critical Discourse Analysis (CDA) as one of the main approaches to unmask ideological manipulations. This chapter is two-fold. First, it discusses the framework of CDA as a research methodology, explains its objectives, and clarifies the most relevant terms associated with CDA. The chapter summarizes the main approaches of CDA and details the one used in this project, namely, the dialectical-relational approach. Second, the chapter will elaborate on the relevant theories that this study adopts under the umbrella of CDA, the methodological approach and the essential analytical tools.

2.2. Discourse as a Field of Contesting Ideologies

It is a commonplace to commence the discussion of CDA by defining the core concept of discourse and how it can be a field of ideological manipulations. "Unfortunately, as is also the case for such related concepts as 'language', 'communication', 'interaction', 'society' and 'culture', the notion of discourse is essentially fuzzy" (van Dijk, 1997, p. 2). The definition of the term varies among scholars of language. Each definition serves to elaborate the meaning of discourse from a particular dimension. Usually, one way to apply the notion is where discourse is seen as "a stretch of language in use, of any length and in any mode, which achieves meaning and coherence for those involved" (Cook, 2011, p. 431). By contrast, Fairclough sees language as a "social practice" rather than a "purely individual activity" (Fairclough, 1992, p. 63). Thus, discourse, in this sense, "comprises all forms of meaningful semiotic human activity seen in connection with social, cultural, and historical patterns and developments of use" (Blommaert, 2004, p. 2).

Writing, speaking, interacting, and even translating are all forms of social practices that constitute values, ideas, attitudes, beliefs, and opinions that are, of course, influenced by the social and political context. Therefore, the language produced is not neutral: as Halliday (1978) states "By their everyday acts of meaning, people act out the social structure, affirming their own statuses and roles, and establishing and transmitting the shared systems of value and of knowledge" (Halliday, 1978, p. 2). In

translation, language is seen as “the translator’s tool, a dangerous tool, a weapon that he can cause damage with: it is not innocent but always implies a vision of the world which is related ... to the legitimacy of certain institutions and social practices and the power relations maintaining them” (Claramonte, 2014, p. 72). Thus, translation is one method that is affirmed to reflect ideological stances, as “translation is only an excuse for transmitting the translator’s ideology” (Claramonte, 2014, p. 85).

These ideological aspects of all its types- embodied in the discourse- are displayed in the written or spoken language at different linguistic levels. Likewise, concerning translation, ideological manipulation and mediation are also manifested through linguistic elements during the translation process. In other words, whatever choices are made by a speaker or a writer at a lexical level or syntactic level, for instance, they indicate their attitudes and ideas toward the topic. Likewise, any strategies the translator applies to render a meaning imply an ideological stance. Basil Hatim and Mason (1990) believe that “behind the linguistic systematic choices we make, there is inevitably a prior classification of reality in ideological terms” (Basil Hatim & Mason, 1990, p. 161). This leads to the argument that, in order to investigate ideology in the discourse, one needs to examine the discourse at different linguistic levels, as will be elaborated in this chapter.

Meanwhile, CDA does not only examine the linguistic aspect of a discourse; it moves further to investigate the link these linguistic choices have with the social context. In other words, the context is the physical environment where a certain phenomenon occurred. This context or environment is sufficiently broad to include different aspects such as different ideologies; political, religious, gender and so on. So, CDA functions to look critically at how language is used and explains why and how ideas are expressed in a certain way and in certain contexts. Machin and Mayr (2012) acknowledge that “When a researcher draws on CDA for the first time, what they will realize is that it is often in the smallest linguistic details where power relations and political ideology can be found” (Machin & Mayr, 2012, p. 5). Moreover, Fowler and Kress (1979) admit that “if linguistic meaning is inseparable from ideology, and both depend on social structure, then linguistic analysis ought to be a powerful tool for the study of ideological processes which mediate relationships of power and control” (Fowler & Kress, 1979, p. 186).

Thus, discourse in this research is “a mode of action, one form in which people may act upon the world and especially upon each other, as well as a mode of representation” (Fairclough, 1992, p. 63). It is also a “practice not just of representing the world, but of signifying the world, constituting and constructing the world in meaning” (Fairclough, 1992, p. 64).

2.3. Critical Discourse Analysis: Theory and Approaches

In order to carry out this study, the methodological framework of CDA, particularly Fairclough’s dialectical-relational approach (1992) to CDA, will be adopted. One key reason for applying CDA in this thesis is that it is considered by many scholars to be a reliable approach to unmask ideology and other social issues as well as to investigate the ideological manipulations in the translated texts and track the shift, as will be discussed in this chapter (Fairclough 1992 and 2003; Dijk 1998, 2001, 2003, and 2006; Wodak and Meyer 2001; and Hatim and Mason 1997). In addition to the fact that it is used to show the relationships between power, ideology and discourse (Wodak, 2001, p. 1 & 2), CDA focuses on the “real and often extended instances of social interaction that take a linguistic form or a partially linguistic form” (Fairclough & Wodak, 1997, p. 258). It is known as “a type of discourse analytical research that primarily studies the way social power abuse, dominance and inequality are enacted, reproduced and resisted by text and talk in the social and political context” (Van Dijk, 2003, p. 352). Fairclough (1995a) gives a thorough definition of CDA:

By critical discourse analysis I mean analysis which aims to systematically explore often opaque relationships of causality and determination between (a) discursive practices, events and texts, and (b) wider social and cultural structures, relations and processes; to investigate how such practices, events and texts arise out of and are ideologically shaped by relations of power and struggles over power, and to explore how the opacity of these relationships between discourse and society is itself a factor securing power and hegemony (Fairclough, 1995a, p. 132 & 133)

CDA stems from a broader theory of Discourse Analysis (henceforth DA) which is the study of the linguistic units of written texts and conversations through the study of the language above the sentence and above the clause (Stubbs, 1983, p. 1). However, in the 1970s, at the University of East Anglia, UK, a group of linguists introduced the

‘critical’ approach to DA (Blommaert, 2004, p. 22). This approach adapted a ‘critical’ stance “to describe a type of applied linguistics that concerned itself with the relationship between language and social phenomena” (Chilton, 2012, p. 1). It was referred to as “critical linguistics” which “was understood as making explicit social processes and structures about which judgments, in effect ethical judgments, could be made” (Chilton, 2012, p. 1). However, CDA is the new term that is used to refer to the theory of Critical Linguistics (CL), and they are often used interchangeably (Wodak, 2001, p. 1).

Nevertheless, the term ‘critical’, which is a central term in CDA, is what distinguishes the approach of CDA from DA. It allows CDA to go a step further and examine the discourse from a wider perspective and relate it to a broader context. Chilton (2012) argues that the term ‘critical’ within CDA has two implications. First, since, in any society, those who are in dominant positions can apply their ideas in an “opaque manner”, ‘critical’ can mean “making explicit what is claimed to be an implicit relationship between discourse, power, and ideology” (Chilton, 2012, p. 2). The term critical in this sense means bringing those three aspects to the surface and explaining any link between them. Similarly, Fairclough (2001) explains the relationship between language and power through focusing on the hidden ideology. He affirms that the term ‘critical’ is used with the aim of “show[ing] up connections between language, power and ideology” (Fairclough, 2001, p. 5). He argues that ‘ideology’ is linked to ‘power’ because in any particular convention, and on the conventions themselves, the ideological assumptions are embedded, depending on power relations which underlie those conventions (Fairclough, 2001, p. 3). In the same vein, ‘ideology’ is connected to ‘language’ because “using the language is the commonest form of social behaviour, and the most common form of social behaviour where we rely most on ‘common-sense’ assumptions” (Fairclough, 2001, p. 3). In this sense, CDA is critical as “it seeks to reveal what is not self-evident through the analysis of societally, contextualised and institutionalised language” (Chilton, 2012, p. 3). Thus, CDA is an approach that is effective in exposing concealed social issues, such as ideology issues, in written and spoken as well as other types of discourse. It also explains the relationship between discourse and these other aspects.

Second, rather than only revealing hidden assumptions in the discourse and explaining their relationships, Chilton (2012) argues that in view of the fact that discourse is considered as ‘a form of action’, the same is true of critical analysis. Therefore, “being critical... takes the application of linguistics beyond pure analysis and puts to work in what is intended as an improvement of socially embedded discourse” (Chilton, 2012, p. 2). In this principle, “‘critical analysis’ stands for performing analyses that would expose and critique existing wrongs in one’s society” (Blommaert, 2004, p. 6). Hence, CDA, with its critical stance, sees “the social dimensions of a language usage... [as] the object of moral and political evaluation, and analysing them should have effects in society: empowering the powerless, giving voice to the voiceless, exposing power abuse, and mobilizing people to remedy social wrongs” (Blommaert, 2004, p. 25). Therefore, ‘critical’, in this respect, “seeks to judge (given a certain set of values or political ideal), and ultimately to correct or improve, certain kinds of social structures and processes” (Chilton, 2012, p. 4).

However, CDA is not a theory that can be applied immediately to the research and that has precise tools to be used. It is not regarded as being a methodology in itself, but ‘an umbrella term’ that covers theories and approaches that have principles in common (Saldanha & O’Brien, 2013, p. 51). More specifically, it is “not so much a direction, school, or specialisation next to the many other ‘approaches’ in discourse studies. Rather, it aims to offer a different ‘mode’ or ‘perspective’ of theorising, analysis, and application throughout the whole field” (van Dijk, 2003, p. 352). There are many approaches established for CDA investigation; for instance, Fairclough’s dialectical-relational approach (1992), which will be explained in Section 2.3.1., Dijk’s socio cognitive approach (1998), Reisigl and Wodak’s the discourse-historical (2001). All these models aim at investigating ideology and reveal the relationship between language, ideology and power in different social contexts.

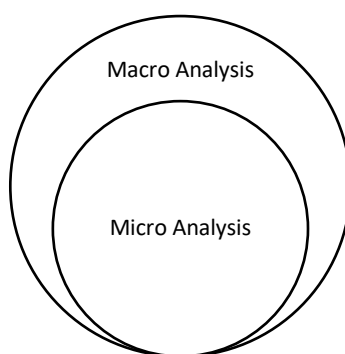
Dijk’s socio cognitive approach (1998) is an important framework that has been quite influential in CDA studies. He is one of the most notable contributors to the development and establishment of CDA. For him, CDA “focuses on social problems, and especially on the role of discourse in the production and reproduction of power abuse or domination” (van Dijk, 2001, p. 96). His model is mapped on the idea that ideology can be examined via a multidisciplinary conceptual triangle of discourse,

cognition and society (van Dijk, 1998, p. 5). This triangle demands an examination of how socially shared ideologies expose themselves in a particular but crucial kind of social practice, which is the discourse (van Dijk, 1998, p. 21). That is to say, any type of discourse, written or spoken, that is produced by a member of any social context is influenced by the social ideology of that particular society.

From this perspective, all societies share common ideas, knowledge, beliefs, and ideologies that are explicitly manifested via social practices and in turn have an influence on the discourse. He affirms that “it is through mental models of everyday discourse such as conversations, news reports and textbooks that we acquire our knowledge of the world, our socially shared attitudes and finally our ideologies and fundamental norms and values” (van Dijk, 2001, p. 114). He sets forth two fundamental levels of analysis: micro and macro levels of analysis.

As mentioned above, CDA looks at the discourse critically trying to connect the text with its context. To achieve that, CDA implies various levels of analysis. These levels differ from each other in term of scope. The wider level is the macro one, and the narrowest level is the micro.

Figure 1: Analysis Levels



The micro analysis level is concerned with the text as a linguistic entity. In other words, it inspects the text from different linguistic angles to examine a certain phenomenon and it deals with the lexical items, the grammar and other linguistic terms. However, the macro level is concerned with how the wider social processes would shape, affect, and represent the text.

On the other hand, Reisigl and Wodak present a discourse-historical approach (2001), which is another significant contribution to CDA. As the name suggests, this approach considers the historical dimension of the discourse along with further background. This relies on four main dimensions for the analysis, which are taken from (Wodak & Meyer, 2001, p. 41):

1. The immediate language or text-internal co-text.
2. The intertextual and interdiscursive relationship between utterances, texts, genres, and discourses.
3. The extra linguistic social/sociological variables and institutional frames of a specific ‘context of situation.’
4. The broader sociopolitical and historical context in which the discursive practices are embedded.

This approach integrates “a large quantity of available knowledge about the historical sources and the background of the social and political fields in which discursive ‘events’ are embedded” (Wodak & Meyer, 2001, p. 4). It was developed to investigate “sexism, anti-semitism, and racism” (Fairclough, Mulderrig, & Wodak, 2011, p. 364).

2.3.1. Fairclough’s Dialectical-Relational Approach to CDA

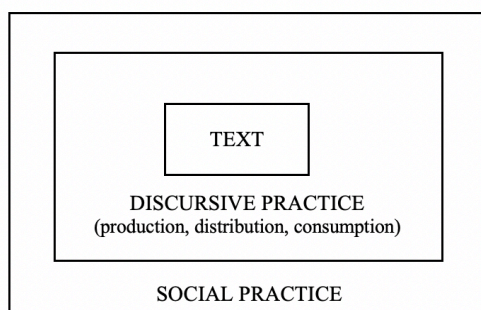
Norman Fairclough is a significant contributor to the theory of CDA with his dialectical-relational approach (1992). His model is based on the assumption that language is regarded as “an irreducible part of social life, dialectically interconnected with other elements of social life, so that social analysis and research always has to take account of language” (Fairclough, 2003, p. 2). For him, discourse is “the particular view of language in use” (Fairclough, 2003, p. 3). What is useful in Fairclough’s model is that it sheds light on the “socially and discursively embedded nature of any text” (Locke, 2004, p. 42). Moreover, it allows the analysis to take different points for focus (Locke, 2004, p. 42). This model will allow this study to trace the ideological effects on the translated texts and explain them in relation to their social contexts and to the translators’ ideologies in order to answer the research questions.

For Fairclough, a text is an element of “social events... [and]...One way in which people can act and interact in the course of social events is to speak or to write”

(Fairclough, 2003, p. 22). The text itself has social effects on the recipients such as ideological ones; conversely, “events and texts themselves also have causes – factors which cause a particular text or type of text to have the features it has” (Fairclough, 2003, p. 22). The first factor is an “abstract” one which is the social structure “such as an economic structure, a social class or kinship system, or a language” (Fairclough, 2003, p. 23). However, it is impossible for the social structure, e.g., the social class or the language, to affect the social event- the text- without the presence of the third factor which is the social practice, e.g., practice of translating, practice of teaching, etc. Thus, “Social practices can be thought of as ways of controlling the selection of certain structural possibilities and the exclusion of others, and the retention of these selections over time, in particular areas of social life” (Fairclough, 2003, p. 23 & 24).

Fairclough’s model attempts to show the relationship between language, ideology, and power. In his model, he introduces three different levels of analysis of the discourse as a text, as a discursive practice, and as a social practice. These levels, or as he refers to them, dimensions, are the description of the text, the interpretation of the discursive practice, and the explanation of the social practice (Fairclough, 1992, p. 62).

Figure 2: Fairclough’s (1992) Three-dimensional conception of discourse



The first dimension is a description of the linguistic elements of the discourse as a text, which is a micro analysis of the text. He proposes looking at the discourse, either written or spoken, from a linguistic point of view. In other words, this level of analysis puts insight into the lexical choices of the text, the syntax, the cohesion and the text structure (Fairclough, 1992, p. 75). He points out that the analysis of the text can be achieved by starting from the smallest unit of the text to the larger ones: it starts with the lexical analysis dealing with a single word; it then moves to the grammar level to show how these words are built up together to form sentences and clauses; then the cohesion analysis shows how these sentences and clauses are linked together; and

lastly the text structure analysis deals with how the whole text is organized (Fairclough, 1992, p. 75). The movement from a small unit to the larger ones is not a sequence but rather a circular movement, as small units cannot be understood without studying the whole structure and vice versa. Therefore, it is necessary at this level to move between small units to high ones in a round circular movement. However, as this study deals only with the ideological manipulations at the lexical level, the study will utilize the description of the text through investigating the ideological shifts occurring at this level. Sections 2.3.3. will explain in detail how this study will engage with Fairclough's first dimension.

The second dimension is the interpretation of the discursive practice, which refers to how the text is processed, distributed and received by the readers. Discursive practice "contributes to reproducing society (social identities, social relationships, systems of knowledge and belief), as it is, yet also contributes to transforming society" (Fairclough, 1992, p. 65). Fairclough points out that different texts are produced in different ways and in different social contexts (Fairclough, 1992, p. 79). He suggests that the analysis of the discursive level should be conducted at 'micro-analysis' and 'macro-analysis' levels. (Fairclough, 1992, p. 85). This means looking at the discourse as a text and as a social practice. However, at this level of the analysis the link between the text and the discursive practice will be interpreted. Thus, for the sake of the present study, this level will be the interpretation of how the ideological shifts were processed in the translated texts, namely, the strategies used by the translators that affect the production of the texts and divert the readers from the original text. Section 2.3.7. will provide more elaboration on the translation strategies and how the second dimension will be obtained.

Lastly, the final level of analysis, i.e., the macro, is the explanation of the social practice. Here, the link between the discursive practice and the social practice should be explained. It is paramount to signal that this level of analysis is aimed at investigating the ideological influence in the translated texts and is one of the premises that makes this approach suitable for this study. It is at this part of the analysis that the relationship between power, ideology and discourse is identified. This dimension looks at how language is formed, what opinions and ideas are presented in relation to the socio context that governs it. For Fairclough, "discourse practice straddles the

division between society and culture on the one hand, and discourse, language and text on the other” (Fairclough, 1995b, p. 60). At this level of analysis, I aim first to elucidate and clarify the meaning of the TC’s political ideologies. I will start first by illustrating the elite and popular ideologies in Egypt in general as it will shed light on the dominant political, cultural and religious ideologies and how they were formed through history and define the struggles between them. Also, available information on the translators’ political views and ideas will be presented. The essence of this stage is to highlight the possible socio-cultural/political effects on the meaning of the text. It will investigate the relevant ideologies and more importantly, will bring to the surface the ideological manipulations in the translated texts and help us see through the texts to the factors behind the ideological shifts.

The following sections will elaborate on these three dimensions.

2.3.2. Ideological Manipulations within CDA Framework

As previously stated, CDA needs theories and tools in order to function. This section will demonstrate how this study will employ the CDA framework to investigate the ideological manipulations in the translations of Orwell’s *Animal Farm*. The section serves to explain how Fairclough’s three dimensions will be applied in the study along with the main theories and approaches that will be adopted.

2.3.3. Identifying Ideological Manipulations Through Shifts at Fairclough’s Textual Dimension

Through Fairclough’s first dimension, the current project aims to locate ideological manipulations in the TTs by tracing the shifts that appear at the lexical level. Much research has been conducted in translation studies (henceforth TS) to identify a method that would effectively expose ideology in translation at the micro-level of the analysis. One of the most important methodologies in this area aims to detect the ‘shift’ that exists in the translation and to inspect it from an ideological stance. It is vital, therefore, to investigate the meaning of *shifts*, understand how the lexis can be a unit of ideological manipulations, and learn how to distinguish between ideological and non-ideological shifts at the lexical level.

2.3.4. *The Introduction to the Notion of Shift*

The introduction of the notion ‘shift’ into the field of TS goes back to Catford (1965) in his *A Linguistic Theory of Translation: An Essay in Applied Linguistics*. Catford’s idea about translation involved the faithful transferring of linguistic units from the ST to the TT. He believed that translators do not transfer the meaning between two languages, but are replacing the meaning from the source text (henceforth ST) to the TT (Basil Hatim, 2001, p. 14). He presented two types of translation equivalence, namely formal correspondence and textual equivalence. He saw formal correspondence as “any TL category (unit, class, structure, element of structure, etc.) which can be said to occupy, as nearly as possible, the ‘same’ place in the ‘economy’ of the TL as the given SL category occupies in the SL” (Catford, 1965, p. 27). This meant a translator would replace a noun in the ST by a noun in the TT. On the other hand, textual equivalence was “any TL form (text or portion of text) which is observed to be the equivalent of a given SL form (text or portion of text)” (Catford, 1965, p. 27), for instance, when a translator translates a noun in the ST to a verb in the TT, or to an adverbial clause.

Within the linguistic framework of translation, Catford introduced shifts in translation as the “departures from formal correspondence in the process of going from the SL to the TL” (Catford, 1965, p. 73). He distinguished between two types of shift: ‘level shift’ and ‘category shift’, arguing that the level shift is when the “SL item at one linguistic level has a TL translation equivalent at a different level” (Catford, 1965, p. 73). That means, for instance, when a translator translates the grammatical level in the ST to a lexical one in the TT. For example, the sentence *The shop would be closed in March* can be translated into Arabic as سيغلقون المحل في نهاية مارس (*sayughliquna al-Maḥila fī nihāyati Māris*)/ *They will close the shop by the end of March*. The grammatical phrase *would be closed* is replaced by a lexical item سيغلقون (*sayughliquna*)/*they will close*. On the other hand, for Catford the shift in categories encompasses four sub-categories, which are as follows:

Structural shift: Catford believed that this type of shift was one of the most common in translation. It occurred when the translator rendered a grammatical structure in the TL that was different from the one in the SL. For example, *Sara read the book*

(subject+ verb+ object) becomes قرأت ساره الكتاب (*qar'at Sara al-Kitāb*)/ *Read Sara the book* (verb+ subject+ object).

Class shift: this suggests choosing a linguistic item in the TT that belongs to a different grammatical class to the one in the ST. For example, changing an adjective into a noun or changing a noun into an adjective, such as the *Arabic houses* into بيوت العرب (*biyut al- 'Arab*)/ *Arabs' houses*. So, the change here is from an adjective, Arabic, into the noun, Arab.

Unit shift: this implies a change that occurs in the rank of one unit in the TT that is different in rank in the ST. The linguistic rank can be a morpheme, a clause, a word, or a group of words. In other words, a translator in such a shift may translate a clause into a word or a morpheme or vice versa. For example, the pronoun 'we' in the sentence *we will never accept this* is shifted to the Arabic morpheme 'نـ' (*n*) in لن نقبل بهذا أبداً (*lan naqbala bihadha 'abadan*).

Intra-system shift: this is when "the translation involves selection of a non-corresponding term in the TL system" (Catford, 1965, p. 80). For example, the plural form in the ST is shifted to the singular one; *cold climates* become الجو البارد (*al-Jaw bārid*)/ *cold climate*.

There is no doubt that Catford contributed to translation studies with the idea of shift; however, one of the weaknesses of Catford's model is that it limits its focus to small linguistic units of the text, instead of looking at the text as a whole. Fawcett (1997) points out that Catford's translation techniques and shifts are very restricted because they are based rigorously on a purely linguistic system (Fawcett, 1997, p. 54). Also, his approach overlooks the textual and contextual facts, which make it impossible to understand the reason behind such a shift. As Basil Hatim (2001) affirms, the translation shifts that Catford presented through his equivalence strategy do not take into consideration other variables, such as contextual, cultural or ideological along with linguistic ones (Basil Hatim, 2001, p. 17).

Nida (1964) also contributed to the notion of equivalence, presenting what is known as formal and dynamic equivalence. For him, formal equivalence "focuses attention

on the message itself in both form and content” (Nida, 1964, p. 195). On the other hand, dynamic equivalence is when “the focus of attention is directed, not so much toward the source message, as toward the receptor response” (Nida, 1964, p. 166). Later, Nida and Taber (1982) argue that a translator must not use the formal equivalence unless necessary such as in Bible translation, since a good translation must not sound like a translation and should be directed to the TC’s receiver (Nida & Taber, 1982, p. 12). They thought, in fact, that formal equivalence – what they later referred to as formal correspondence– meant finding a close equivalent for the ST word, though they believed there usually was no formal equivalent between two different languages. They pointed out that the task of the translator was to reproduce the message and a translator must make several grammatical and lexical adjustments in the TT (Nida & Taber, 1982, p. 12). So, for them, different translations of the same ST will be ‘correct’ when addressing different readerships (Fawcett, 1997, p. 56). This meant the translation would be confronted with the TC’s norms, which is the “knowledge of what counts as correct or appropriate behaviour, including communicative behaviour” (Schäffner, 1998, p. 1), as they take into account the cultural and social considerations between the two languages, instead of focusing exclusively on the grammatical units. However, this might result in fragmenting the voice of the ST’s author and their norms.

Baker (1992) presents to the field another profound contribution to the notion of equivalence. She has detailed different types of equivalence: lexical, grammatical, textual, and pragmatic. Baker lists all these types of equivalence in relation to the processes and strategies utilised by translators. She claims that “although equivalence can usually be obtained to some extent, it is influenced by a variety of linguistic and cultural factors and is therefore always relative” (Baker, 1992, p. 6). She offers two approaches to examining the translation of lexical equivalence, which are at the word level and above the word level. At the word level, Baker defines the single word as the smallest unit that bears a meaning such as ‘book’, ‘shirt’, and ‘happy’. However, meaning can be carried also on even smaller units, which are the morphemes such as suffixes and prefixes: adding the prefix ‘un’ to the word ‘real’ the meaning would be affected and changed (Baker, 1992, p. 11). On the other hand, Baker divides the lexical meaning above the word level into collocation, idioms and fixed expressions.

Furthermore, Baker sheds light on the reasons and the strategies used by the translator when there is a lack of equivalence during the translation process, which results in a shift in the translation. She lists non-equivalence problems at the lexical level and suggests strategies to deal with them. She affirms that “the type of and level of difficulty posed can vary tremendously depending on the nature of non-equivalence” (Baker, 1992, p. 20). Lexical choices and finding the suitable equivalence can be one way to detect ideology, although one must bear in mind, as mentioned previously, that different choices between different synonyms might be a reason for a translation style as will be discussed in Section 2.3.6.

As this study aims to compare an English novel with its Arabic translations, it is worth pointing out that it is not the intention of my thesis to tackle the type of equivalence made in the translation process; yet, it is crucial to help make that clear in order to understand if the change occurring in the TT is a translation mediation – for instance, a shift in the content or in the connotation of the meaning of the TT that would lead to a change in the message of the ST – or if it happened only to solve an avoidable problem between the language pair. Thus, the type of shift intended in this project is ‘the optional shift’, one that is presented in the TT for an ideological reason (as will be explained in section 2.3.6.). The analysis will take into consideration the other variables that a translator needs to deal with and will seek to extract whatever political-ideological references are made in the TTs and to examine the reasons behind them.

2.3.5. Lexis as a Linguistic Identifier of Ideology

Since the study will carry out the investigation by identifying the ideological shifts that occur in the TT at the lexical level, it is vital, therefore, to look at how the lexis can be an ideological instrument.

As established in the above discussion, the ideological shift can be tracked at different linguistic levels. One of the most effective ways to detect it is through examining the lexical choices a translator makes. Fairclough (1992) implies that there are many related and competing words from different fields, organizations, activities, principles and viewpoints, which makes thinking of a language as having a vocabulary recorded only in the dictionary of limited value (Fairclough, 1992, p. 76). In translation, a single word cannot be treated in isolation or apart from the text as a whole; yet, a single word can distort or recreate the meaning of the ST; “It is often the power of connotations

associated with lexical items that gives the ST and the TT different shades of meaning to vary the ideology conveyed” (Farhan, 2017, p. 32). Since the type of ideology dealt with in this study relates to politics, the lexical level can be a powerful procedure that might engender a change in the message of the ST.

Many scholars have affirmed that there is an interrelatedness between the translator’s own selections and their choices of lexical items and ideology. Álvarez & Vidal (1996), for instance, supported the idea that any type of lexical choices a translator makes, and any words that he\she adds or deletes during the translation process, is a way of inserting his\her own ideology into the text. They believe that behind such decisions a translator makes is a voluntary act that exposes the translator’s own ideology, culture and socio-political background (Álvarez & Vidal, 1996, p. 5). Likewise, Schäffner (2003) claims that “ideological aspects can ... be determined within a text itself, ... at the lexical level (reflected, for example, in the deliberate choice or avoidance of a particular word)” (Schäffner, 2003, p. 23). She argues that the obviousness of the ideological mediation within a text is strongly determined and depends on the subject of the text, its genre and communicative intention; however, it is more prominent in political texts (Schäffner, 2003, p. 23). Moreover, Hatim and Mason (1997) in their book *The Translator as A Communicator*, have made a linguistic parameter in order to adapt CDA to examine ideological meditation in a translated text from English into Spanish. They find that the translator’s ideological mediation of the text can be detected through the text in the lexical choices along with other linguistic markers. They argue that:

Ideologies find their clearest expression in language. It follows, therefore, that the analysis of linguistic forms is enriched by the analysis of those ideological structures which underpin the use of language... Behind the systematic linguistic choices we make, there is inevitably a prior classification of reality in ideological terms. The content of what we do with language reflects ideology at different levels: at the lexical-semantic level, and at the grammatical-syntactic level... Whatever is said about the degree of freedom the translator has, the fact remains that reflecting the ideological force of the words is an inescapable duty (Basil Hatim & Mason, 1990, p. 161).

Hence, from the above-mentioned studies, ideological manipulations can be strongly noticed through the shifts made by the translator at the lexical level. Therefore, through a thorough analysis of the shift of lexical decisions applied to the TT, the ideological

manipulation can be detected. The translator's own ideology, and/or the sociopolitical ideology might be connotated in the level of equivalence applied.

2.3.6. Distinguishing between Ideological and Non-ideological Shifts

Shift – as a concept in relation to translation – is understood as a change that happens or may happen in the translation process (Bakker, Koster, & van Leuven-Zwart, 2009, p. 269). It is “a change that takes place in the process of carrying over source text meanings into the target language and is thus a central concept in the study of translations” (Pekkanen, 2007, p. 3). Usually, it is reflected in the TT at different linguistic levels, such as semantic and syntactic levels, through various strategies implemented by the translator. In order to identify a translation shift, it is not enough to explore the TT solely; the shift in the translation can only be observed through comparing the ST with the TT and striving to identify and understand any change that a translator has introduced. However, when tackling shift in translation, one should understand that there is a distinction between the occurrence of an *intended* shift in the translation and shifts due to the general difference between source and target languages or what Bakker et al. (2009) refer to as ‘a systematic difference’ between the languages (Bakker et al., 2009, p. 271).

The presence of a shift in the TT is not necessarily associated with ideological motivations. The shift embedded in a translated text can often be attributed to “the differences between two languages” (Popovič, 1970, p. 79). The shift can be an obligatory solution for the translator due to the dissimilarity between SL and the TL in their linguistic systems (Bakker et al., 2009, p. 271). However, Bakker et al. (2009) declare that “shifts of translation can be distinguished from the systemic differences which exist between source and target languages” (Bakker et al., 2009, p. 269). They argue that shifts are a feature of translator ‘performance’ while other differences, based on ‘systemic differences’, are to do with ‘competence’ (Bakker et al., 2009, p. 269). In their view, systemic differences are the actual differences between two languages at the semantic, and syntactic level. That is to say, according to many factors – such as the untranslatability between the SL and the TL – the translator may find him/herself compelled to consider a shift in the translation in order to solve a problem. For instance, in the case of this study, the Arabic language and the English language are two different languages that stem from two different language groups, as Arabic is a

Semitic language and English is an Indo-European language. Thus, many issues may arise during the translation process, which inevitably forced the translator to add, omit, generalise, and use other strategies to offer a readable translation in the TC. An example is the lack of a direct equivalence of the neutral pronoun 'it' in Arabic, which might lead to the translator repeating the subject in the sentence to control a translation loss.

On the other hand, a shift might be unnecessary and optional and is present owing to other factors or motives. It might be the result of dynamic and changing patterns of language use rather than the actual differences between two languages, attributable to what Bakker et al. (2009) refer to as 'the performance' of the translator. Language is particularly intricate; it is not produced in schematic structures; it has been processed deep within the writer's mind. Shifting this language (ideological language, philosophical language, ...etc.) from one brain to another brain would result in a shift in translation. It is argued that a shift is "opted for by the translator for stylistic, ideological or cultural reasons" (Bakker et al., 2009, p. 271). Notably, style, ideology and culture are all broad concepts that have been extensively discussed in TS, without any consensus on what they mean. The concepts overlap and raise issues and confusion at the analytical level.

Style is the distinctive and unique way an individual uses the language (Pekkanen, 2007, p. 1). Translators, like any writers, also have style in this sense. Sometimes, a translator makes a change in the TT by adding words and phrases that do not exist in the ST, repeating certain words, or choosing a word over the other synonyms for stylistic reasons. This is known as the stylistic shift in translation. It is when the translator's way of using the language is visible. In some cases, stylistic shift, can be mandatory as a result of systematic differences between the two-language pair in translation although it can also be optional (Al-Qinai, 2009, p. 24). This, the optional shift, might be an influence of "the translator's personal preferences under the influence of idiolect and level of proficiency in the target language" (Al-Qinai, 2009, p. 24). It happens because the translator wants to make the TT accessible to a group of readerships, such as children, adults, educated or non-educated readers, and so forth. Also, it might be for the reason for the publisher's request to make the translation suitable for specific objectives. However, usually the genre of the ST (i.e. the type of

the text: political, religious, literature, or a children's book) is a determining factor in the degree of stylistic shift (Al-Qinai, 2009, p. 24). An example of stylistic shift can be noticed in the following phrase from *Animal Farm*: *Mr. Jones, of the Manor Farm, had locked* was translated into *أغلق مستر جونز صاحب مزرعة مانور* ('aghlaqa mister Jones ṣāhib mazra'at Mānor)/ *Locked Mr. Jones the owner of Manor Farm*. The shift here from nominalised phrase to a verbal one is a popular Arabic style. Another translation is *كان مستر جونز، من مزرعة مانور قد أوصد* (kāna mister Jones, min mazra'at Manor, qad 'āwṣada)/ *was Mr. Jones, of Manor Farm, had locked*. This is another example of the translator's preference for structuring the translation for his readership.

Ideological shift, on the other hand, "occur[s] because some translators tend to process or 'filter' the original textual world through their own ideology and value systems" (Hussein, 2005, p. 4). The phenomenon of translation shifts is an inevitable fact, as it is almost impossible to find a piece of translation that is free of them. Mason (1994) argues that "Consciously or subconsciously, text users bring their own assumptions, predispositions, and general world-view to bear on their processing of text at all levels" (Mason, 1994, p. 23). However, even though it may be required – consciously or unconsciously – to solve a problem, it can also be a manipulative tool that a translator may use to meet some ideological goals. The literature on the ideological shift in translation has been the core of many studies: B. Hatim and Mason (1997); Gumul (2011); Nabi and Beheshti (2014); and Damaskinidis (2018). These studies have shown that the ideology and shift are interrelated and that shifting in translation might be a prime methodology a translator opts to use in order to insert their ideologies. The translator may emphasise, strengthen, omit, or add different linguistic units that might affect the meaning or part of it. In Orwell's *Animal Farm*, translating the word *struggle* into *جهاد* (jihād)/ *jiḥad* or *the whips* into *أدوات الإرهاب* ('adawāt al-'Irḥāb)/ *the tool of terrorism* can arguably be a clear ideological manipulation of the ST's meaning (see detailed discussion in Chapter Five).

Translation as an activity does not only involve two different languages but also two different cultures (Toury, 2012, p. 168). Newmark (1988) defines the term culture as "the way of life and its manifestations that are peculiar to a community that uses a particular language as its means of expression" (Newmark, 1988, p. 94). The term culture can refer to so many different things that function as specific features of a

nation or a society. It is a broad notion that can be seen as an umbrella that covers different aspects within it. For instance, ideology can be part of culture; yet, one culture can hold different ideologies of different groups of people. It can also be defined in terms of traditions, religions or type of food. In translation, the complexity will emerge in “how to deal with features like dialect and heteroglossia, literary allusions, culturally specific items such as food or architecture, or further-reaching differences in the assumed contextual knowledge that surrounds the text and gives it meaning” (Sturge, 2011, p. 67). Nida (1964) also argues that “differences between cultures may cause more severe complications for the translator than do differences in language structure” (Nida, 1964, p. 130). Thus, a cultural shift may be a result of all these differences and the aim to adapt the ST to the TC readership. An example from *Animal Farm* is the translation of the title *Mr.* One of the translations kept the title as it is in English in addressing *Mr. Jones*. In Egypt the usage of foreign words within the language is common; men may be addressed as Mr., women as Madam, a close friend as Prince, and a manager as Boss etc. This can be seen as a consequence of the different colonisation periods Egypt experienced. However, another translation translates the title *Mr.* into its Arabic equivalent which is السيد (*al-Sayid*). The justification here can be related to the idea of adapting, preserving, developing, and defending the Arabic (pan-Arabic) or national (Egyptian) culture from globalization and neocolonialism, as will be discussed in more detail in Chapter Four.

Distinguishing between these three types of shift at the analytical level of Fairclough’s first dimension might be impossible in practice as they all overlap. These three types of shifts; stylistic, ideological and cultural can all be an intended shift. In this case, the translator would insert in the translation his own preference. Also, stylistic and ideological shifts can both result from cultural differences, since ideology and style are part of the definition of the culture, as aforementioned. Moreover, in order to determine the type of shift, one should make sure to look at the text in a wider framework and examine the background and context of the translation. The contexts of both the ST and the TT are of great importance as they can be the clue to understanding the type, nature and significance of any shift. Thus, it is vital to inspect the shift by looking at the text as a whole and in the context. An example is the word *comrades* which Orwell uses in the novel as a common form of address among the animals. This word is a very important one in the novel as it is a symbol of

communism: ‘comrade’ is a key term in communist ideological discourse. Looking at the sentence, *Man is the only creature that consumes without producing*; this was translated into *فإنسان- أيها الرفاق- هو المخلوق الوحيد الذي يستهلك ولا ينتج* (fal’insān- ayuhā ar-Rifāq- huwa al-Makhlūq al-Wahīd aladhī yastahliku wala yuntij)/ *Man - o’ – comrades – is the only creature that consumes without producing*. The addition of the word *comrades* here sounds linguistically as a stylistic addition. In this view it was added to make the sentence sound natural and readable to the TT’s audience as it repeats who is being addressed in the speech. It functions as a recap to the readers to help them follow the long speech. However, looking at the word from a wider context of the ST, the addition of the word can be seen as emphasising Orwell’s cynical way of addressing the concept of solidarity and equality. The addition in this case would be an ideological one. Thus, the network of the terms used in certain collocations, with certain evaluations would be a way to recognise ideology in a text. However, the text which ‘frames’ the representation of ideology in certain ways, would help to recognise the attitude towards that ideology. For instance, *Animal Farm* represents the communist ideology through using communist discourse (e.g., comrades); however, Orwell’s attitudes toward this ideology are negative (the cynical repetition of the word).

Although the investigation in this thesis concentrates on the linguistic units of the text in that it aims to look at words, phrases and sentences and how they are dealt with in the translation, the process of deciding on the intention behind the choice of these linguistic units in the translations will be carefully identified, considering the text as a whole and paying attention to the social context, following Fairclough’s model as stated previously. Therefore, in order to determine the type of shift – ideological or otherwise – the extraction of the lexical term will not be examined in isolation, since it is impossible to tell their meanings without looking at the discourse as a unit. Therefore, the relationships between the texts and the contexts will be taken into consideration in order to reinforce the analysis.

Thus, at this level of analysis this study aims at exploring the ideological manipulations in the translations through locating the ideological shifts. However, it is vital to mention that, for the sake of this study, it is not enough to understand the ideological shifts in the text without linking it to the contexts and to the translators’

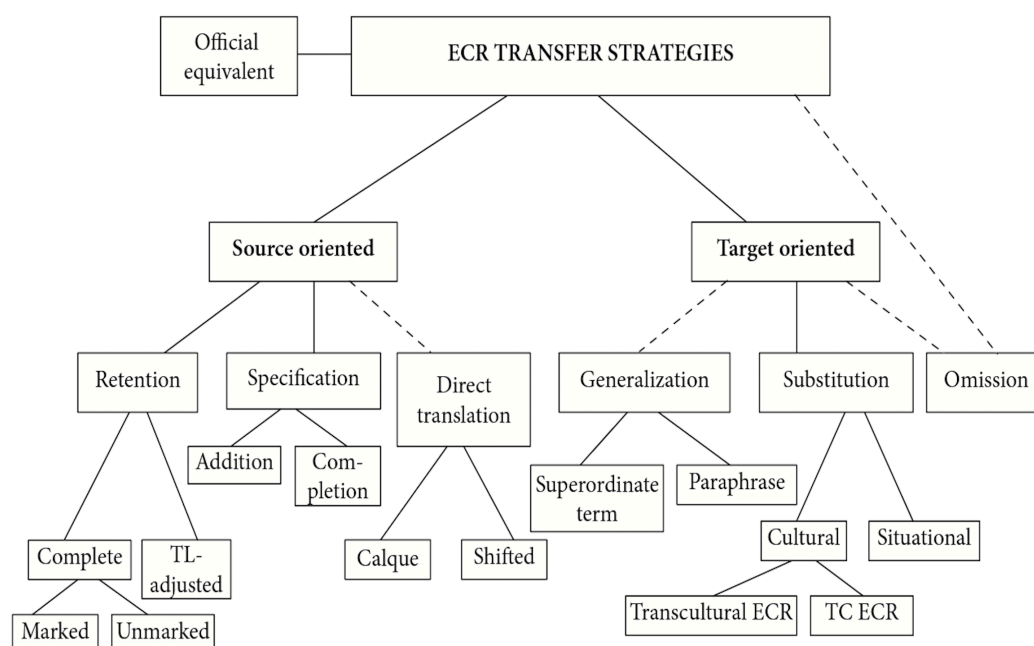
ideas as aforementioned. Thus, at this level, the study will alternate between the text and the wider context in order to describe the ideological shift. So, the utilization of Fairclough's third dimension will help set things in a wider context and explain the link between ideology and the TC's political conflicts\or the translators' ideologies.

2.3.7. Classifying Ideological Shifts through Strategies Used at Fairclough's Second Dimension

Ideological shifts in translations are implemented through the strategies applied in the translation at the discursive level. Munday (2012) states that the choices rendered during the translation performance show the 'ideological position' of the translator. (Munday, 2012, p. 155). Also, Pedersen (2011) argues that a shift is the end result of a translation strategy (Pedersen, 2011, p. 4). Therefore, whatever the strategy a translator uses during the translation process, such as addition, omission or other types of strategies, it reflects different ideological backgrounds. This project aims to identify the main strategies used by the translators that produce these ideological shifts, and subsequently manipulate the text. To understand the process involved in producing the ideological shifts, the list from Pedersen (2011) will be utilized.

Scholars of translations have approached the concept of strategy in translation such as Newmark (1988), Baker (1992), Venuti (1995), and Vinay and Darbelnet (1995), among others. They have explained translation strategies from different angles, yet they all established that these strategies were utilized to solve a problem during the process of translation. Pedersen (2011) has summed up the translation strategy approaches and created a comprehensive taxonomy of them. His taxonomy was created by relying on translation theories such as Venuti's (1995) ideas of 'domestication' and 'foreignisation' and the translator's visibility vs. their invisibility, as well as Nida's (1964) literal and free translation, among others. His aim was to understand what strategies subtitlers used to transfer extralinguistic cultural references (henceforth ECR) and make it accessible to the TL audience. In his taxonomy, he distinguishes between the strategies chosen in the translation process and categorizes them into source-oriented strategies and target-oriented strategies based on translation as a product. The following chart shows his taxonomy:

Figure.3: Pedersen (2011) Taxonomy of ECR transfer strategies



Based on his idea, regardless of the strategy used by a translator in the translation process, the translator is either moving towards TC or source culture (henceforth SC), or, in Venuti's (1995) words, 'domestication' and 'foreignisation'. He identified retention, specification and direct translation as source-oriented strategies, and generalisation, substitution, and omission as target-oriented ones; he then added sub-categories under each division.

In fact, the idea of source-oriented and target-oriented can be tricky and 'fuzzy' in terms of ideological shifts. One should assume that any TC is a field of contesting ideologies, so target-oriented can mean many different things in any TC context. In other words, any culture can have different ideological beliefs that may be held by different groups of people and those with ideologies that contradict those of other groups may share other beliefs with this same group (van Dijk, 1998, p. 138). Therefore, in this study, one socio-political culture can have various ideas and beliefs that are shared by group members of this society. In other words, "[...] ideologies are to be defined as ideologies-of-groups that may be individually ... used by the members of the group" (van Dijk, 1998, p. 37). Also, moving the text towards the TC does not necessarily mean that it is influenced by the TC's political events, as Orwell's novel might bear the hallmarks of the SC's political ideas such as 'struggle', 'slavery' and

‘overwork’, which, if emphasised through the source-oriented translation, would be relevant to the political conflict in the TC or to the translator’s own ideology. Thus, it will be difficult to determine whether a certain translation is SC-oriented or TC-oriented from a political ideological perspective.

Rather than identifying the end destination of the translation product, the merit of this taxonomy to this project is its exhaustive listing of most of the strategies that could be adopted by the translators. Thus, this study will not examine whether the translations are source-oriented or target-oriented, but will attempt to identify the most commonly used strategies that cause ideological shifts in the translations of Orwell.

2.4. Conclusion

This chapter has demonstrated the relevance of CDA as the theoretical framework for this study. It has outlined the definition of discourse and explained how it can be a field of ideological manipulation. Additionally, it has illustrated the effectiveness of the critical stance in CDA by emphasizing its role in unmasking ideological manipulations in the translations. Moreover, it has differentiated between CDA and DA and explained how CDA can connect ideological manipulations to the broader context and the translators’ ideologies through its critical stance.

Through Fairclough’s three dimensions, the chapter has outlined the central theories and tools to analyze the translations. Initially, it has indicated that Fairclough’s first dimension will examine the ideological shifts that occurred during the translation process. For this purpose, the chapter has displayed the development of the concept of shift in TS, defining the different categories related to it. It has also explained the focus of investigation at the lexical level. This is followed by explaining how ideological theories can be detected at the lexical level and how they can be an ideological indicator. Moreover, the chapter has addressed the notion of equivalence in translation and reviewed some of the approaches. More importantly, it has explained what is understood by ideological shift in this study and how it can be distinctive from other types of shift, as well as how this study will aim to identify it.

This chapter has also discussed translation strategies through Fairclough’s second dimension. It has previewed a taxonomy of translation strategies and explained how it will be used throughout the study.

The following chapter will present data collection and analytical methodology. It will discuss how the translations were selected for the present study. In addition, it will explain the methods used for data collection and categorization. Lastly, the analytical procedure will be explained.

3. Chapter Three: Data Selection, Collection and Analysis Procedure

3.1. Introduction

The previous chapter laid the groundwork by detailing the theoretical framework and methodological approach. However, the overarching aim of the current chapter is to elucidate the selection of the translated texts used in this study and identify the criteria for choosing these texts. In addition, the chapter explains the extraction of data using CDA, as indicated in Chapter Two, at three different stages: the socio-political context, the translators' backgrounds and the linguistic level. Moreover, it provides insights into the practical issues and the limitations encountered during data collection. It also discusses how this data will be used within the scope of the study. Finally, this chapter presents the analysis procedure that will be implemented.

3.2. Texts and Selection Criteria

The data used in this thesis is extracted from George Orwell's novel *Animal Farm* and three Arabic translations of the work, as will be shown later. *Animal Farm* has been translated into Arabic more than 21 times between 1951 and 2020. At this point, it is essential to elucidate the criteria for selecting the translations used in this study.

At the stage of this study, I identified 21 available Arabic translations of *Animal Farm*³. These translations were published in different Arab countries between 1951 and 2020, including Egypt, Syria, Morocco, Lebanon, Jordan, Oman, and others. However, as the study's main objective is to investigate the translations produced by Egyptian translators only and published by Egyptian publishers both earlier than and at the time of the Arab Spring in 2010, the study aimed to reduce the list and focus on those translations only. This is because, to analyse thoroughly the context of the ideological manipulations occurring in the TTs, the study needs to focus on one country which will allow us to demonstrate how different translations in different political contexts were manipulated. Therefore, the following sections will explain in detail the selection process of the texts and the criteria for doing so.

³ There are more than 21, but these are the ones that were available in bookstores and online.

3.2.1. Source Text

Animal Farm (Orwell, [1945] 2015) is composed of ten chapters and embodies different political themes as Orwell's novel displays ideological undertones and may present ideological problems during the translation process.

The primary purpose of the data selection from *Animal Farm* is to establish a list of Orwell's lexical items and highlight shifts in translations. The data is used throughout the study to explore the research questions and draw the appropriate comparisons. Therefore, Orwell's novel, the ST, will be contrasted with the TTs to identify any ideological shifts at the lexical level⁴. This list shows in detail the ST lexical items and their ideological manipulations in the TTs. The list appears in Chapter Four as the data is reviewed.

3.2.2. Target Texts

Based on the TT selection criteria outlined above, the target texts used for this project are three translations of *Animal Farm* by 'Abbās Ibrāhīm (Orwell, 1951), Shāmil Abāza (Orwell, [1997] 2009), and Fātima Naṣr (Orwell, 2008), henceforth Translation 1, Translation 2 and Translation 3, respectively. These translations were all translated into Arabic by Egyptian translators and published in Egypt by Egyptian publishers. The first translation into Arabic- as far as this study could find- was published in 1951 by 'Abbās Ibrāhīm (Orwell, 1951). Nevertheless, the novel is still in demand amongst translators and publishing houses in the Arab world as the latest translation by Mālik Salmān (Orwell, 2020) was published by Dār as-Sāqī, Lebanon, as recently as 2020.

To decide which translations to choose, all available Arabic translations of the novel were investigated. All available publications of *Animal Farm* were obtained from different bookstores regardless of the date of their publications, as the publishing date could have related to a new edition following an earlier one. Table 1 below shows the translations obtained or located.

Table1 Translations obtained and located

#	Date	Edition details in the Arabic publication	English
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⁴ As explained in Chapter 2, Section 2.3.3 and 2.3.4.

1.	1951	الاسم: عباس ابراهيم الجنس: ذكر الجنسية: مصري الناشر: دار المعارف	Name: 'Abbās Ibrāhīm Sex: male Nationality: Egyptian Publisher: Dār al-Ma'ārif, Egypt
2.	2005	الاسم: رشا إسكندر الجنس: انثى الجنسية: لبنانية الناشر: دار الفكر العربي، بيروت، لبنان	Name: Rashā Iskandar Sex: female Nationality: Lebanese Publisher: Dār al-Fikr al-'Arabī, Beirut, Lebanon
3.	2006	الاسم: محمد العربي الجنس: ذكر الجنسية: عُمانى الناشر: دار الفرق، دمشق، سوريا	Name: Muḥammad al-'Arīmī Sex: male Nationality: Omani Publisher: Dār al-Farqad, Damascus, Syria
4.	2008	الاسم: فاطمة نصر الجنس: أنثى الجنسية: مصرية الناشر: سطور الجديدة، مصر	Name: Fātima Naṣr Sex: female Nationality: Egyptian Publisher: Dār Suṭūr al-Jadīda, Egypt
5.	2009	الاسم: شامل اباضه الجنس: ذكر الجنسية: مصري الناشر: دار الشروق، مصر	Name: Shāmil Abāza Sex: male Nationality: Egyptian Publisher: Dār ash-Shurūq, Egypt
6.	2011	الاسم: عبدالرحمن يونس الجنس: ذكر الجنسية: مصري الناشر: جزيرة الورد، مصر	Name: 'Abdurahmān Yūnis Sex: male Nationality: Egyptian Publisher: Jazīrat al-Ward, Egypt
7.	2012	الاسم: غير معروف الجنس: غير معروف الجنسية: غير معروف الناشر: الأهلية للنشر، الاردن	Name: anonymous Sex: - Nationality: - Publisher: al-'Ahlyah Linashir, Jordon
8.	2013	الاسم: اسعد الحسين الجنس: ذكر الجنسية: سوري الناشر: دار نينوى، سوريا	Name: 'As'ad al-Ḥusayn Sex: male Nationality: Syrian Publisher: Dār Naynawa, Syria
9.	2014	الاسم: عادل محمد الجنس: ذكر الجنسية: مصري الناشر: دار الوليد، سوريا	Name: 'Adil Muḥammad Sex: male Nationality: Egyptian Publisher: Dār al-Walīd- Syria
10.	2014	الاسم: محمود عبدالغني الجنس: ذكر الجنسية: مغربي الناشر: المركز الثقافي العربي، المغرب	Name: Maḥmūd 'Abdulghanī Sex: male Nationality: Moroccan Publisher: al-Markaz al-Thaqāfī al-'Arabī, Morocco
11.	2015	الاسم: عبدالحميد الكاتب الجنس: ذكر الجنسية: مصري الناشر: دار اخبار اليوم، مصر	Name: 'Abdulḥamīd al-Kātib Sex: male Nationality: Egyptian Publisher: Dār 'Akhbār al-Yawm, Egypt
12.	2015	الاسم: احمد إبراهيم إسماعيل الجنس: ذكر الجنسية: مصري الناشر: عصير الكتب، مصر	Name: Aḥmad Ibrāhīm Isma'īl Sex: male Nationality: Egyptian Publisher: 'Aṣīr al-Kutub, Egypt
13.	2015	الاسم: معاذ الخطيب الجنس: ذكر الجنسية: أردني الناشر: الأهلية، الأردن	Name: Mu'ādh al-Khaṭīb Sex: male Nationality: Jordanian Publisher: al-'Ahlyah, Jordon
14.	2015	الاسم: غير معروف الجنس: غير معروف الجنسية: غير معروف الناشر: نيويورك للنشر، مصر	Name: anonymous Sex: - Nationality: - Publisher: Newyork Linashir, Egypt
15.	2015	الاسم: غير معروف الجنس: غير معروف الجنسية: غير معروف	Name: anonymous Sex: - Nationality: -

		الناشر: مؤسسة اقرأ، مصر	Publisher: Mu'assasat Iqrā', Egypt
16.	2016	الاسم: غير معروف الجنس: غير معروف الجنسية: غير معروف الناشر: المؤسسة المصرية للتوزيع، مصر	Name: anonymous Sex: - Nationality: - Publisher: al-Mu'sasa al-Miṣrya litawzī', Egypt
17.	2016	الاسم: عبدالكريم ناصيف الجنس: ذكر الجنسية: سوري الناشر: التكوين، سوريا	Name: 'Abdulkarīm Naṣīf Sex: male Nationality: Syrian Publisher: at-Takwīn, Syria
18.	2018	الاسم: محمد حسن علاوي الجنس: ذكر الجنسية: عراقي الناشر: دار الرافيدين، العراق	Name: Muḥammad Ḥassan 'Alāwī Sex: Male Nationality: Iraqi Publisher: Dār ar-Rāfidayn, Iraq
19.	2018	الاسم: غير معروف الجنس: غير معروف الجنسية: غير معروف الناشر: بيت اللغات الدولية، مصر	Name: anonymous Sex: - Nationality: - Publisher: Bayt al-Lughāt ad-Duwalya, Egypt
20.	Unknown	الاسم: محمد حسن عبدالوالي الجنس: ذكر الجنسية: غير معروف الناشر: غير معروف	Name: Muḥammad Ḥassan 'Abdulwālī Sex: male Nationality: unknown Publisher: unknown
21.	Unknown	الاسم: إيليا حلواني الجنس: ذكر الجنسية: غير معروف الناشر: غير معروف	Name: 'Ilyā Ḥalawānī Sex: male Nationality: unknown Publisher: unknown

However, to determine the translations that meet the criteria of selection, and since this study will focus only on those translations published during or before the Arab Spring, translations that were published after the advent of the Arab Spring in Egypt in 2010 were eliminated from the above list. Also, all the translations that were not undertaken by Egyptian translators or published by an Egyptian publishing house were excluded. Furthermore, some translations were found to be quoting or copying a paragraph or more from other translations and claiming them as their own translations. These translations were carefully read, compared and excluded as will be explained below. The process of elimination was through a Google search of the translators' names to learn about theirs and their publishers' nationalities. Often this information was not immediately available with a simple Google search. Therefore, websites and social media were used to double-check their nationalities, using mainly Facebook, Twitter and Goodreads. Moreover, the dates of the first edition of each translation were also traced. This led to a shortlist of the translations that met the criteria (Table 2 below).

Table2 Shortlist of suitable translations

#	Date	Arabic-language details	English
1.	2011	الاسم: عبدالرحمن يونس الجنس: ذكر الجنسية: مصري	Name: 'Abdurahmān Yūnis Sex: male Nationality: Egyptian

		الناشر: جزيرة الورد، مصر	Publisher: Jaziyrat al-Ward, Egypt
2.	2008	الاسم: فاطمة نصر الجنس: أنثى الجنسية: مصرية الناشر: سطور الجديدة، مصر	Name: Fātima Naṣr Sex: female Nationality: Egyptian Publisher: Dār Suṭūr al-Jadīda, Egypt
3.	2009	الاسم: شامل اباضه الجنس: ذكر الجنسية: مصري الناشر: دار الشروق، مصر	Name: Shāmil Abāza Sex: male Nationality: Egyptian Publisher: Dār ash-Shurūq, Egypt
4.	1951	الاسم: عباس ابراهيم الجنس: ذكر الجنسية: مصري الناشر: دار المعارف	Name: ‘Abbās Ibrāhīm Sex: male Nationality: Egyptian Publisher: Dār al-Ma‘ārif, Egypt

As Table 2 illustrates, four translations were identified and were available from different bookstores in Egypt and other Arab countries, such as Saudi Arabia. Unfortunately, only three of these translations could be obtained, while the one published in 2011 by ‘Abdurahmān Yūnis was inaccessible⁵. This left us with only three translations to be explored for the aim of this study.

The first translation chosen for this study was produced in 1951 by ‘Abbās Ibrāhīm (Orwell, 1951), and published by a state-owned Egyptian publishing house Dār al-Ma‘ārif. The relevance of this translation for the present study lies in the fact that the year of publication was a crucial juncture in the political history of Egypt - as will be seen in Chapter Four - and was therefore likely to be heavily inflected by the political context of that time.

The second translation selected was of Shāmil Abāza (Orwell, [1997] 2009). Abāza’s translation was first undertaken in 1997 (Orwell, 1997) and published by the State-owned Egyptian publishing house Dār al-Ma‘ārif. It was then published in 2009 by a private publishing house, Dār ash-Shurūq (Orwell, [1997] 2009). In 2018 Dār al-Ma‘ārif re-published the translation (Orwell, [1997] 2018). However, the exact translation is still being published in Egypt by different publishing houses even after the death of the translators. Nevertheless, when reading the different editions of the publications obtained, no differences in the three texts could be found: all three were identical in terms of content. Abāza’s translation appears to be favoured by other translators as some other translations quoted a paragraph or more from his translation. For instance, a translation by ‘Ādil Muḥammad al-Wā‘ī which was published by Dār al-Walīd in 2014 is found to be identical to the translation of Shāmil Abāza. Of course,

⁵ The translation was out of stock.

such translations were excluded since the aim was to find original translations with explicit ideologies unaffected by the work of others.

The third translation is Fātima Naṣr's translation in 2008 (Orwell, 2008). This translation was published two years prior to the advent of the Arab Spring in Egypt by Dār Suṭūr al-Jadīda. It is the only translation obtained by this study that a female translator translated during the period of the Arab Spring. Furthermore, it provides noteworthy examples for exploring ideological manipulations at that time. Lastly, all three translators whose work has been chosen for this study were known to have their own political and ideological agendas that might be reflected in their translations. This will be outlined and discussed in detail in Chapter Four.

3.3. Data Collection

Since this study adopts Fairclough's dialectical-relational approach (1992) to CDA, the data collated will be gathered and analysed in different dimensions⁶. First, for the study to explain the social practice, it will start by illustrating the social and political contexts that govern the texts produced. As already indicated, its focus is Egypt and related popular ideologies between 1882 and 2011. Second, the translators' personal information, and specifically their political and ideological backgrounds and beliefs are investigated as these help to see how the translators' ideas might be reflected in their translations. Third, the translated texts, which are the linguistic elements of the discourse in Fairclough's terms, will be examined against the ST to track any ideological shifts that transpired⁷. Finally, all extracted data will be processed and classified in three illustrative tables for each translation and will be discussed in Chapter Four. However, even though the data collections might sound very sequential, they follow a circular trajectory involving all three dimensions at various stages, as will be seen in Chapters Four and Five.

3.3.1. The Social and Political Context

This section is based on one of Fairclough's dimensions, which is the explanation of the social practice. So, this will serve as an introductory section designed to elucidate the ideologies that might affect the TTs. In other words, the essence of this step is that

⁶ As explained in Chapter Two, Section 2.3.1.

⁷ See Chapter Two, Section 2.3.1.

it helps in recognising the underlying ideological shifts in the TTs, including those personal to the translators, through explaining the TC's ideological context, taking a historical overview of Egyptian ideologies up to the advent of the Arab Spring in 2010. Thus, this part functions as the base for the data extraction, and secondary sources were used to compose it.

To compile this section, a timeline for the most obvious ideologies and the main struggles in Egypt was set. The timeline started with the colonisation of Egypt by the British, which reached a critical point in 1952. Starting from this point will help us understand the translation by 'Abbās Ibrāhīm (Orwell, 1951) as it was published in 1951, which was a year full of political and ideological conflicts in Egypt, as will be seen in Chapter Four. Finally, the timeline ends in 2011, a year after the Arab Spring in Egypt. This section provides a detailed account of the political and social events that gave rise to a wide range of ideological positions in Egypt between these two periods.



This section was based mainly on secondary sources, such as books, magazines, newspapers, blogs as well as a number of YouTube channels and recorded political events. These sources were selected in order to gain a wider perspective on the political background. The non-academic platforms, blogs and YouTube channels, were of great importance to the research as they provide data that are not accessible in academic ones. For instance, YouTube was used to look at documentaries, interviews and political speeches.

The section is organized chronologically. In each historical period, the study attempted to discuss the prominent ideologies informing the political arena and the main social and political struggles at that time. However, that section's difficulty was finding a coherent structure for the events and ideologies and identifying their place and relevance within this study. The priority here is to synthesize the key contextual information to facilitate the subsequent analysis.

3.3.2. Translators' Ideological Background and Beliefs

As part of this study investigates whether a translator's own ideologies and ideas filtered through to the translated texts, it is necessary to gather biographical information about the translators, which could be sought from open sources and interviews. Unfortunately, the three translators whose works are being examined have all passed away, and therefore it was not possible to interview them in person. However, other different methodologies to verify their biographical information were undertaken.

First, 'Abbās Ibrāhīm was the most challenging case to investigate. 'Abbās Ibrāhīm died in 1959, and it was difficult to locate and contact any of his family. However, the project found one study that treated his background, works, and his political ideology. Also, another way to understand 'Abbās Ibrāhīm's beliefs and ideas was through the critical reading of his books and publications. The study relied on these two ways to compose the section on 'Abbās Ibrāhīm.

Second, Shāmil Abāza was different from 'Abbās Ibrāhīm. It was easy to find plenty of information about Abāza online, as he was an active writer and politician in Egypt. The study found many resources featuring his work, such as online newspapers, books written by his brother Tharwat and his brother's wife 'Afāf. There were also some YouTube interviews with Abāza and his wife which unfortunately did not work. However, to ensure all the online information was correct, the study approached the daughter of the translator, Dr Huda Abāza, for a video Zoom interview. Dr Huda Abāza is a professor who works at Ain Shams University, and her contact information is available on the university website. We had a semi-structured online video meeting on Zoom in Arabic focusing on the translator's life, education, and political and social ideas. The interview was beneficial in verifying the information on the translator. Tharwat Abāza edited Shāmil Abāza's translation. All the information needed for him was found in his own books as well as in the biography on him written by his wife 'Afāf after his death.

Third, Fātima Naṣr was a professor at an Egyptian university, an owner of the publishing house Dār Suṭūr aj-Jadīda, and the sister of a famous politician in Egypt, Dr Muḥammad Nūr Faraḥāt. The study tried to reach Dr Faraḥāt for an interview to

gain information about her. Unfortunately, due to COVID-19⁸ and all travel restrictions, the study mainly relied on online sources to find and contact Dr Faraḥāt. Dr Faraḥāt was working at Zagāzīg University in Cairo and was reachable through his Facebook account. Dr Faraḥāt suggested contacting Eng. Suha, the translator's daughter, as she would be better placed to give the information needed about the translator. After eight months of trying to contact her, I finally met her via a video meeting on Zoom. The interview was a semi-structured one, conducted in Arabic, and focused on various aspects of the translator's life as no information on her was available elsewhere. The interview considered Fātima Naṣr's life, her ideological positions and her views on politics. Thus, the section on Fātima Naṣr was mainly composed on the basis of information gained from the interview.

3.3.3. The Linguistic Elements

As the study concentrates on the ideological manipulations at the lexical level, the data was assembled from the three translations by comparing the ST with the TTs to uncover any ideological shifts. First, the data was extracted manually by comparing the ST with each of the TTs, by reading the two versions, the ST and each of the TTs, at once, comparing them line by line to identify any ideological manipulations at the lexical level. Second, all the items found in the translations were organised in three tables. These tables show the ST items and the ideological shifts they underwent in the translation. Lastly, following the CDA model, the findings were classified based on the ideological themes found and the strategies used by the translators in opting for such a shift (See Appendix1, Appendix2, and Appendix3).

All translated works used in this study were produced as hard copies, not electronically; this lowered the chance of using any software or electronic tools to extract the lexical items from the ST and align them with their translations. Nonetheless, although this was time-consuming, the data's manual extractions allow the study to identify translation incidents by addition and omission, which are remarkably relevant to the study.

⁸ COVID-19 is a global pandemic that spread worldwide, causing restrictions on travel around the world, and many other types of restrictions happened in different parts of the world. For more information, please check: https://www.who.int/health-topics/coronavirus#tab=tab_1.

Nevertheless, the complexity of this level of analysis lies in verifying whether these shifts are a result of ideological interventions. Therefore, the definition in Chapter One, Section 1.2. was deployed, i.e., that ideology is seen in this research as the combination of the thoughts, beliefs and attitudes of an organisation, a group or an individual that have direct implications for the political commitments and actions which are reflected in the discourse of the writers and translators and that may influence the reader's opinion⁹. Furthermore, the items in the tables mentioned above will not be associated with ideological shift without considering how they were used and where they were placed in the discourse, i.e., by looking at the ST and how Orwell used the term and how they were changed in the TTs. Besides, going back to the context, the main ideologies in Egypt and the translators' backgrounds helped classify the data. An overview of the dataset will be explained in Chapter Four.

3.4. Practical and Access Issues and Limitations of Data Collection

There are some limitations, practical and access issues affecting the data collection. Firstly, the selection of translated texts was challenging; other translations could have been a valuable addition to this research, but the study could not access them. For instance, Abduraḥmān Yūnis's translation published in 2011 (Orwell, 2011) was hard to obtain online or from a bookstore. Also, the researcher was planning to travel to Egypt to check and obtain other translations that are inaccessible online. However, it was impossible to travel due to the COVID-19 Pandemic in 2020. The travel restrictions and the quarantine in different parts of the world made it even harder to contact the sellers. Repeated attempts to email and call the sellers were met with no response, so eventually, those texts remained inaccessible to this study. Moreover, some online bookstores were contacted to supply the study with any publications of *Animal Farm* between 1951 and 2011. Unfortunately, some could not provide any, while others could only offer translations that were not compatible with the selection criteria. Also, the librarians at Swansea University Library could not help in that matter during the Pandemic.

Secondly, the manual data extraction through the preliminary data analysis described above was an exceptionally long process and time-consuming. Also, the decisions on

⁹ This definition was deduced in Chapter Two section 2.2. through examining different definitions of the concept 'ideology' in literature, please refer to page 10 of this thesis.

the extracted data regarding their ideological shifts were difficult. Even though the manual process was helpful for identifying some of the strategies used by the translators, it would have been more accessible, and a lot of time and effort could have been saved had there been electronic publications of the translated texts that could be used in this study.

Thirdly, it was demanding to integrate all the historical and political events in Egypt into one section and organize them based on popular ideologies. The difficulty of this section lies in the abundance of resources and historical events that could have impacted positively or negatively on this project. Egyptian history is vibrant with contesting ideologies and political events; the decision to focus on some of them and not on others needed much thought. It is impractical for this study to go into further depth on the historical events and investigate them thoroughly. Only those aspects that could serve the study were considered. The justification behind that is that the study's main aim is to examine the translations themselves, not the historical events. The historical events are only an instrument to examine the context of these translations in order to understand the ideological manipulations in the texts. Moreover, the biased nature of social and political literature and resources is an important factor requiring the researcher to evaluate them based on the highest possible level of systematic analysis and objectivity. As the researcher is not an expert in Egypt's politics, much effort was made to keep the section free from bias through intensive readings of the sources and related research.

Finally, consultation with the publishers of the translated works would likely have enriched the study; their perspective on publishing the translated works of Orwell would have enhanced this research. However, again because of the Pandemic and the travel restrictions, such interaction could not take place; consequently, the section on the publishers was not included in this study.

3.5. Analysis Procedure

The main objective of this study is to investigate how the TC and the translators' ideologies can be filtered during the translation process and result in ideological manipulation. Therefore, the study will answer the research questions by linking the data collected and analysing them at three levels: the explanation of the social practice, the interpretation of the discursive practice, and the description of the linguistic

elements. As asserted in Chapter Two, the first two levels are considered macro analysis while the latter is at the micro level. The linkage will describe how the lexical items extracted at the linguistic level reflect the TC's ideological import and the translators' ideas. Also, it will interpret how these ideological shifts were processed in the translated texts by looking at the strategies used by the translators.

First, the explanation of the social practice and the translators' ideologies will be based on data analysis within the sociopolitical context. The explanation aims to clarify the meaning of the TC's political ideologies and of the translators. Therefore, it illustrates the elite and popular ideologies in Egypt in general as it sheds light on the dominant political, cultural and religious ideologies and how they were formed historically, paying particular attention to the conflicts between them. Also, it explains the political situation during the Arab Spring in Egypt. Additionally, the information on the translators' political views and ideas are explained. Finally, the social practice ideologies - or the TC ideologies - and the translators' ideologies will be examined and grouped into ideological themes, as seen in Chapter Four. Each theme will be presented, explained and linked to the lexical choices made in the translation, as will be explained in this section. However, the essence of this stage is to highlight the possible cultural and personal influences on the meaning of the text. Also, and more importantly, the exposition brings to the surface the ideological mediations in the TTs and helps us to identify the reasons behind the shifts. For that reason, the study adopts the methods of Braun and Clarke (2006) to generate the ideological themes required for this project.

Braun and Clarke (2006) define thematic analysis as "a method for identifying, analysing and reporting patterns (themes) within data" (Braun & Clarke, 2006, p. 79). They argue that thematic analysis "offers an accessible and theoretically flexible approach to analyzing qualitative data" (Braun & Clarke, 2006, p. 77). They presented six steps that help analyze the themes, which are derived from (Braun & Clarke, 2006, p. 87):

1. Familiarizing yourself with your data
2. Generating initial codes
3. Searching for themes

4. Reviewing themes
5. Defining and naming themes
6. Producing the report

Keeping in mind the research questions, the study inductively approached those steps. The researcher examined the data compiled for the sake of this study and enabled that data to establish the themes. As Braun and Clarke state: “Inductive analysis is therefore a process of coding the data without trying to fit it into a pre-existing coding frame, or the researcher’s analytic preconceptions. In this sense, this form of thematic analysis is data-driven” (Braun & Clarke, 2006, p. 83). This of course is opposite to the deductive way which is to have a certain theme beforehand and investigate it in the data. Therefore, the study investigates Egypt’s social culture and the translators’ biographies in order to analyze the ideological themes. However, another significant approach to the analysis is personal interpretation that identifies underlying ideologies in the data.

A further key step is to validate the ideological themes generated. One of the ways to do this is to use an interrater which “refers to the degree of agreement or consistency between two or more coders” (Belotto, 2018, p. 2622). The “interrater reliability is important in qualitative research because it helps to establish the consistency and reliability of the coding scheme and the themes identified” (Belotto, 2018, p. 2622). Therefore, it helps with the objectivity of generating and coding the data. At an early stage, the researcher opted for a focused group of two PhD students in the field of translation and ideology while following similar procedures in thematic analysis. The researcher provided them with examples extracted from the work which were evaluated by them. The outcome was compared and reviewed against the data for a final time so the researcher could ensure their reliability.

Second, the description of the linguistic elements goes into two different stages. First, to understand how the TC and the translators’ ideologies affected the translated texts, the data extracted at the linguistic levels is described from an ideological point of view. This will be through linking the ideological themes deriving from the explanation of the social practice with the ideological shifts found in the TTs. In other words, all three translations will be discussed under each theme, starting from the oldest translation,

which was published in 1951, to the last translation in 2009. This section will help show how different ideological backgrounds can affect a translation differently. The ideological shifts will be explained under each theme and linked to the TC context and the translator's ideology. Second, the data will be discussed from a discursive perspective as a third level of analysis. The interpretation of the discursive practice will be through utilising Pederson's taxonomy¹⁰ (Pedersen, 2011). Each ideological shift described at the linguistic level will be interpreted according to the way in which it is processed in the translation. In other words, each will be analysed based on the strategies used by the translators to reflect their ideologies or the SC ideologies in the TTs in the form of a shift.

Thus, the manner of organising the results and examining them offers a logical argument of the judgments taken when extracting the data. The comprehensive view of the context and the translator's background will be managed initially in Chapter Four, followed by discussion of linguistic elements and the discursive practice. In Chapter Five all the data will be interpreted together.

3.6. Conclusion

This chapter has discussed the data that is used for the objectives of this study. It has outlined the process of identifying the source text and the selection of the target texts. Also, it has provided the criteria for choosing the target texts and clarified the data collection process at different levels: the context, the translators' backgrounds and the linguistic level. Furthermore, the practical issues and data collection limitations have been addressed. Lastly, the chapter has presented the analytical procedures that this study will undertake.

The next chapter will conduct an in-depth examination of the TC and the translators' ideologies, aiming to unveil the ideological themes that underpin this study. It will also preview the results of the study.

¹⁰ See Chapter Two, Section 2.3.7, P. 47.

4. Chapter Four: Macro and Micro Analysis

4.1. Introduction

While the previous chapter covered the criteria for data selection, collection, and analysis, we progress in this chapter to the analysis of the dataset collected. As already clarified, the present study is designed to determine the effect of ideological interference in three translations of Orwell's *Animal Farm* into Arabic during different historical periods. Based on the theoretical framework adopted for this study, Fairclough's approach to CDA, an initial objective of the project, was to identify the ideological issues identified in Egypt in the period 1882-2011 as well as to define the available ideologies open to translators. Therefore, the first section of this chapter will thoroughly examine the SC's ideologies, including both the popular and the elite ideologies in Egypt as well as the translators' ideologies via macro analysis. This is to be followed by generating the ideological themes¹¹ that underpin this study. The data shows that there are eleven ideological themes presented in the macro analysis. The second section of this chapter is the micro analysis of the lexical aspects and the associated discursive practice.

4.2. Macro Analysis: Analysis of Social Practice

The social practice of this study is the environmental context wherein the translations were carried out which may have influenced the lexical choices made in the translation. However, the environmental context or the SC in this study, as mentioned previously, is Egypt. This section will analyse the social practice into different subsections. This helps to provide a deep understanding and analysis of the subject matter as well as scrutinize the key themes. Therefore, first, this section will start by defining the SC ideologies. Second, these ideologies will be used to generate the specific ideological themes needed for this study. The ideological themes will be used for the purpose of describing and linking the social practice with the linguistic items as explained in the methodology section. That is to say, the extracted ideological shifts will be classified according to the ideological themes generated at this level. To generate the ideological themes needed for this study, this chapter will start by

¹¹ See Chapter Three, Section 3.5.

outlining the popular ideologies prevalent in Egypt during the period 1928-2011¹². Also, all three translators will be investigated in term of their ideological backgrounds.

4.2.1. The Development of Elite and Dominant Ideologies in Egypt through Modern History

With its strategic significance, and its culturally and ethnically diverse society, Egypt has undergone wild transformations and turning points throughout its modern history. The occupation of its land, a number of revolutions, the rise of strong popular opposition movements, and changes in its form of government and political system, took place when the country formed part of the Ottoman empire, then became a monarchy and, since 1953, a republic under presidential rule. These spectacular changes have had drastic consequences on various levels, for politics, society and individuals. Consequently, Egypt experienced several ideological conflicts that have generated various political divisions in the country, based on different social classes and cultural struggles. Through the lens of such events, I aim to discuss its elitist and dominant ideologies. However, it is impractical for this study to demonstrate in detail all the ideologies and struggles that Egypt has gone through. My focus will be, naturally, on the elements that help develop this study. This section will serve later in the chapter to expand the TC for each translation that I analyze as well as to identify the ideological themes that can be used to classify the data¹³.

The popular political ideologies in Egypt that this study will focus on can be classified in the following major groups: nationalism, liberalism, political Islam, communism, feminism¹⁴, pan-Arabism, feudalism, capitalism, and socialism. It seems that Egypt was in an endless eruption and upheaval as these ideologies were competing in the 19th and 20th centuries, conflicting and functioning as the engine that sparked multiple revolutions¹⁵ and opposition movements in the country. These ideologies were repeatedly adapted as they drove many groups of people to seek change and rebuild their societies. Employing inspirational concepts such as democracy, nationalism, Islamic nation or *ummah Islāmiya*, and pan-Arabism aroused sentiments and moved

¹² See Chapter Three, Section 3.3.1.

¹³ See Chapter Three, Section 3.6.

¹⁴ Even though feminism and women's situation are debatable in Egypt's history, we still cannot overlook that people in power used to have their own opinion about women and their rights.

¹⁵ Revolutions in Egypt history are always debatable in term of either it is a revolution or a coup for instance.

the people to respond through opposition. Such ideologies played and are still playing vital roles in the development of Egypt's political and social life. However, each of these ideologies had different levels of influence at different times and were never equal in their popularity among both the political and intellectual elite and the people. Yet, it is impractical for this research to distinguish their influence in terms of which was the most influential. Also, it is worth noting that these ideologies are not themselves the main focus of the research. Yet, these ideologies will help generate the ideological themes needed for the purpose of this study as explained previously.

Starting with the unstable years during the British occupation (1882-1922), the prevailing political climate during that period was volatile and lacked equilibrium. Egypt witnessed several internal conflicts among the British forces, the throne or the government, and the masses. Initially, Egypt was an autonomous state¹⁶ under the umbrella of the Ottoman empire and the Khedive- and his dynasty after him- ruled the country. The occupation of Egypt by British forces in 1882 was presented as necessary to protect the throne of Khedive Tawfiq Pasha and to quell the threat of revolutionary activists, namely 'Urābī's democratic nationalist movement (al-Bishrī, 1987, p. 5 & 6). This means that Egypt was not part of the British Empire, nor was it fully under British rule; it was only under British protection which, allegedly, sought to maintain the security and stability of the country and to restore order. This led to the period being referred to as the "veiled protectorate" (Marsot, 1985, p. 75). However, the rule of the British changed after World War I, when Britain fought against the Ottoman Empire. By that time, Egypt became independent and had formally broken with the Ottoman Empire and Sultan Ḥusayn became its ruler under the influence of the British forces. This dramatic change from the Ottoman rule to British protectorate had a major social and political impact on the country (Marsot, 1985, p. 80).

What concerns this study during that time is the related social turmoil and struggle. On the one hand, there was a struggle against the Kadive's or the Sultan's regimes, and the actual influence of the British forces over these regimes, which can be referred to as a struggle against authority, power and control. On the other hand, there was a

¹⁶ Egypt became an autonomous state at the time of Mohammed Ali Pasha in 1805, who moved against the Ottoman Khalifate, which marks the beginning of the modern history of Egypt. However, Egypt was not entirely removed from the Ottoman Empire since the country remained in its sphere of influence. For further information, please see: (Fahmy, 1998).

struggle between different social groups and classes as the different interests of these classes developed into social conflicts (J. R. Cole, 1993, p. 6). Social inequality is one reason for poverty and loss of social and individual rights. Bearing that in mind, it is worth noting that one of the central characters in the changes to, or sometimes destruction of, domestic policy in Egypt was the power of the ideological social struggle within the country.

When powerful, organized groups in a society characterized by informal empire or neocolonialism come to perceive the system as deleterious to their interests, a revolution can occur. Revolutions typically involve movements of resistance by social groups and the masses, an ideological program or set of programs that enunciates positive objectives, and the violent overthrow of established institutions (*J. R. Cole, 1993, p. 3*).

That is to say, the stability of the country, or the top-down changes, were in most cases a response to the social conflicts of all its groups and classes endeavouring and striving for freedom and liberty. That same ‘freedom’ was an abstract principle that differed in its interpretation according to social group or class, and to whether their political-ideological beliefs accorded with or opposed the political system. These struggles resulted in many social and political anxieties that led to the advent of political opposition movements, revolutions and rebellions. These would, in turn, mark important changes in the history of Egypt.

The struggle among the social groups can be summarised as that between the dominant and dominated groups (upper-class and lower-class), and between native Egyptians and non-Egyptians¹⁷ in both social classes. When the British occupation started, Egypt was already divided into the following main social classes. First was the upper class, the Pashas, who were in most cases originally non-Arab: Turkish, and various other nationalities (Toledano, 1998, p. 264). The Pashas maintained high-ranking positions in the country as they were members of the ruling families, though they might also receive this title as an honorary one. They were wealthy aristocratic landlords who enjoyed many privileges (Toledano, 1998, p. 263 & 264). Second, there were also the Notables or ‘Ulama who were “The ranks of the educated and socio-culturally aware

¹⁷ Egypt can be referred to as a multicultural place during that time. Non-Egyptians can be referred to as any people whose roots are not from the country of Egypt. This includes migrants from different lands for different purposes such as political, religious, or business purposes.

and active people- officers, bureaucrats, teachers, and educated merchants– [whose numbers] grew considerably during that period” (Toledano, 1998, p. 281). They enjoyed the company of other high-class people and had their own social and prestigious positions (Toledano, 1998, p. 266). Third, another social group was made up of the foreigners who had come from Europe before the French¹⁸ and the British who had come primarily for economic or strategic reasons, as they started their own businesses. “They owned about 15 percent of the land and most of the trading and manufacturing companies” (Toledano, 1998, p. 254). This group was close to the ruling elites, enjoyed their patronage, and held powerful political positions. For example, Khedive Ismā’īl, who as a Khedive had the executive power to rule the country, appointed two European ministers, a British financial minister and a French public works minister, in 1879 (al-Bishrī, 1987, p. 6). The last social group which formed the majority of people at that time- 95% of the population- was the working-class or the peasants/*Falāḥīn*, and they were the ordinary people who farmed the land and were usually the indigenous people of Egypt (Toledano, 1998, p. 254).

All core members of the non-elite subcultures spoke Arabic and, with the exception of the low ‘ulama’, were mostly illiterate, and their culture was immersed in the local setting, replete with themes and images of both rural and urban life in the Nile valley. Most core members of non-elite groups were born in Egypt, and were either Muslim or Copt. Within the Egyptian-Arab culture, the distinction between the various elite and non-elite groups was mainly material, though elite groups were more culturally affected by Ottoman-Egyptian elite culture as a result of frequent interaction (Toledano, 1998, p. 266).

Consequently, most of the privileges and benefits belonged to the elite and aristocratic groups and most of the dominant political and other positions were held by upper class people. However, an exception was made for the *Falāḥīn* who were eligible to join the army (al-Bishrī, 1987). Thus, these divisions can be seen as the root of social inequality, overwork and injustice. Social struggle and division stemmed from social discrimination. Wealth was often distributed according to social group. This, of course, led to poverty and corruption in most cases.

¹⁸ Egypt was occupied by the French between the time of 1798-1801.

Looking to the past, Egypt has been through many historical changes due to wars and conquests over the centuries. In turn, this affected the individual as well as the societies in terms of religion. Therefore, as Toledano mentions in the above quotation, another important social factor in the social division in Egypt at that time was religion. Although Egypt considers itself to be an Islamic country since the Islamic conquest between AD 639 and 646, this does not mean that all of its people are Muslims¹⁹. People were and are still divided into Muslims as the majority and a minority of Copts. The Copts formed by the time of the British Occupation in 1928, about one-tenth of the population (World Directory of Minorities and Indigenous Peoples, n.d.). It should be noted that the religious division impact did not occur overnight, but instead, was gradual over the centuries. These gradual changes would have resulted in different types of social struggles. However, what concerns this study is the social and political situation of Muslims and Copts in Egypt. Thus, it is essential to note that it is difficult for this thesis to address the issue of religions and inter-religious conflict – if any- in Egypt in depth as this topic requires a level of analysis beyond the scope of the current study. Here the presentation of religious divisions is designed only to clarify and describe a kind of social and class division in Egypt²⁰.

The religious division in Egypt in the 19th-20th century relates to the adoption of Islam by the upper-classes and the elites. On the other hand, “Most core members of non-elite groups were born in Egypt, and were either Muslim or Copt” (Toledano, 1998, p. 266).

The ruling elite was predominantly, though not exclusively, Muslim, but it was ethnically quite diverse, making the once-prevailing categories of "Turco- Circassian" and "Turkish" obsolete. The Ottoman Christians in the elite were mainly Armenian, with some Copts and later Syrians, but a sizable group of European experts also served in the upper echelons of the administration from the time of Muhammad ‘Ali (Toledano, 1998, p. 264).

¹⁹ The introduction of Islam to Egypt or as it is known The Islamic Conquest of Egypt happened by ‘Amru bin al-‘Aās in 639, also it is also known as the Arab Conquest.

²⁰ For more information on the relationship between Muslims and Copts and their rule in politics since the modern history of Egypt in 1850 see: al-Bishrī, T. (1980). *al-Muslimūna wa al-‘Aqbāṭ fy Iṭārī aj Jamā‘ah al-Waṭanyah*: al-Hay’ah al-Miṣryah al-‘āmah Lilkitāb.

However, since Islam was embraced by the majority of the dominant groups in Egypt- those with power and authority- as well as by the majority of people from other social groups, it then became the prevailing religion. The Khedives were Muslims and Islam was used as the tool of legislation at that time. The courts at that time were governed by Islamic law or *Sharī'a* (Afifi, 1999, p. 280). Also, the rule of the mosque was more tangible than that of the church in public life. Actually, it is claimed that the Ottoman caliphate did not pay the slightest attention to the Coptic churches, and it is likely that this was due to the minority status of Copts in Egypt (Afifi, 1999, p. 275). Moreover, "The current historiography of nineteenth century Egypt emphasizes a lack of involvement by the Church in legal and political matters" (Afifi, 1999, p. 279). The famous Islamic Mosque and institution *al- 'Azhar ash-Sharīf* played a vital role in politics and in public life for both Muslims and Copts (al-Bishrī, 1980, p. 43). The conclusion is that there is religious discrimination in Egypt even though it might not be as powerful and effective as social discrimination, and despite the claim that Muslims and Copts were living in harmony in Egypt (al-Bishrī, 1980, p. 42).

However, one of the most notable social uprisings during that time was in 1879-82 when Ahmed 'Urābī's democratic nationalist movement revolted against foreign authority. 'Urābī's nationalist ideology was based on the impulse to liberate Egypt from the influence of foreigners, change the executive rule system and give Egypt back to Egyptians' (al-Bishrī, 1987, p. 6). As an individual, 'Urābī was a native Egyptian from a Falāḥīn family and his father had been a governor/*Sheikh* of his birthplace, Hurriyat ('Urābī, [1998] 2006, p. 10). In his early adulthood, 'Urābī joined the army and was promoted to the rank of colonel, a position which no native Egyptian had risen to before (al-Bishrī, 1987). The reason behind his revolt was the claim that some native Egyptian officers were not treated fairly by their Turkish bosses²¹; they were not being promoted like other non-native officers (J. R. Cole, 1993, p. 183). Here, the social discrimination can be seen as the Turkish bosses were practicing their authority and power over the native Egyptian officers and trying to control their position in the army. In response, 'Urābī launched two famous revolt movements in 1881 and 1882, known as *Hujat 'Urābī*, demanding the rights of Egyptians. "[S]ome guilds supported Colonel 'Urabi's movement for the advancement of Egyptians versus other Ottoman ethnicities and greater parliamentary power versus the viceroy in 1882" (J. R. Cole, 1993, p. 164).

²¹ For more information on the army formation at that time see: al-Bishrī (1987)

In the first revolt, he was granted what he sought and he was granted as well the Pasha title in order to limit his future demands and to cool the situation (Featherstone, 2013, p. 9). However, the continuing threat of 'Urābī's nationalist movement was neutralised by the British forces in 1882. Even though 'Urābī's movement was not a success at the end, and 'Urābī and his followers were expelled from the country, it was still an undeniable menace to the Pasha's throne and a tangible example of the conflicts and struggles within Egyptian society, as the ideology of nationalism clashed with European imperialism.

Another crucial political party that also emerged in this period was *Ḥizb al-Wafd* or the Delegation Party, commonly known as the Wafd, which was founded by Sa'ad Zaghlūl in 1918 and led a national upheaval in 1919. During its early period, this group thrived and was known as *Ḥizb al-'Aghlabiya* or the Majority Group until 1952 (al-Juhanī, 1999, p. 450). "The party favoured moderate ideological and socio-economic positions that were held by the majority of the Egyptian elite" (Botman, 1998, p. 288). This group's nationalist and liberal ideology represented a turning point in the history of Egypt, as their motivation was to liberate Egypt and to achieve independence from British occupation but not by violent means as with 'Urābī (al-Bishrī, 1987, p. 9). "The Wafd saw itself, and was seen by others, as the embodiment of liberal democracy in Egypt" (Botman, 1998, p. 287). In this context, Wafd's national liberal ideology refers to the exclusion of the British forces and putting an end to the foreigners' economic hegemony, but not only this, they were proposing a liberal future for the country with a parliamentary democracy (Botman, 1998, p. 290). This group's leaders were "indigenous Egyptians who came from the rural landed middle class as well as from the commercial and professional urban elites" (Botman, 1998, p. 287). Interestingly, this time the conflict was raging between the public, who were mostly supporting *Ḥizb al-Wafd* and led by them, and the British forces. The Egyptian people's solidarity and unification could be preserved as they were taking immediate action to free the country and seek Egypt's independence. At that time, within the liberal framework and as a collective will, 'freedom' was seen not only as the liberation of Egypt from the British occupation for all social strata, but also the freedom to draw up their own constitution for the country and to choose their own leader.

In March 1919, "the British arrested Zaghlūl and two associates and exiled them to Malta" (Daly, 1998, p. 249). As a result, a national upheaval took place immediately,

led by the Wafd, with many people of different social groups, different ages and, for the first time in the history of Egypt, different sexes – as women participated in this uprising – all demanded the freedom of Egypt and the release of Zaghlūl (Botman, 1998, p. 290).

This compelled the British force to release Zaghlūl and his fellows (Daly, 1998, p. 249). It has been claimed that this revolution was the greatest revolution after the French Revolution and one could sense the solidarity of all Egyptians regardless of their backgrounds, religion or social class (‘Ishra, ‘Abdulmin‘im, & ‘īd, 2020). In the memorial of its centenary, it was declared that this national revolution witnessed the unification of Muslims and Christians fighting together for their land (Mohamed, 2019, March 23). Ḥizb al-Wafd later accomplished its purpose: in 1922 Egypt was released from British protectorate and became the Kingdom of Egypt, changing the title of the Sultan Fuad who ruled it at that time to King Fuad I. However, it is vital to mention that “British involvement in Egypt’s government would continue in one form or another until 1956” (Daly, 1998, p. 251). However, the Wafd Group was dissolved later in 1953 and re-established under the name of Ḥizb al-Wafd al-Jadīd or The New Delegation Party. It has become marginalized recently and is no longer *Ḥizb al-‘Aghlabiya* or the Majority Group.

Egypt had been transformed from a country under the umbrella of the Ottoman Empire to a monarchy with a sovereign King as head of state who had the executive power to rule its affairs. This could not satisfy liberals, who by definition wanted a democratic/parliamentary system of government, with elected representatives holding power. However, in the following decades “the ideological diversity and political and intellectual ferment that most notably characterised the late 1930s and 1940s continued to develop” (Botman, 1991, p. 8). New political groups started to appear, and new ideas were promoted. For instance, the founding of the political group, the Muslim Brotherhood (henceforth MB), took place in 1928 as well as the uprising of the Free Officers Movement in 1952. Moreover, “Marxism emerged in Egypt along with the nationalist sentiment generated during the 1919 revolution” (Botman, 1998, p. 296). The feminist movement was established during that time as well.

Political Islam appeared in Egypt with the advent of *al-Ikhwān al-Muslimūn* or the Muslim Brotherhood in 1928, a group which grew to play a vital role in the

development of the political struggles in Egypt. This group was founded in the Suez Canal city of Ismā'īlya and years later they moved to Cairo in order to gain more members (Munson, 2001, p. 488). The group's main aim is "centered on the domination of Egypt by foreign powers, the poverty of the Egyptian people, and the declining morality they identified in both the Egyptian state and the lives of individuals throughout Egypt" (Munson, 2001, p. 489). Also, the group believes that "The solution to [all]... problems was Islamic teaching and an understanding that all Muslims comprise a community and must work together to resist the encroachment of corrupt Western influence" (Munson, 2001, p. 289 & 290). Obviously, this was very problematic for the substantial non-Muslim minority, but also for many secular Muslims, notably liberals who favoured democracy and the rule of law along Western lines. However, unlike the Wafdists who were supported by the elite, the MB was supported at that time mostly by the lower social classes of non-elite groups including students, junior officials, some professionals and workers, small merchants, farmers and some labor's leaders (al-Bishrī, 1987, p. 33). Later, the MB grew in popularity and soon started to spread beyond Egypt as their ideology was universal, calling for all Muslims to be united under Islam (al-Juhanī, 1999, p. 201). Both the MB as well as the Wafd group, had the most supporters in Egypt amongst other groups (al-Bishrī, 1987, p. 33). However, the idea of politicising Islam later resulted in a series of moves as many other political groups turned away from this idea of embracing Islamic law in politics, and some of these groups were classified as extremists.

The leftists' ideologies were another of the political ideologies that became significant in modern Egypt, due to the influence of Russia and the European Communist and Socialist parties. It is hard to affirm precisely when these ideologies started to take shape; yet, it can be said that three main groups adopted this ideology; *al-Ḥizb al-'Ishtirākī al-Miṣrī* or Egyptian Socialist Party in 1921, and *al-Ḥizb ash-Shiyū'ī al-Miṣrī* or Egyptian Communist Party in 1923, and *al-Ḥaraka ad-Dimuqrāṭīya Liltaharur al-Waṭany*²² or the Democratic Movement for National Liberation founded in 1947. (al-Bishrī, 2002, p. 504). The people who espoused this ideology were "urban students, professionals, and skilled workers" (Botman, 1998, p. 302). They were demanding democracy, better living standards, political rights, freedom of expression, and state control of the economy in the interests of workers. It is worth noting that

²² Never been of any significance from the 80s onwards.

communist organizations have never had a significant impact on Egypt and their role has been very much limited. In Botman's view, this was due to the following reasons:

First, the communist movement has rarely been unified. For most of the twentieth century it has been made up of separate and rival Marxist organizations... Second, there has been a noticeable dissociation between the communists and the Egyptian people. Third, the communists have never created a mass movement or diffused their ideas beyond the narrow realm of intellectuals, some skilled workers and a handful of peasants (Botman, 1988, p. xx).

In other words, the leftists' ideologies are very fragmented in Egypt, as it is in most other places, with different groups advocating different ideas of their political aims and appropriate methods of achieving them. Indeed, there is a fundamental distinction between reformist socialism, which seeks to improve conditions for working people within a democratic party system, and revolutionary communism, which seeks complete state control of the economy and one-party rule. This is so fundamental that it is not even appropriate to speak of a single common ideology, except that both kinds of ideology have common roots in Western Marxism. What is specific to Egypt is that as we will see, from 1952, under Nasser, a version of socialist ideology became state policy.

In addition to that, a feminist ideology emerged in Egypt. It is a matter of debate whether the seeds of the feminist movement were sown in Egypt simultaneously with the 1919 revolution, when women engaged in revolutionary activity or beforehand. Actually, many books were published shedding the lights on women's rights in Egypt such as aṭ-Ṭaḥṭāwy's ([1843] 2010) *Takhlīṣ al-Ibrīz fī Talkhīṣ Bārīz*, and Nāṣif ([1910] 2014) *an-Nasawiyāt*. However, one should not neglect the impact of Qāsim 'Amīn²³ (1863-1908) and his book *Taḥrīr al-Mar'a* which was published in 1899 and is considered of monumental importance in the struggle to educate women and defend their right to work. Qāsim 'Amīn is seen as one of the earliest leaders of the feminist movement in the modern history of Egypt. He was an aristocratic Muslim who received his Law education in France. His book discusses Egyptian women's situation as they were not allowed to receive education nor were they eligible to work and earn

²³ As his character had an impact there is a TV show on his life.

money or choose their husbands ('Amīn, [1899] 2010, p. 14 & 15). He believed that women should be allowed to study – particularly sciences beyond the domestic variety as they are part of the community, and they deserve to be educated. He talked about the positive impact of educating women on societies. He also criticises the compulsory wearing of the hijab during his time: while he believed that hijab was essential, he did not believe that it should be imposed rigidly ('Amīn, [1899] 2010, p. 38). However, 'Amīn was heavily criticized at that time as his ideas about the transitional hijab and other things were not accepted by many intellectuals such as Muṣṭafā Kāmil.

However, the feminist ideology was also pioneered later, in 1923, by Huda Sha'rāwī who founded the first Egyptian Feminist Union (EFU). Sha'rāwī was “the daughter of [the late] Muhammad Sultan Pasha, one of the wealthiest land owners in Egypt, and the [widow] of 'Ali Sha'rāwy, a large landowner, a major investor in Bank Misr, and a leader of the Wafd – [she] was independently wealthy and a founding investor in Bank Misr in her own right” (Beinin, 1988, p. 315). In the same year 1923, Sha'rāwī and Saiza Nabarāwy ... “removed their face veils (niqab) at the Cairo railway station upon returning from a meeting of the International Alliance of Women in Rome... This highly self-conscious gesture has become reified as the emblem of Egyptian feminism” (Beinin, 1988, p. 314). The Union was created by her to demand an agenda of women's rights, with equal opportunities in education and in all other professional sectors (Beinin, 1988, p. 316).

Initially, the EFU attracted the wealthiest, most upper-class women in Egypt. Besides Sha'rāwī herself, “[m]ost of the eleven charter members of the EFU were from wealthy, landed families living in Cairo; it was primarily the Francophone wives and daughters of the elite who first became interested in becoming citizens with rights, although others later joined them” (Beinin, 1988, p. 314 & 315). Although this group was set up to unify women in Egypt and to set goals that most women favoured, this group had ideological divisions. These divisions were due to religious and other ideological factors as some members believed that Sha'rāwī was following the footsteps of the Western tradition, which is, sometimes, opposed to Islamic and traditional custom (Karam, 1998, p. 101). This led to branch organisations demanding women's rights which consequently “set the tone for the ideological and strategic differences adopted by today's feminists” (Karam, 1998, p. 101).

A key juncture in the history of Egypt was on 23 July 1952, which marked the birth of the Republic of Egypt and military rule, following a successful military coup. A new clandestine group had first organised in 1949 under the name al- Ḍubāṭ al-ʿAhrār or the Free Officers. This group's members were officers of various ranks in the military, and later became the nucleus of the military government, which would from then on rule Egypt for decades to follow, some of whom served as Egypt's presidents: Muhammad Najīb, Jamal ʿAbdunnāṣir, and Anwar as-Sādāt. This group had no common political idea that united them and no obvious ideology, as the members of this group were from different ideological backgrounds (Yunis, 2012, p. 63). "It has often been said that the second-rank officers forming the Revolutionary Command Council (RCC) had no programme, almost no ideology, and barely any philosophy" (Roussillon, 1988, p. 338), and were united only in their general hostility to the current political status quo (Yunis, 2012, p. 66). "A few of them had close affinities with the Muslim Brotherhood [such as ʿAbdunnāṣir²⁴] and a few others were inclined towards Marxism" (Mansfield, 1973, p. 670). The unity of this group was based on their general support for representatives of all sectors of the population regardless of political orientations (Yunis, 2012, p. 66). The only framework the group adopted was the 'freedom' of Egypt. This time, 'freedom' was interpreted differently, as their aim was "to overthrow King Farouk and his son, to remove any remnants of British influence in the government, and to end the monarchy and create a republic in Egypt"(Egypt Today Staff, 2017). Later, when this group accomplished a coup²⁵ in 1952 and their organisation came to light, they found their movement widely supported by many people. Those who supported this group's coup were in reality not so much supporters of the group, as opponents of King Fārūq's regime and its rampant corruption. They were not necessarily in favour of what the future regime will be or even anticipating what will come in the future or how the country will be ruled (Yunis, 2012, p. 67 & 68). Thus, the 'freedom' desired by the people was mainly negative (freedom *from*) whereas the officers at least had a vague idea of positive freedom (freedom *to* establish a republic in place of the monarchy).

²⁴ Despite turning against them shortly afterwards in 1954.

²⁵ In history books, it has been debated if this movement is a coup or a revolution. However, for the aim of this study the term coup will be used.

Pan-Arabism is another ideological term that emerged in the political arena in Egypt during Jamal 'Abdunnaṣir's (generally written in English as Gamal Abdel Nasser), the leader of the 1952 overthrow of the monarchy and later the second president of the Republic (1956-1970), espoused this ideology. Pan-Arabism was a discourse and a strategy deployed by Nasser to establish Egypt's new ruling regime as a powerful and influential player in the Middle East and against British and American powers. It was a new ideology which concentrated on the aspiration of unifying the Arab countries under one dominant state. This concept did not take into account a religious framework of unity. It was, on the contrary, the secular version of the idea of uniting Arabs under the umbrella of Islamic rule or what is known as pan-Islamism, as in the case of the Muslim Brotherhood who "espoused the concepts of *al umma*, or the nation of Islam, which is larger than the Arab nation" (Aburish, 2004, p. 134). However, this ideology crystallised after Abdel Nasser's significant achievements, which contributed significantly to his popularity in Egypt and in the Arab world; he nationalized the Suez Canal in 1956 and financed the construction of the High Dam in Aswan. He also won support for his triumph in the Suez Canal Crisis or the Tripartite Aggression war (Israel, France and Britain) in 1956. So, pan-Arabism emerged when "Egypt moved out of the isolation the British had imposed on the country and assumed a leadership position in the Arab world; [...] Egypt became the 'beating heart' of pan-Arabism and the symbol of renewed Arab pride" (Metz, Congress, & Division, 1991, p. 74 & 75). Abdel Nasser's idea "was built on Egypt's opposition to 'imperialist influence' in the Arab world and on a belief in the benefits of pan-Arab unity" (Metz et al., 1991, p. 242). Thus, this political ideology views 'freedom' as being free of the domination of foreign powers in Egypt and all Arab countries.

This ideology started to see the light when Egypt united with Syria and formed the United Arab Republic in 1958 (Roussillon, 1988, p. 342). In addition, Abdel Nasser continued to support the Palestinian cause and the colonised Arab countries to seek freedom and independence. It was the "'positive" ideology [of pan-Arabism] Nasir's [Nasser's] regime needed to face the liberals, Muslim Brothers, and Marxists" (Roussillon, 1988, p. 343). With his charisma, Nasser employed the radio as a medium to reach people, and through the Arab Voice station (which broadcast in most Arab countries), he frequently communicated his ideas to the masses (Aburish, 2004, p. 80). Nasser delivered around 1,359 speeches (Yunis, 2012, p. 52). By this means, he was

able to reach millions of people in Egypt and other Arab countries and the numbers of his supporters grew. He addressed the masses using colloquial language and inserted jokes in his speeches, which made him successful in “creating the image of [being] ‘one of us’” (Podeh & Winckler, 2004, p. 16). The supporters of the pan-Arab ideology in various Arab countries started to take action and some revolutions took place, such as in Lebanon in 1958 (Aburish, 2004, p. 136). Nevertheless, this ideology failed owing to the multiple challenges encountered such as the change of regime which took place in Iraq in 1958, the loss of Syria in 1961 (al-Bishrī, 1987, p. 690). Also, the monarchical Arab kingdoms of Saudi Arabia, Jordan and Morocco saw this idea as an explicit threat to their power. A difficult relationship developed between the monarchs of Saudi Arabia and Egypt during that time. King Faisal of Saudi Arabia initiated an Islamic Alliance (Mann, 2012, p. 752). The consequence of these political clashes and ideological struggles resulted in the failure of pan-Arabism.

It is hard to tell which exact social groups supported this ideology and which were opposed to it. Most social strata supported Abdel Nasser as president. His declared aim was to enhance the life of everyone in Egypt, and he instituted very progressive social policies to achieve this. The effect of these policies was revolutionary. Nasser modernised urban Egyptian society in the main as well as the economy while remaining “strongly anti-communist” (Mansfield, 1973, p. 670). His social aim was the ‘freedom’ of people, men and women, from social division, poverty and injustice. Nasser’s policies benefited working people, the lower classes and women, ‘destroying’ the old elites.

Nasser destroyed the political and economic power of the old feudal landowning class. Education and employment opportunities were made available to all Egyptians regardless of class or sex. Women were encouraged to get an education and go to work as part of the national struggle for economic progress and development. After the revolution [of 1952], women were at last granted the right to vote. Nasser emphasized social programs to improve the living and working conditions of the peasants and workers, such as the electrification of villages, worker housing, minimum wage laws, decreased working hours, and worker participation in management (Metz et al., 1991, p. 75).

However, this modernisation of Egypt was bitterly opposed by different political and social groups. For instance, “he was ... involved in a struggle with the Muslim Brothers, to a lesser extent with the communists, and with Neguib, the nominal leader of the revolution” (Mansfield, 1973, p. 678). Also, before the Free Officer’s Movement, dominance over agriculture was exclusive to high-class landlords; the peasants farmed the land for very low wages (al-Bishrī, 1987, p. 24). Thus, Nasser’s socialist regime presented the idea of land reform based on the division of land between the state and the landowners. Of course, this resulted in the dissatisfaction of Marxist groups as well as of landowners.

Nasser’s modernisation of Egypt and socialist policy lacked the element of democracy. It is widely considered that Nasser was a dictator whose regime was a failure (Aburish, 2004, p. 243). Also, it is argued that Egyptians were less free than they had been in the past (Metz et al., 1991, p. 74). Nasser ruled Egypt as a one-party state and banned, persecuted, and imprisoned his national political opponents. He restricted freedom of expression and stopped the involvement of political parties when he dissolved all political parties in 1953- less than a year after the success of The Free Officers Movement. Also, he arrested any journalist who published any article opposing his policies (Fahmī, 2012). For instance, his opponents such as The Muslim Brotherhood saw Nasser’s government, which oppressed them, arresting its members and practised violence against them, as one of “tyranny, oppression, and demonolatry” (Podeh & Winckler, 2004, p. 61). But despite this, he is still remembered with reverence by many Egyptians. “Nasser, therefore, has been a towering figure, and it is difficult to think of anyone else to compete with his stature and impact” (Podeh & Winckler, 2004, p. ix). A whole Party has been established in his name, the Ḥizb Annāṣiry or the Nasserist Party. Although it has very little real influence, it is still symbolic of the man’s hold on the hearts of those who believed in his policies. Nasserism becomes the term that describes his legacy or his ideology: the combination of pan-Arabism, socialism, and nationalism.

After the death of Abdel Nasser, Anwar as-Sādāt (1918-1981) (in English it is written as Anwar al-Sadat or Sadat) took over the presidency, and his era lasted for the period between 1970-1981. Sadat was also a member of the Free Officers movement and during Nassir’s time he was appointed vice president in 1969 (Metz et al., 1991, p. 76). However, during Sadat’s period, Egypt witnessed several ideological

transformations and conflicts. Anwar al-Sadat's charisma and ideology juxtaposed with his predecessor, and his way of steering the country's political affairs was also different. Even though Sadat gave his support to Nassir during Nassir's time, once he became the president, he became anti Nasserist. Consequently, "the Egyptian political system under Sadat is undergoing a fundamental transformation from Nasir's authoritarian nationalist-populist state to one distinctly different, a "post-populist" sociopolitical formation" (Hinnebusch, 1981, p. 442). Therefore, unlike Nassir, Sadat saw capitalism as better than communism, and peace instead of war with Israel, supported Islamic groups²⁶, limited the Soviet influence, and turned to America.

[Sadat] priority was solving Egypt's pressing economic problems by encouraging Western financial investment. Sadat realized, however, that Western investment would not be forthcoming until there was peace between Egypt and Israel, Soviet influence was eliminated, and the climate became more favorable to Western capitalism (Metz et al., 1991, p. 76).

In the days of Abdel Nasser, there were Soviet military experts, and there was an arms agreement between the two countries. As a result of the problem of receiving weapons during the era of Sadat and his concern about other problems that is not relevant to the study, in 1972 Sadat decided to abandon the Soviet experts who numbered 15,000 (as-Sadāt, 1979, p. 243). Sadat indicated in his book that one of the most critical reasons was that the Soviets' control over Egypt was unjustifiable?, and the situation was similar to the that during the British occupation of Egypt (as-Sadāt, 1979, p. 244). Sadat then took another step in changing the country's direction.

The open-door policy or *Infitah* was one of his political strategies to influence the country's economy. Sadat saw capitalism as the best way of securing the economic future. "Both *Infitah* (the open door policy) and the westward political realignment accompanying it, are symptomatic of radical changes taking place in the Egyptian state as under Sadat Egypt enters a new "post-populist" phase" (Hinnebusch, 1981, p. 442). Private investments were allowed in Egypt and the country was moved from socialism to capitalism:

²⁶ Supporting Islamic groups was only part of his policy to gain supporters. However, he turned against them later.

Sadat's vision was an integrated political and economic strategy for the country. Opening up the economy and establishing a capitalist system were seen as crucial to getting American commitment to supporting Egypt; the expected prosperity was supposed to win over the majority of Egyptians to the new geo-strategic direction; the economic changes were expected to disseminate power from the state, the government, the military establishment and the public sector to a newly emerging private sector. Sadat imagined al-infitah as laying the seeds of a democratic, capitalist, Western-oriented Egypt (Osman, 2013, p. 130).

However, one crucial event that affected people's opinions, such as the three translators in this project, was the Camp David Accord. This accord was in 1978 between Egypt and Israel and was signed in the United States of America as a peace treaty (Daigle, 2019, p. 295). Sadat was seeking to change the country's situation:

Sadat decided to seek what he believed to be a realistic objective – a viable peace between Egypt and the Jewish state; to transform Egypt from the base of Nasserite Arab nationalism to one of the United States' key allies in the region; and to promote prosperity (*rakhaa*) that would spread over Egypt as a result of a massive reduction in the military budget, and the transformation of the country from a stalwart of the Arab 'solidarity front' into a regional investment destination open for business, trade, commerce and high finance (Osman, 2013, p. 129 & 130).

Nonetheless, this accord was met with hostility from many ordinary Egyptians. For instance, all three translators who lived during that period, were against this accord. It is suggested that most people were still in favour of Nasser's pan Arabism (Appendix, 5.2.). However, this does not indicate that all Egyptians were against the accord (Osman, 2013, p. 99 & 100).

When Sadat came to the presidency, he lacked supporters; "Sadat, who ascended to the presidency after Nasser's death in 1970, was an untested man with limited influence, no popularity and few supporters" (Osman, 2013, p. 129). Therefore, Sadat favoured and empowered Islamic groups, such as the Muslim Brotherhood, in exchange for support from them during his political career; he released thousands of the Muslim Brotherhood's leaders and members from jail (after years of imprisonment

and prosecution under Nasser), and allowed the Brotherhood's old newspaper the *Call* (*AL-Dawaa*) to be reissued" (Osman, 2013, p. 90). However, this did not last as Sadat turned against them, in his last speech on 5 September 1981, Sadat confirmed that the Islamist groups were not reliable, and he mentioned many events that purported to prove his claim (Ḍakirat Māsbīru, 2015). However, just one month later, on 6 October 1981, Sadat was assassinated by an Islamist, Khālīd al-Islāmbolī (Farrell, 1981).

However, it is crucial to emphasize that such political struggles in Egypt had ideological dimensions and that these same ideologies have historical roots and maintain their place in current Egyptian life. This, in turn, reinforces the impact of these ideologies on the translators' beliefs. The intricate interplay of political values, cultural aspects and social practices plays a vital role in shaping ideologies. Therefore, the above findings will be explored while investigating the translators' backgrounds.

In conclusion, these different historical and still relevant ideologies, secular and religious, were all involved in popular debates at the time of the uprising of the Arab Spring in Egypt in 2011 and are reflected in Egyptian literature as well as in translations.

4.2.2. The Uprising of the Arab Spring in Egypt and Related Ideologies

The Arab Spring uprising in Egypt was an extension of the series of popular uprisings that began in Tunisia in 2010 then occurred in various Arab countries: Egypt in January 2011, Libya in February 2011, Yemen in February 2011, and Syria in March 2011²⁷. On 18 December 2010, Mohamed Bouazizi, a poor Tunisian street vendor, was humiliated by the police, who also confiscated his fruit cart because he had no vending licence. Bouazizi set himself on fire, sacrificing his life to protest against the "police corruption and ill-treatment" (Salih, 2013, p. 184). This self-immolation was the inspiration for a storm of demonstrations and uprisings in Tunisia that culminated in the overthrow on 14 January 2011 of the President, Zine El Abidine Ben Ali, who had been in power since 1987. This motivated and inspired people in Egypt and other Arab nations to protest against their own autocratic governmental regimes with a

²⁷ Some other demonstrations in other Arab countries occurred but were very limited and did not last for long.

tremendous wave of riots and demonstrations, which led to revolutions and even civil wars in some countries (Farhan, 2017, p. 3).

In Egypt, the eruption began on 25 January 2010, only 11 days after the Tunisians' overthrow of the regime, with demands for the then-president, Mohammed Hosni Mubarak – who was the fourth president of Egypt and who had ruled Egypt for three decades (1981-2011) – to step down. The roots of this revolution went back to the pre-revolutionary period; Mubarak's regime was burdened by corruption. During that time, most Egyptians were suffering from very low living standards (Ghanem, 2016, p. 54). According to the World Bank, the Egyptian population had reached 82.76 million by 2010. Poverty had increased, affecting 80% of the people as 40% of them were considered to have living conditions below the poverty line (al-Ḥassān, 2015, p. 108). This was one of the leading causes, along with the poor education and health services, that motivated the people to take action. Another reason was the state of emergency that had started in 1976, which allowed the police and the authorities to arrest, kill and torture people without prior investigation or legal representation, which led to major abuses of authority by the police (al-Ḥassān, 2015, p. 106). Furthermore, the rumours that Mubarak's oldest son, Gamal, would succeed his father irritated the majority of the people (Farhan, 2017, p. 3). Once again, the engine of this uprising was fuelled by the concept of '*freedom*'. The people were demanding freedom from the state of emergency (as will be detailed later), from injustice, from corruption, from unemployment, from the poor economic situation and from the low standard of living. Likewise, it was 'freedom' to obtain a better standard of living that guaranteed a decent life for all Egyptian people. All these demands were compressed into one slogan that was repeated throughout the 18 days of the protest: "الشعب يريد اسقاط النظام" / *as-Sha'b yurīd isqāt an-Nizām* (the people want the overthrow of the regime) (Ḥusayn, 2011, p. 17). It was a symbol of people's empowerment that was felt after the removal of Ben Ali in Tunisia, and that slogan was borrowed from the Tunisian uprising. Moreover, the demands were also compressed in another one: "عيش - حرية - عدالة اجتماعية" / *Aysh-Ḥuriya- 'Adāla Ijtimā'ya* (life, freedom, social justice). Even though it was argued that this slogan was not heard among the protesters or was limited to certain places (Elawady, 2014), it is still part of the demands of many Egyptians.

Large numbers of Egyptians assembled to air their grievances in Tahrir Square or Liberation Square in central Cairo on 25 January, which was the same date as Police

Day, adopted the ideology of non-violent demonstrations in demanding the resignation of President Muhammed Hosni Mubarak. Around 20,000 people, most of them educated young people, gathered in Tahrir Square (‘Abdulhakīm, 2019). Some demonstrations also took place in Alexandria and Suez City, among other cities. The number of protesters increased as the days passed (‘Abdulhakīm, 2019). Interestingly, unlike all previous political movements that had emerged in Egypt – such as the ‘Urābī’s movement, the 1919 Revolution and the Free Officers Movement – this uprising was led by no one. In other words, no particular leader or organisation had led this revolution²⁸. Moreover, as in the 1919 upheaval, the Egyptians’ solidarity could be seen; this movement was perceived to have been led by all Egyptians, regardless of class, age, gender, religion, or ideological background, all of whom demanded Mubarak resign (‘Abdulhakīm, 2019).

Egypt’s Arab Spring demonstrations were “remarkably nonviolent, or at least showed very low levels of violence” (Bauer & Schweitzer, 2012, p. 1). Non-violent demonstrations – also known as non-violent resistance or civil-resistance – are ‘a type of political action that relies on the use of non-violent methods... a range of widespread and sustained activities that challenge a particular power, force, policy, or regime’ (Roberts & Garton Ash, 2009, p. 2). Such methods include strikes, sit-ins, music, art, marches and boycotts. Non-violent resistance “... has been used in many types of struggle in modern times: for example, against foreign occupations, military coups d’état , dictatorial regimes, electoral malpractice, oral malpractice, corruption, and racial, religious, and gender discrimination” (Roberts & Garton Ash, 2009, p. 2). Non-violent means of protest have been used throughout history and are associated with people such as Mahatma Gandhi (1869-1948), Martin Luther King (1929-1968) and Nelson Mandela (1918-2013), who led anti-colonialist, anti-racist, civil and human rights movements. Other examples can now be found in the Egyptian Arab Spring Revolution of 2011 and Black Lives Matter²⁹ in 2020.

In Egypt, the resistance took different forms, commencing with the mass protests and sit-ins in Tahrir Square. The demonstrators spent their time singing, drawing and

²⁸ It is debatable and alluding to the fact that there are other views that are not the heart of this study.

²⁹ Black Live Matter is a movement that took place in 2020 in the United States and spread across the world. It is against the discrimination against coloured people after an incident of killing unarmed black man by police.

dancing. They were chanting and quoting verses from famous poems, such as “the Tunisian poet Abul Qasim al Shabbi (1909–1934) and the Egyptian poets Fouad Negm (1929–2013) and Abdel Rahman al-Abnudi (1938–2015)” (Naguib, 2017, p. 53). Also, as a form of civil-resistance and a way of expressing ideas and recording the moment, graffiti and drawings featured prominently. “Artists used to record and comment on events and developments in the political situation. They drew upon their people’s cultural memory to impart their messages and express dissent, civil disobedience, and resistance by combining images and scripts” (Naguib, 2017, p. 53). However, even though these demonstrations started as peaceful and non-violent, there were clashes between the police and the protesters in Tahrir Square and other areas of Cairo and other cities of Egypt, including Suez and Alexandria. These clashes started in Cairo on the 28th of January 2011, but a couple of days earlier in Suez. They grew in intensity during the early days of the revolution and resulted in a number of injuries and deaths.

Mubarak attempted to calm the situation by delivering a speech³⁰ on 28th of January 2011 that announced a rise in the salary and pensions by 15% and promised changes in his cabinet (McGreal & Tran, 2011). His declaration that he would not take part in the next presidential election on the eighth day of the revolution resulted in mass gatherings, strikes, marches and riots in various places demanding his immediate resignation. “Mubarak made several concessions, including a promise not to seek re-election. Civil resisters were not appeased and protests continued. During this time, the military began siding with the opposition... It was not enough. Civil resisters wanted Mubarak to leave. When he refused, they launched a labour strike ” (Nepstad, 2011, p. 487). All these facts, along with others such as the economic collapse due to the strikes, forced Mubarak to resign³¹. Thus, after only 18 days of upheaval, Mubarak was removed from power on 11 February 2011.

Social media played an essential role in the development of this movement (Majdi, 2011; Eltantawy & Wiest, (2011); Wilson & Dunn, (2011). The government clearly believed this, as they banned some websites and even closed down the Internet on 27 January 2011 (Majdi, 2011, p. 54). A group of Egyptian youths sparked this upheaval

³⁰ To see the speech: <https://www.youtube.com/watch?v=L6rMTbxEXvU>

³¹ Another theory of Mubarak’s resignation assumes that the Army was not supporting Mubarak and appeared to support the revolution: <https://www.alaraby.co.uk/opinion/-انقلاب-الجيش-إضاعة-على-كو-اليس-انقلاب-الجيش-المصري-على-مبارك>

on social media, specifically on Facebook. Wael Ghonim, who is widely thought to have played a role similar to that of ‘old Major’ in Orwell’s *Animal Farm*, is believed to be the one who inspired the people to demonstrate peacefully through a Facebook account. This Facebook account was entitled “كلنا خالد سعيد” \ *Kulinā Khālīd Sa‘īd* (We are all Khālīd Sa‘īd). Sa‘īd was the Egyptian equivalent of Bouazizi, with the difference that Sa‘īd was a young educated middle-class boy (Majdi, 2011, p. 40). He was beaten to death by police in Alexandria in June 2010 and Wael Ghonim founded this Facebook page three days after the incident, as a way of bringing the police to justice (Majdi, 2011, pp. 40-42).

This page attracted many Egyptians. Thousands of followers used the page to organise peaceful silent gatherings in black clothes to show their anger at the killing of the 28-year-old Khālīd (Majdi, 2011, p. 44). It is important to note, however, that part of what made this Facebook account popular, is that it was the first virtual political platform that marginalized all political and religious ideologies and disregarded all political oppositions and groups, concentrating only on national and human rights issues (Ḥusayn, 2011, p. 18). However, we cannot fully affirm that this was the only reason for the success of this page. Usually there are other factors at play whether people are aware of them or not. However, these factors are debatable and are not the subject of this discussion. Anyway, it was like a new generation of a political group that adapted the ideology of ‘no opposing ideologies’ by encouraging national unity against injustice, corruption and rights violations. Later, during the upheaval, this Facebook page organised and led the protests as well as becoming a link between the demonstrators. Again, that does not mean that other pages with different explicit ideologies did not exist and might have influenced a diverse range of people such as the 6th of April Movement page.

The revolution was not ideologically motivated, apart from its defence of human rights, and there were no political struggles between different groups of protesters, at least not explicitly. No obvious political ideology drove the people to demonstrate except those related to their human and national rights. This does not mean that there were no ideological signs on the horizon. Some political groups were eager to promote their ideologies after Mubarak’s resignation. Mubarak’s regime was firmly opposed to and discouraged any political activities, especially those of Islamists – among them the Muslim Brotherhood (al-Ḥassān, 2015, p. 106), which was supported by very large

numbers of Egyptians. In fact, on the 27th of January 2011, the Muslim Brotherhood asked their supporters to join in the revolution. However, some of its prominent members were arrested as a consequence ("Yawmiyāt Thawrat 25 January (Tharwat Dairy 25 January)," n.d.). The Muslim Brotherhood emerged as the most powerful political force in the post-revolution period. Therefore, Mohammed Morsi (2012-2013) was elected as the first Egyptian president who was not from the military, but a member of the Muslim Brotherhood. This made him the first president to be elected in a national presidential election in Egypt.

Morsi's era did not last long: "Mohammed Morsi was Egypt's first democratically elected president, but lasted only one year in power before being ousted by the military on 3 July 2013" (BBC Staff, 2019, June 17). In this short period, ideological clashes were on the rise in the streets. Morsi was criticised for monopolising "the political scene, concentrating power in the hands of the Muslim Brotherhood" (BBC Staff, 2019, June 17). "Liberal-secularists had spoken out against what they saw as the "Brotherhoodization" of Egypt, with the Morsi government and its Muslim Brotherhood supporters exerting greater control over Egyptian state institutions" (Momani, 2013)³². This resulted in unrest in the country and many protesters gathered to demand the resignation of Morsi on 30 June 2013. As a result, a military coup was plotted, and General Sisi became the new president of Egypt, returning the military to office.

4.2.3. Backgrounds on the Translators

The information on the translators of the TTs was collected and investigated on the basis of their ideas and ideologies. The study has three translators 'Abbās Ḥafiz Ibrāhīm (1893-1959), Shāmīl Abāza (1930-2019), and Fāṭima Naṣr (1937-2018) along with the editor of translation 2, Tharwat Abāza (1927-2003), whose ideology might have influenced the TT.

4.2.3.1. Translator I: 'Abbās Ḥafiz Ibrāhīm (1893-1959)

This section was challenging to compose in view of the dearth of sources about the translator. Although 'Abbās Ḥafiz is a well-known Egyptian figure, who features in

³² It is debated also that other non-Islamist group refused to have any association with a religious group when their own ideology was opposed to religion and with the historical animosity between the two sides which forced Morsi to assign those from the MB.

an Encyclopedia of az-Zirkilī (1986) *al-ʿAʿlām: Qāmūs Tarājim Liʿashar al-Rijāl Wa an-Nisāʾ Min al-ʿArab Wa al-Mustʿaribīn Wa al-Mustashriqīn* (*The Scholars: A Dictionary of Biographies of the Most famous Arab, Arabized, and Orientalists*) listing Arab and non-Arab figures, there is little published information either about him or about his publications. It appears that no one has undertaken to examine his biography in depth, except for Ismāʿil (2017). Therefore, this study relies mostly on the information located in Ismāʿil's book, along with ʿAbbās's own publications.

ʿAbbās Ḥafiz Ibrāhīm translated *Animal Farm* under the title *أسطورة الحيوانات الثائرة* (*Uṣṭūrāt al-Ḥaywanāt ath-Thāʾira*) \ *The Myth of Rebellious Animals*. It was published for the first time by دار المعارف (*Dār al-Maʿārif*) in 1951. It was republished again under the title *مزرعة الحيوانات* (*Mazraʿat al-Ḥaywānat*) / *Animal Farm* by دار افاق للنشر والتوزيع (*Dār Afāq Linashir wa at-tawzīʿ*) in 2017. However, the first publication date, 1951, is a notable one. The significance of this translation is that it was completed just one year after the death of George Orwell. Besides, it was published a year before the change of the governmental system in Egypt to a monarchy in 1952. Additionally, since the translator holds a nationalist ideology – as will be seen in this section – focusing on ideological changes in his translation with the objective of answering research question 4 could prove controversial.

ʿAbbās Ḥafiz Ibrāhīm (1839-1959) was one of Egypt's translators, writers, journalists, critics, and political strugglers (Ismāʿil, 2017, p. 43). He was a middle-class, educated person as he completed his high school in 1913. Three years afterwards, ʿAbbās was recruited into the Ministry of War (currently referred to as Ministry of Defense) and took up different positions in this same Ministry; beginning as a secretary in the Ministry for his probation period, then as the Secretary of War in Sudan, and lastly as Secretary of Finance (Ismāʿil, 2017, p. 16). During his employment, ʿAbbās established himself as a dedicated worker and earned praise for assisting in translating two books on artillery and another on military rules. This was later admitted in a grievance letter written by him that he was the one who had translated these books, some documents relating to military rules, and other related translations and not only helped in the translation in addition to other translations that were not attributed to him (Ismāʿil, 2017, p. 18). Besides, as mentioned in a letter by his boss at work, ʿAbbās was a keen translator, more qualified than his colleagues, and had good manners and compliance (Ismāʿil, 2017, p. 16).

Despite these virtues, ‘Abbās career’s life did not always run smoothly; he encountered numerous persecutions at work. It is presumed that he had suffered as an employee for adopting explicit political attitudes (Ismā‘il, 2017, p. 20). Ismā‘il (2017) asserted that ‘Abbās showed a strong affiliation to the Wafd Party (Ismā‘il, 2017, p. 20). As mentioned in Section 4.2.1., the Wafd Party was the majority group at that time, which was supported by many elites and educators. Thus, it is not surprising for an educated middle-class man such as ‘Abbās to support the Wafd Party. However, this cannot be taken for granted. In fact, ‘Abbās referred to himself as a nationalist who cared about Egypt and the solidarity of its people regardless of their political affiliations. He wrote in the introduction to his book, *Nahḍat Miṣr\ Egypt’s Renaissance* that he did not belong to any political party, nor had he belonged to one beforehand. He also affirmed that there is nothing more dangerous than a country divided into different oppositional groups which would each see itself as the right and the other as wrong which he described as the “peak of the political paranoid” (Ḥafiz, [1922] 2012, p. 9). Additionally, he once mentioned that “there is no hostility in nationalism” (Ḥafiz, [1922] 2012, p. 7). Yet, this does not diminish the fact that he was in favour of the Wafdi’s nationalist ideology or at least supported their nationalism. Thus, it is impractical for this study to be definite as to whether the translator was mainly or only a Wafdi as Ismā‘il (2016) confirmed. Yet, he clearly holds independent nationalist ideas.

As a result of his political beliefs, ‘Abbās was suspended from work for two years and did not get his promotions. This led him to many financial problems that affected his family’s level of living which “made him feel depressed and hopeless about getting the recognition he deserves” (Ismā‘il, 2017, p. 16). In a grievance letter to the Interior Minister at that time, Muṣṭafa al-Naḥās, who was one of The Wafd Group’s leaders, ‘Abbās explained how much he had suffered in his job. He clarified that this was all a result of sticking to his political ideas. In this, he affirmed his legal rights and claimed that it was unfair for a hard-working person like himself to be treated unjustly for having political ideas (Ismā‘il, 2017, p. 22 & 23). Actually, Muṣṭafa al-Naḥās was the only man in authority who did justice to ‘Abbās as he granted him his promotion and referred to him as a “purely nationalist person” (Ismā‘il, 2017, p. 24). However, this did not last for a long time, as ‘Abbās was struggling again at work when Muṣṭafa al-

Naḥās's term ended. For that reason, he retired and devoted his time to writing and translating.

In writing, 'Abbās used his pen to make money to support his family, but at the same time, it was the outlet through which he could express his ideas (Ismā'il, 2017, p. 26). Throughout his life, he wrote and translated ten books and eighteen plays and published newspaper articles (Ismā'il, 2017, p. 26). His publications vary between political, social, historical and literary fields. His nationalist ideas can be sensed in his writings. In fact, his political publications usually refer to nationalism and its positive influence on the country as well as picturing nationalist leaders as heroes. In his book *Nahḍat Miṣr*, which was published in 1922, 'Abbās acknowledged only the nationalist leader Sa'ad Zaghlūl, the founder of the Wafd Party. He referred to him as a unique, great leader and politician (Ḥafiz, [1922] 2012, p. 7). Additionally, the book itself represents the life of another figure in Egypt; 'Abdul-khāliq Tharwat (1873-1928), who was Egypt's prime minister twice at different times, first in 1922 and then from 1927 to 1928. 'Abbās sought in his book to emphasize the man's nationalist side, affirming that it was pure nationalism which was compatible with his political position (Ḥafiz, [1922] 2012, p. 22). Moreover, he published another book in praise of the Interior Minister, Mustafa al-Naḥās, from the Wafd Party, from whose name the book takes its title مصطفى النحاس (*Muṣṭafa al-Naḥās*), published in 1937. In this book, 'Abbās again shed light on nationalism and leadership when they were applied together in politics. He distinguished between two types of nationalism namely, defending nationalism and attacking nationalism. He viewed the first type as virtuous and fair because its basis lies in protecting the country without attacking or seeking authority and power, and it aims to preserve the independence and stability of the country. On the other hand, aggressive or unfair nationalism, as he referred to it, is when the element of greediness and prolonged expansion dominates it, which in turn affects the freedom of others (Ḥafiz, [1937] 2013, p. 16 & 17). Moreover, in this same book he talked about the Wafd Group and said that the secret of its power is the clear unity of its people in which all individuality melts (Ḥafiz, [1937] 2013, p. 272).

In conclusion, it is clear that 'Abbās Ḥafiz had a tendency toward nationalism and believed that the unity of the people was essential for the stability of the country. He clearly detested political sectarianism and looked at it with contempt. He also considered it as a significant cause of the country's instability. Moreover, he believed

that nationalism, when it is based on the desire for authority and power, is unfair. Furthermore, nationalism is manifested at its highest in caring for and defending the country without being tainted by personal ambition.

4.2.3.2. *Translator 2: Shāmil Abāza (1930-2019)*

Shāmil Abāza (1930-2019) was born into a famous, political and literary family in Egypt. He had an elder brother Tharwat and two younger sisters (Appendix 4.1., p. 391). The Abāza family, or as it is called in Egypt the Abāziya, is renowned in Egypt, particularly in their hometown, الشرقية \ *ash-Sharqya*. Their fame resonates for various reasons; many Abaziyas held the elite title of Pāshā since the time of the Ottoman Empire in Egypt (Ibrāhīm, 2014). Also, many of the Abāziyas occupied prominent significant positions in the political and cultural life in Egypt as many of this family members were serving as ministers in the Egyptian government, or in political party groups, and in the fields of literature, journalism, and cinema (Ibrāhīm, 2014). For instance, Shāmil Abāza's father, Ibrāhīm Dusūqī Abāza Pāshā (1889-1953), was a famous political figure in Egypt who took up the position of the minister in different governmental departments, for example, Minister of Social Affairs in 1941, Minister of Awqāf (religious endowments) in 1946 and in 1949, and Minister for Foreign Affairs in 1984 (‘. Abāza, 2017, p. 9). At the same time, Ibrāhīm Dusūqī Abāza was an author who wrote under the pen name of al-Ghazālī Abāza (T. Abāza, [1985] 2020, p. 9) and produced books, articles, and poems in politics, economics and literature. Moreover, ‘Azīz Abāza (1898-1973), who was Shāmil's father's cousin, was one of Egypt's celebrated poets who published many poems and poetic plays. Moreover, Rushdī Abāza (1962-1980), a well-known actor, was a collateral cousin to the translator. Furthermore, the translator's family were wealthy landlords.

Shāmil Abāza was brought up in his family's big house; a three-story house inhabited by the translator, his father, mother, three siblings, and 32 maidservants (‘. Abāza, 2017, p. 10). This house was an important house in their hometown. It regularly hosted people from the elite and notable groups such as politicians and literary people (‘. Abāza, 2017, p. 9 & 10).

The house he grew up in was hardly devoid of literary and political gatherings. Shāmil was inseparable from his father and highly admired him (Appendix 4.1, p. 391). Therefore, he attended all these meetings with his father and brother and listened to all

types of discussions from his early years (Appendix 4.1, p. 391). This dramatically influenced Shāmil's personality, way of thinking and inclinations. Therefore, he had his own political ideas from his early years. Actually, in his early youth, Shāmil was a member of حزب الأحرار الدستوريين *Hizb al-A'ḥrār ad-Dustūryīn* or the Liberal Constitutional Party (‘. Abāza, 2017, p. 52). This political party “was founded in 1922 and run by distinguished intellectuals, prominent large landlords, and notable political figures who left the Wafd because of basic disagreements with Sa’d Zaghlul [Sa’ad Zaghlūl]” (Botman, 1998, p. 289). This Party’s ideology was mainly nationalism and “The party’s plan was to engage in gradual and low-key negotiations with the British for complete national independence in contrast to the aggressive strategies of Zaghlul’s Wafd” (Botman, 1998, p. 289). In 1953, this party, along with all other political parties, was dissolved after the Free Officers coup, as stated in Section 4.2.1. However, later on, when political parties were allowed to operate during the time of the third president Anwar al-Sadat in 1976, Shāmil became a member of the New Wafd Party (‘. Abāza, 2017, p. 52). “The New Wafd Party, much like its pre-revolutionary predecessor, adopted a liberal platform which emphasized the values of democracy, free enterprise, national unity, and separation of religion and politics” (Shehata, 2009, p. 74).

Shāmil was opposed to the Free Officers coup in 1952. He was 22 years old, and he believed that the revolt’s aims were not compatible with the country’s welfare (Appendix 4.1., p. 391). However, during that time, his father was "presented to the Revolutionary Court on false charges, which proved later to be false" (Appendix 4.1, p.391). This incident affected Shāmil’s father’s well-being and, hence, his overall health, leading to his death in 1953. (Appendix 4.1, p. 391). Both incidents, the death of his father and the Free Officers Movement, had a negative impact on Shāmil. It seems that Shāmil, at that time, was a fearless young man in expressing his opinion and renouncing several things. This was very clear during different periods of his life, as we shall see later. However, at that time, it was suggested to ‘Azīz Abāza that it was not safe for Shāmil to stay in Egypt and he should leave the country (Appendix 4.1, p. 391). So, without any prior preparation, Shāmil travelled at that time to France and he stayed there for some years. During his time in France, he gained a Ph.D. degree in Economics from The University of Toulouse (Raḍwān, 2014). At this stage, we can assume that Shāmil was exposed to a different culture which might have affected his personality and reflected later in his ideology.

Upon his return to Egypt, Shāmil settled in Alexandria and married Ṣafya, the daughter of Maḥmūd Fahmī an-Nuqrāshī Pāshā (1888-1948), who was the second prime minister of Egypt when it was a kingdom (Raḍwān, 2014). An-Nuqrāshī Pāshā was a member of The Wafd Party, and he was one of the leaders in the 1919 revolution. It was he who dissolved the Muslim Brotherhood party when he was the Prime Minister of Egypt (al-‘Islī, 2019). In 1948, an-Nuqrāshī Pāshā was assassinated; a member of the Muslim Brotherhood assassinated him. However, Ḥasan al-Bannā, the founder of the Muslim Brotherhood group, declared that these people did not represent the group and their actions proved that they were not brothers nor Muslims (Ḥasan, 2019).

Shāmil worked at a cotton company in Alexandria, and he was graded in his job until he became the chairman of the board of directors in the company. Beside this career and following his family’s footstep, Shāmil was a politician as well as a translator, a writer, and a poet.

As a politician, during the time of president Anwar al-Sadat, Shāmil was a member of مجلس الشعب / *Majlis ash-Sha‘b* or the People’s Assembly (currently House of Representatives), which is the lower house of the Egyptian Parliament, since 1976 until 1979 (‘. Abāza, 2017, p. 52). Shāmil ran for elections to represent the people of his hometown, Ghazāla, and he secured the necessary backing (Appendix 4.1, p. 392). As mentioned previously, Shāmil settled in Alexandria on his return from France, and when he visited Ghazāla it was only during the growing season that he visited agricultural areas, so the people of Ghazāla did not know him very well. However, what made them vote for him was that they said to him “we do not know you, but we know your father, we will vote for you for the sake of your father” (Appendix 4.1, p. 392). Thus, he successfully won the election and gained his place in the People’s Assembly (Appendix 4.1, p. 392). However, this was marked as an important venture in Shāmil’s life.

It is established that Shāmil’s political ideas were consistently opposed to the domestic and foreign policy in Egypt (‘. Abāza, 2017, p. 52). ‘Asala (2019) described him as “a fierce political opponent” especially during the time of the president Anwar al-Sadat (‘Asala, 2019). ‘Asala (2019) said that Shāmil’s opposition stemmed from his determination not to fail his country, to correct errors and suggest solutions (‘Asala, 2019). During the interview with his daughter, Huda, she revealed that her father’s

opposition to some policies never compromised his loyalty toward his country, Egypt (Appendix 4.1, p. 393). For instance, he was against Nassir's political approach especially in land reform law, land nationalization, and socialism. Talking about land reform and land nationalization, Shāmil believed that these policies led to the fragmentation of agricultural lands, which caused considerable damage to cotton cultivation, the so-called white gold of Egypt. Therefore, Shāmil published many research articles in this regard by virtue of his experience in cotton. (Appendix 4.1, p. 395). Also, in 1978, Shāmil was strongly against the Camp David Accords, a peace treaty between Egypt and Israel during the al-Sadat's era ('. Abāza, 2017, p. 52). It is said that Shāmil was amongst the 36 opponents during the vote upon it in the People's Assembly. However, what Huda points out in the interview is that Shāmil did not actually vote: he abstained from voting in order to exercise the right of an abstainer to express his reasons openly (Appendix 4.1, p. 392). It is claimed that when Shāmil stood up to talk and to defend his rejection and confront al-Sadat, however, al-Sadat asked him to sit down and told him "you were born with a silver spoon" ('Asala, 2019). It is claimed that because of that, al-Sadat dissolved the Assembly later on that day ('Asala, 2019). So, Shāmil's membership in the People's Assembly lasted only for one year. However, he continued his career in Alexandria in the Cotton Joint Stock Company until 1990 ('. Abāza, 2017, p. 52).

Shāmil's nationalism and attachment to his land and people were life-long qualities. Nationalism may bear many definitions as indicated previously depending on the group's ideology. Shāmil was born in 1930 in Cairo. However, the birth registration officially occurred in az-Zaqāzīq, the capital of their hometown, ash-Sharqya. This, as Dr Huda indicates, shows the family's pride in their homeland and how much they treasured it (Appendix 4.1, p. 391). This devotion to his homeplace and country was echoed in Shāmil's character; for instance, he was against the Free Officers Movements in 1952 as he believed that the aims of the 1952 coup did not go with the country's interest. However, this did not affect his identity with his own country (Appendix 4.1, p. 399). He was against the idea of migration and viewed it as a form of abandonment of the homeland that could not be accepted (Appendix 4.1, p. 399). As for himself, "Shāmil's legs were fixed in this country and his belongingness to this country is not subject to rational standards" (Appendix 4.1, p. 391). Though anti-socialist, Shāmil believed in the importance of social solidarity and social justice. He

always has feelings towards other people who are less fortunate, and he was eager to help (Appendix 4.1, p. 393). Also, he was against Muslim brotherhood Group, and the terrorist groups (Appendix 4.1, p. 397).

Regarding the feminist movement and his ideology towards women rights, his ideas in that matter can be traced back to his father and his family in general. As stated previously, Shāmil was very close to his father and as a family they were very conservative and narrow-minded in terms of women rights (Appendix 4.1, p. 394). This does not mean they hated women or treated them badly, but rather that the shared values and beliefs about women in societies at that time affected them. Ibrāhīm Dusūqī Abāza Pāshā was a caring father for his two daughters and a good husband to his wife (Appendix 4.1, p. 394). Yet when Malak Ḥifnī Nāṣif called for the right of women at that time to meet their future husbands before marriage, Ibrāhīm Dusūqī Abāza wrote to her telling her that this idea was influenced by Western ideas, and was immoral (Appendix 4.1, p. 394). However, when Shāmil got married later, his relationship with his wife was explained as a conservative relationship. Even though it was a special relationship, they used to share everything such as their readings, watching TV, and even using the same mobile phone and they would never separate (Appendix 4.1, p. 394). His wife did not work nor did any of his sisters, which might be the usual situation of women at that time (Appendix 4.1, p. 394). However, Shāmil seems to have been very supportive of his own daughter. I conclude from the interview with his daughter, that he encouraged her to study, work, and even publish books and translations. Huda claimed that, when she was born her mother was so happy and she wanted her to go to university. Shāmil did not approve at that time and declared that it would never happen. However, when she grew up, and as times changed, it seems that Shāmil changed his mind about women's education and rights. He was a very demanding father who wanted his daughter not only to pursue her studies but also to get distinctions in her degrees (Appendix 4.1, p. 394). Here we can assume how the collective ideology toward women in society had affected Shāmil's ideas and beliefs through time. Also, Huda affirmed that, her father was preparing her to look after their estate and finances (Appendix 4.1, p. 394). This shows that Shāmil had modified his ideas about women. Yet, this does not mean remnants of his old ideas about women would not be presented in the translation of *Animal Farm*.

Shāmil's hobbies, besides swimming, were reading, politics and poetry which relate to the meetings he used to attend at his father's house. However, and as revealed in the interview about him, Shāmil's intentions in reading were closely linked to politics. He would never read a book or a piece of literature without relating it to politics; therefore, "his love of literature was conditioned by politics" (Appendix 4.1, p. 392). At this point, we may link the translator's purpose to Orwell's: Orwell intended to elevate politics to an art form (Orwell, [1946] 1968, p. 6). So, they both link literature and writing to politics. Therefore, Shāmil's writings were mostly directed at readers who were interested in politics. He produced two books entitled; *حلف الأفاعي بين الثورة والإرهاب* *Hilf al-'Afā'ī Bayn ath-Thawra wa al-Irhāb (The Snakes' Alliance between Revolutions and Terrorism)* published in 1995 (S. Abāza, 1995). This book studies the relationship of the Free Officers Movement with America and the role of America in controlling the world after World War II. To support his arguments, Shāmil uses many documents and some journals of the Free Officers (Raḍwān, 2014). The second book was *الوجه الآخر لاتفاق كامب ديفيد* *al-Wajh al-A'khar Litifāq Camp David (The other Side of Camp David Accord)* published in 2010 (S. Abāza, 2010). As is apparent from its title, this book presents the Camp David Accords of 1978 during the era of President al-Sadat between Egypt and Israel, as discussed earlier. In addition, the book inspects the events around this accord and its causes. Also, Shāmil published only one volume of poetry under the title *أصداء من الزمن البعيد* *'Aṣdā' Min az-Zaman al-Ba'id*. The poems were written at different stages of Shāmil's life, and it contains all the poems he had written. The love poems are very traditional in their way of expressing love; however, most of the poems in the book focus on politics; one of them was written about the Palestinian president, Yāsir 'Arafāt in Beirut and another criticized as-Sadāt before the victory of 6th of October³³ (Appendix 4.1, p. 396). However, we will see later how his poetic and political sense affected his translation of *Animal Farm* ideologically.

However, as indicated in the Appendix 4.1, Shāmil also shared in writing and translating other books with his daughter, Dr Huda, yet he did not want to include his own name on the book covers. For instance, they co-translated Roger Garaudy's book. Huda used to first draft the translation from French into Arabic and then post it to her father who would read it and correct any mistakes. She claimed that Shāmil's Arabic language was strong, and that he had the ability to synthesize effectively. When they

³³ It is a war between Egypt and Syria against Israel.

finished the translation and met to discuss it, there were verses from the holy book, and Huda's suggestion was to look up the translation from the holy book itself. However, Shāmil was against this idea as he believed the holy book was not translated accurately into Arabic and they retranslated the verses themselves (Appendix 4.1, p. 495). Another book was co-authored with his daughter, Dr Huda, about her grandfather an-Nuqrāshī Pāshā (H. Abāza, 2009). The book was mainly written to defend and correct some misconceptions about an-Nuqrāshī Pāshā (Appendix 4.1, p. 395). In addition to these works, Shāmil had published many studies about cotton and was mostly published by al-'Ahrām (Appendix 4.1, p. 395).

Shāmil's concerns in his writings and translation was the quality of the work rather than its reception. Therefore, he was concerned about the language and style of the work. The clarity of the ideas and the readership were not his main concern, except when working with his daughter on the book about an-Nuqrāshī: he was very firm in this instance and would review many ideas and words as he did not want any inaccurate information to be included or any reader misconceptions to arise. (Appendix 4.1, p. 399).

Orwell's *Animal Farm*, translated by Shāmil Abāza (1930-2019) and edited by his older brother Tharwat Abāza (1927-2003), was first published in 1997 by دار المعارف \ Dār al-Ma'ārif and was entitled عالم تسكنه الحيوانات \ 'Ālam Taskunhu al- Ḥaywānāt (*A World Inhabited by Animals*). Also, it was published in 2009 by دار الشروق \ Dār ash-Shurūq with a different title مزرعة الحيوانات \ Mazra'at al- Ḥaywānāt (*Animal Farm*). Another edition by Dār al-Ma'ārif in 2018 was released with the same old title عالم تسكنه الحيوانات \ 'Ālam Taskunhu al- Ḥaywānāt (*A World Inhabited by Animals*).

Shāmil was first introduced to the book by his wife, Ṣafiya. She borrowed the book in English from a library prior to the time of translation in 1997. As she was reading, she shared some of the book's idea with her husband and sometimes she would read him a page or two. However, Shāmil liked the book especially its rejection of socialism and decided to translate it (Appendix 4.1, p. 392). However, when asking if Shāmil had read any previous translation of the novel, Huda confirmed that her father had not. However, Shamil's translation was published many times under different titles by different publishers as mentioned previously. However, this does not mean the publishers interfered in the contents of the translation itself. Huda confirmed during

the interview that the publishers did not make any changes to the content. (Appendix 4.1, p. 396).

In conclusion, Shāmil Abāza was a person who was fully devoted to his country. He was fond of politics, and his political ideology was anti-socialism, anti-Nassrisim and anti-Muslim Brotherhood and pro nationalism. He was open about his political affiliations both during his time at the People's Assembly and in his books. He believed also in social justice and was also opposed to the Free Officer revolt. Shāmil's idea about women's rights changed as he grew up which can be seen as a reflection of the collective ideology of the society at that time.

4.2.3.3. Editor of Translation 2: Tharwat Abāza (1927-2003)

Tharwat Abāza, Shamil's eldest brother, was the editor of Shamil's translation of *Animal Farm*. It is claimed that his own contribution to the translation was limited to the literary style and Arabic language issues and did not include the translation itself (an-Namnam, 2009). On the other hand, Huda Abāza, Shāmil's daughter, affirmed that it was not known whether he was editing the Arabic language issues or the translation itself (Appendix 4.1, p.396). Moreover, it is difficult to separate the editing of the Arabic language from the translation and ideological interference. The relation between style, choice of words, grammar, structure and ideology is inseparable in translation studies. Many studies have proved that one of the means to insert ideological stances in the translation is via the style as Munday (2008) and Li, Zhang, and Liu (2011) point out. Hence, it is essential to acknowledge Tharwat's ideological intervention in the translation of *Animal Farm* by Shāmil Abāza and look at his ideology and personal background to consider how they may have affected his editorial decisions which appear to the reader as part of the translation.

Tharwat was born in 1927 after three years of marriage and anxious waiting by his parents as they believed that they would never have a child (T. Abāza, 2017, p. 11). Having him after these three years when his father was in his forties, was one of the reasons for his father's close attachment to him and he used to take Tharwat with him wherever he went (T. Abāza, [1985] 2020, p. 20). Tharwat noted that when he was still a five or six years old, he used to accompany his father to the House of Representatives, where his father was a member (T. Abāza, [1985] 2020, p. 20). Similarly, as with Shāmil, Tharwat regularly joined his father at gatherings with politicians and literary

people at the family home (‘. Abāza, 2017, p. 10). Therefore, Tharwat was raised in an atmosphere conditioned by political and literary conversations that impacted his personality and way of thinking. His brother Shāmil was an important influence in this respect. This was reflected in different stages of his life as we will see in this section.

Concerning his education and career, Tharwat’s education was based at home and school. At an early age, his father appointed him a private tutor at home to teach him, and that was during their stay in their village, Ghazāla (T. Abāza, [1985] 2020, p. 18). Upon their movement to Cairo, Tharwat started to attend school along with private tuition at home (T. Abāza, [1985] 2020, p. 19). In 1950, he received a BA degree in Law from King Fouad University in Cairo (T. Abāza, [1985] 2020, p. 42). Nonetheless, after graduation, he struggled to find a job immediately. He actually worked as a lawyer, but it was not a stable job (T. Abāza, [1985] 2020, p. 52). This had a negative effect on him, especially since he was married at that time, and he needed a stable job to support his family. His daughter, ‘Amīna, in an interview in al-Wafd newspaper claimed that this situation- of not finding a permanent job easily for a long time- was reason enough to make Tharwat hate Nassir’s regime (Ḥasan, 2017). Regardless, Tharwat did not stand idly by as he turned to writing and publishing. He started to write his masterpiece *ابن عمار* / *Ibn ‘Amār*, a book that was chosen by the Ministry of Education to be part of the curriculum to middle school students (T. Abāza, [1985] 2020, p. 52 & 53). He was also writing his column in al-Miṣrī Newspaper and other magazines (T. Abāza, [1985] 2020, p. 53). However, Anwar al-Sadat appointed him Chairman of the Board of Directors of the Egyptian Radio and Television Magazine, which can be seen as a permanent job (T. Abāza, [1985] 2020, p. 52). Also, Tharwat was a member at *مجلس الشورى* / *Majlis ash-shurā* “Egyptian Senate or Shura Council” and was appointed as the deputy of the assembly for eighteen years (‘. Abāza, 2017, p. 72). Also, he was a member of *مجلس أمناء الإذاعة والتلفزيون* / *Majlis ‘Umnā’ al-Idha‘a wa at-Telifizūn* “The Board of the Radio and Television Secretaries” and was commended for his work by president Husni Mubarak (‘. Abāza, 2017, p. 92).

Like his father and brother Shāmil, Tharwat was a member of the Liberal Constitutional Party (‘. Abāza, 2017, p. 52). However, as asserted in Section 4.2,3.2, Shāmil chose the New Wafd Party later. However, even though Tharwat shared the same political beliefs as Shāmil, unlike him he supported the government’s domestic and foreign political policies, which led to many arguments between the two brothers;

therefore, they decided not to discuss politics together ever again (‘. Abāza, 2017, p. 52). Tharwat was a nationalist and was described by his wife as having a fanatical patriotism (‘. Abāza, 2017, p. 43). His nationalism can be seen through the lens of his opposition to the Muslim Brotherhood Group, as he described them in his articles as the initiators of terrorism. In addition, he was firmly opposed to the policy of Gamal Abdel Nasser and the communism (‘. Abāza, 2017, p. 36). He penned articles in which he negotiated the July Revolution, or what is known as the Free Officers Movement, expressing his rejection of all forms of violence and dictatorship (T. Abāza, [1985] 2020, p. 11 & 12). Also, it is noted that he did not hate Abdul Nassir as a person, but he hated him for the sake of Egypt (Ḥasan, 2017) as he believed his policies were bad for Egypt. He thought the worst aspect of Abdul Nassir’s regimes was their dependence on the intimidation of their opponents and of the public. (Ḥasan, 2017). Nevertheless, on the other hand, he was a supporter of Anwar al-Sadat’s regime especially after the October war in 1973 and President Hosni Mubarak’s policy (‘. Abāza, 2017, p. 43). His political beliefs and affiliations were represented in his writing as will be shown later.

As with Shāmil, Tharwat had definite views about women. He believed that politics and science are men’s matters and women should not become involved with them. ‘. Abāza (2017) affirmed that her husband hated those women who speak up about their political positions or have a political opinion (‘. Abāza, 2017, p. 25). On the other hand, like Shāmil, he had no problems with women’s education or with them having a career. His only daughter, Amīna, had finished her university education and had her own job (‘. Abāza, 2017, p. 33). Again, like his brother, the collective ideology of society affected his ideas about women over time.

Tharwat had a higher literary profile than his brother. He published more than 35 books and many articles during his life (T. Abāza, [1985] 2020, p. 46). As discussed earlier, Tharwat grew up in an atmosphere dominated by literature and politics; accordingly, he grew up having a taste for literature. From an early age, he started to read poetry and had a great interest in literature. He read Shakespeare and *The One Thousand and One Nights* when he was only ten years old (T. Abāza, [1985] 2020, p. 30). He started writing at an early age and he published his first article when he was only 16 years old in a well-known magazine in Egypt, *ath-Thaqāfa* magazine (T. Abāza, [1985] 2020, p. 45). “He combined his love of literature, an understanding of politics, so his writings

- when he reached the age of youth- were a mixture of literature and politics” (‘. Abāza, 2017, p. 11).

Even though Tharwat and Shāmil were born into an aristocratic family which was too much tied to well-known names in the country in different sectors, such as politicians and literates, they experienced life as any regular children and were involved with kids of different social classes. In a TV interview, Tharwat had affirmed that his writings were inspired by the logic he gained as a Law graduate and the real-life experience as he grew up in his village among people of different social classes. Tharwat asserted that the writer is a combination of himself and other characters in life, and believed that the writer is a special type of mirror that reflects society in himself and then reflects all of these from inside himself to the readers. He also affirmed that the main theme in his writing is freedom, psychological freedom and personal freedom (Maspero Zaman, 2016). We can see once more that the theme of freedom is paramount. Also, Tharwat believed that the novel reflects society and what a writer wishes the society to be. He believes that any literature that does not depend on its heritage does not exist (Maspero Zaman, 2016). Thus, we can argue that Tharwat’s ideological beliefs were reflected explicitly in his writings.

Again, like Shāmil, Tharwat believed that literature and politics are inseparable. He asserted that, he is a politician since he started literary writing and vice versa (Maspero Zaman, 2016). He clarifies this saying the center of politics are people and society and the center of literature is the same as politics organizes this society (Maspero Zaman, 2016). His first book, as mentioned above, was the historical novel *ابن عمار Ibn ‘Amār*. The novel was taught in the Egyptian national curriculum (ash-Shamarī, 2018). The book had been chosen to be taught- at the early sixteenth- was because of the good Arabic language style (ash-Shamarī, 2018). However, the book discusses a man who was called Ibn ‘Amār who was a poet during a certain historical period, and it tells how this poet -by his smartness- became a politician during that time. Moreover, another important book he published was *شيء من الخوف Shay’ min al-Khawf*. Amīna confirmed that this book criticised Abdul Nassir regimes and its rule of fear (Ḥasan, 2017). This book is a political projection of the situation in Egypt during the era of President Abdel Nasser. The writer claims that unfair policies tarnished Egypt at that time. In 1969, this novel was made into a movie, shown in cinemas, and met with many responses. Even Abdel Nasser himself attended the film’s opening and said, "If

we were like this, we deserve to be burnt" (Tuhāmī, 2019). Furthermore, Tharwat published some translations during his life. He co-translated some books with ‘Abdullah al-Bashīr: Maxwell Anderson’s *Joan of Lorraine*/ *عذراء اللورين*, John Steinbeck’s *The Moon is Down*/ *في مغيب القمر*, and Henry James’s *The Turn of the Screw*/ *دورة اللولب* in 1958 amongst others.

We can conclude that the ideology of Tharwat Abaza was based on nationalism and freedom, hostility to the Islamic and Nasserist movements, and loyalty to the political regimes that followed the period of Abdel Nasser, of Sadat and Mubārak. Tharwat agrees with his brother Shamil on many political matters, especially regarding women and politics. However, he believed that Egypt’s interest overrides the interest of individual political groups, and people should not be fearful of advocating this right.

4.2.3.4. Translator 3: Fāṭima Naṣr (1937-2018)

This section relies entirely on the interview with the translator’s daughter Eng. Suha Abu al-Futūḥ which is included as Appendix 4.2. *Animal Farm* was translated under the title *Mazra‘at al-Ḥaywānāt/ Animal Farm* by Fāṭima Naṣr in 2009 and published by Dār Suṭūr al-Jadīda. This translation came to light during the unstable years when the Arab Spring revolution was approaching in Tunisia in 2010. The translator was very enthusiastic about translating the novel and was proud of her work. She encouraged her family members to read it; Eng. Suha said that her mother encouraged them to read the novel, which she did in 2011, and the family believed that the events in the story related closely to the situation in Egypt.

Fāṭima Naṣr was born in Cairo on the 4th of April 1937 into a well-known Muslim middle-class Farahāt family. The family was known for their scholarly work and for their appreciation of education and science. Fāṭima had 13 siblings, boys and girls, they were all named with the letter N. Except for her, she was named after her grandmother Fāṭima. Regardless, she was called Nuha and not Fāṭima amongst the family. So, Fāṭima was only her official name. All her siblings’ names, as well as her other name Nuha, were taken from the Holy Qur’an. The family was proud about their number and their education. In fact, her father, Naṣr, was amongst the few who could pursue their education at this time; as explained previously, education was limited to some social classes in Egypt. He worked as a judge in one of Shari‘a’s court in Cairo.

Fāṭima was the first daughter after five boys, who were very smart and intelligent; they were all following their father's path, and they were all in the field of law. Despite being born at the time when women were still struggling with getting education and other rights and were seen as a minority in society, her family were supportive. She received her school education in Shubra school, located in an ordinary district, and she claimed that during school time she received sound tuition in English language and some of her teachers were actually native speakers. However, when she wanted to start her university education, she found herself in a competitive atmosphere with her brothers who all studied law. She wanted to be different and to be distinctive in her family; so, she chose to distinguish her path from them and studied English Literature against the family's will. This gives us a clue that she was at that time the one who made her own decision and life plan. Thus, she had the same opportunities as her brothers and her father encouraged her to pursue her education.

Fāṭima Naṣr studied her BA in English Literature at Girl's College at Cairo University. She then gained a scholarship to pursue her MA in a ranked university in Dublin, Ireland. At that time, women were rarely granted such an opportunity to travel and continue their education. Fāṭima was lucky that her father was supportive and gave her this chance. She also got married at that time, and from her lifestyle after marriage, it seems her husband was also supporting her to do the things the society would not sanction at that time. After returning to Egypt, she worked as a teacher in one of the schools in Cairo, at that time. As Suha notes Egypt was undergoing immense enlightenment and openness, so the couple travelled to many places for work such as Kuwait, Kenya, and Saudi Arabia. This resulted in shaping her personality as she was widely exposed to diverse cultures and met many peoples. After that, she continued her Ph.D. degree in English Literature by gaining a scholarship at Iowa City University in the United States of America. However, even though her education was mainly in English Literature, she was introduced to translation studies as part of her studies.

Fāṭima chose a career in academia. She taught at some universities, such as Riyadh University in Saudi Arabia and Cairo University in Egypt. Part of her job was to teach translation studies. Nevertheless, she was devoted to her job, and her passion for teaching was related to one of her goals in life, which was to pass knowledge to others. It is therefore unsurprising that she gained lots of respect and appreciation from her students even after her death. Besides, in the 90s she was also a writer, and published

some articles in Egyptian's magazines such as *ash-Shurūq* while others were published in the Gulf's countries magazines³⁴. Although she wrote poetry, she did not publish any. However, in the middle of her career journey, Fāṭima decided to leave academia. She decided to start her own publishing house and work as a translator. So, she established *Dār Suṭūr al-Jadīda* in 1992 in which she translated and co-translated about 100 books in different fields such as politics, religions, history, arts and humanity, etc. (al-Malāḥ, 2018). This decision came as a shock to her family and friends as they saw working in academia as more prestigious, and it was a shock to substitute it with working as a translator. However, it seems like Fāṭima was willing to take the risk and was confident of what she wanted. Again, this shows part of her personality and the power to make her own decisions.

Fāṭima was inspired to enlighten others and spread knowledge. First, she wanted to communicate knowledge that could influence people. She was passionate about reading, so she wanted to pass her knowledge to others. She was successful in that, as Suha said that *Ihāb al-Malāḥ*, one of Egypt's contemporary writers, contacted her upon her mother's death and told her how much she influenced him. Actually, al-Malāḥ dedicated an article in a magazine to the translator after her death, describing her as cultural pioneer, not only in Egypt but in the Arab world as well (al-Malāḥ, 2018). He told Suha that he had not read a book for twenty years until he came across Fāṭima's publications and translations. She had influenced him and opened his mind. Second, even though her position as a university teacher would allow her to accomplish her goal, Fāṭima struggled to communicate what she believed in. The translator encouraged her female students to stand up for their rights, pursue their education, and take their own decisions. Even though this had positive impact on many of her students, she found herself in difficulty with the educational institution as many complaints emerged about her teaching methods. These complaints had been referred to boards of inquiry for passing on principles that were at that time enlightening, particularly on her way to support women. So, Fāṭima found that the most reliable way to communicate her enlightened principles and ideas was by establishing a publishing house to circulate the message she believed in, which exposed her to Egyptian society. The other factor, as Suha believes, was that this establishment allowed the translator to work in her own time and pursue her beloved profession until the end of her life.

³⁴ Unfortunately, these articles were inaccessible.

Also, her daughter believes that Fāṭima Naṣr was among the few of people who did not wait to reach the age of retirement to do what she loves in life: on the contrary, she followed her passion and took the risk and worked in the area she really loved. Her publishing house, Dār Suṭūr al-Jadīda, did not survive her death.

It seems Fāṭima Naṣr's position on women's rights was rooted in her since her early childhood. From the course of her life, we can assume how the translator was fortunate to grow up in a home that supports women, especially in education. We find that she did not have any considerable concerns with her family in completing her educational career. On the contrary, at the period when many households in Egyptian society refused to educate the girl, her family did not have the slightest concern about sending their daughter abroad in her twenties to pursue higher studies in her field. All of this was utterly reflected in her personality, which appears to us through the data, to be a courageous and independent personality. She was making her own decisions. For instance, there was no compulsive influence or objections from her family when she chose to complete her educational career in the specialty she wanted, which went against the family's wishes. Also, her decision to establish a publishing house and leave the teaching job was an individual and daring decision at the same time, despite the astonishment of those close to her for making this decision. Moreover, she was proud of herself and did not want to be referred to by the success of her male siblings. Therefore, when she decided to publish her writings and translations, she chose her fame name to be Fāṭima Naṣr and as her fame name and not Fāṭima Faraḥāt like the rest of her siblings. Likewise, when she founded the publishing house, she chose a different building from the one where all her siblings had their professional offices to be out of their spotlight and be known for her own achievements. This indicates that she was independent with regards to the affairs of her life and her decisions. Therefore, supporting women's rights was a principle instilled in her during her upbringing.

As for feminism, Suha described her mother as a balanced lady. She said that even though her mother was encouraging herself and others to rebel against restrictions, she believed in the importance of women's role at home. Her idea was that women should not be deprived of education, and should work, take decisions, travel, and choose their clothes. She believed in the separate role of both men and women in life and in raising the family, as each has a specific role. She also believed in balance in clothing, external appearance, and way of interactions and that all of this should not overshadow the role

of women in the home. This was obvious in Fāṭima 's personality, as Suha said that she did not remember a day when she returned from school to find her mother out. It seems as if the translator knew how to balance her personal life with her family's responsibilities. This also could suggest that the freedom and rights of the woman signified by the translator are not absolute, but freedom restricted to the role of women and their responsibilities towards their family, and that a woman's work or education is compatible with her being a housewife.

The personality of Fāṭima in general, as described by her daughter, is a firm character with visible values and principles. Her principles were crystal clear, either black or white, and nothing fell in the grey area for her. She was a human figure, which shows from her sympathy with all spectrums of society, regardless of their differing opinions. She used to sit and chat with the grocery worker for hours despite the age difference. She was also human regarding her students and supported them to the extent that when she was giving private lessons outside work, she did not receive any financial return for that. She also showed her human sympathy with the Muslim Brotherhood, whom she hated politically after the events of the Arab Spring and the circumstances that befell them.

Regarding the translator's political affiliation, at the beginning Fāṭima Naṣr, along with her family, supported the Nasserist Party. She was at that time strongly influenced by the writings of Mohamed Hassanein Heikal (1923-2016) who published political articles and books³⁵. Pan-Arabism was occupying a place in her mind as well as The Palestinian Cause. She was against President Anwar al-Sadat's regimes and especially The Camp David Accords. At the same time, she was nationalist and was proud of her Egyptian culture and Egyptian nationalism even though she was exposed to different cultures during her studies and travels. However, as time went on, her political attitudes changed, and she had no strong political tendencies as she grew up. However, she was still concerned about the idea of pan-Arabism and The Palestinian Cause. Looking at the politics of different countries, her view of the rulers and their policies was different from her view of the people. For instance, she was contemptuous of US political inclinations; however, she made many friends with American nationalists and was only against them politically but not culturally. Another political regime she was

³⁵ For more information see: https://en.wikipedia.org/wiki/Mohamed_Hassanein_Heikal

against was the Turkish. Moreover, she raised her children on the essential principle that the Jews are not the Israelites which shows how much she was open to other cultures yet not necessarily to their politics. In Egypt, she was strongly against the Islamist political group namely the Muslim Brotherhood party. She was against their ideologies as well as the impact of these ideologies on Egyptian society. However, her last two years before death, and only from a human perspective, she felt sympathetic towards them especially after what happened to some of the group's members as explained in Section 4.2.1 and 4.2.2.

About the Arab Spring in Egypt, it was hard to understand Fāṭima Naṣr's position and ideas about the uprising. However, during the interview with Suha, she affirmed that at the start of the uprising the translator was astonished and surprised as she herself was in close personal relationships with some politicians. However, after the damaging consequences of the uprising and violence that took place in Egyptian society and some Arab countries, Fāṭima Naṣr once again assessed her position on the Arab Spring. Thus, her political attitude remains unclear.

About her work in the publishing house and translation, as mentioned previously, Fāṭima left academia and established a publishing house from which she published her own translations. She was conscientious during her job in her publishing house; for example, she was keen to obtain translation rights before commencing work. For instance, she held the translation rights to translate Karmin Armstrong's books. Furthermore, since the translator was passionate about reading, she was meticulous in selecting the books she wanted to translate. As noted earlier, the translator was not seeking a financial profit through her translations; yet her wish to spread a message and enlighten the society around her was her aim. She believed that this aim could be reached through translation, as she was transmitting other sciences to the Egyptian's and Arab's reader. Therefore, when she was selecting books to be translated, she was not looking at the bestseller list but rather the top-rated list in publishing houses.

Occasionally, she was offered suggestions for books to be translated; however, she critically read what was suggested and would not translate what she thought was unsuitable. Unfortunately, her criteria for selecting a book are not evident to us, but it can be said that they fell under her main goal in translation: the transmission of enlightening knowledge and information. Therefore, the translator believed that

transferring the information in books is a duty, so she spent much effort conveying the idea and meaning of the words. She acquired many specialized dictionaries in different fields, and she also consulted specialists in different fields about translating a particular word, but before that, she would ask them to read the text. For example, when she was co-translating *Evolution isn't What it Used to Be: The Augmented Animal and the Whole Wired World* with Aḥmad Mustajīr, she asked her daughter to consult her university professors about the meanings of certain words which were not in her field of competence. As Suha remarked, referring to the translator's straightforward personality, Fāṭima was very keen to keep the meanings of the word without any change in the translation, which indicates that Fāṭima was not in favour of what is known in the science of translation as free translation.

While talking about her translation of *Animal Farm*, Suha indicated that she had no information as to why the translator chose this particular book to translate. Also, she does not know what Fāṭima Naṣr thought of the novel. Nevertheless, all she was able to tell us is that the translator was very proud of her translation of this book and that she recommended it to her family around the time of the Arab Spring because she thought the events in the novel were connected with the events in Egypt at the time.

It is obvious, on some occasions, that Fāṭima Naṣr expresses her political affiliations through her translations. She translated some books that are compatible with her political ideas and beliefs. For instance, the first translation she published was *Long Walk to Freedom: The Autobiography of Nelson Mandela* (Mandela, 1994) / مسيرة طويلة نحو الحرية: السيرة الذاتية لنيلسون مانديلا (*Msīra Ṭawīla Nḥwa al-Ḥurīya: as-Sīra ash-Dhatya Li Nelson Mandela*) (Mandela, 2008). The book in general sheds light on the autobiography of Nelson Mandela in his childhood, adolescence and later as president of South Africa. This book reflects the translator's interest in global politics. Suha affirms that this book is related to Fāṭima's global political ideas. Another translation which displays her interest in the Palestinian cause was co-translating with Muḥammad 'Anānī the book *Jerusalem City and One of Three Beliefs* (Armstrwnj, 1997) / القدس مدينة واحدة: عقائد ثلاث (*al-Quds Madīna Waḥida: 'Aqā'id Thalāth*) (Armstrwnj, 1998). As mentioned previously, the translator had a strong interest in the pan-Arabism and the Palestinian Cause and the Israeli occupation of Palestine, and this book, which she translated, consists of eighteen chapters- and deals with the city of Jerusalem from three religious and ideological angles, namely Islam, Judaism and

Christianity. In each of these chapters, the book reviews several points: what is meant by the Zionist entity and Israel, what is Jerusalem and what is Jerusalem from a Christian point of view, and so on. Furthermore, in her translation of Ian Johnson's *A Mosque in Munich: Nazis, The Cia, and The Muslim Brotherhood in the West* (Johnson, 2010)/ مسجد في ميونخ (*Masjid fi Munich*) which, it can be presumed, and as Suha affirms, that this book reflects the translator's attitude toward the Muslim's brotherhood group.. Hence, we can hypothesize that the translator was motivated by Orwell's ideas or, at least, found something in the book that can express her own perspective.

To sum up, Fāṭima Naṣr was clearly a Nasserist who believed in the unification of the Arab World, yet at the same time, she was a nationalist who was proud of Egypt and Egyptian culture. While she was against the Muslim Brotherhood group, Fāṭima was much concerned about the Palestinian Cause, and at the same time, she had a broad openness to diverse cultures. She supported the cause of women's rights in Egypt, and at the same time, she represented an ideal housewife to her family. Fāṭima used her translations to spread what she believed to be a positive knowledge to her readers.

4.3. Generating Ideological Themes

The overall focus of the study revolves around ideologies and their impacts on the TTs. Correspondingly, this study seeks to tackle whether the TC or the translators' ideologies are imbued in the TTs or not. Hence, this section sums up the above discussion on Egypt's socio-political context and the translators' biographies and generates the ideological themes needed to link and interpret the social practice, discursive practice and linguistic elements³⁶. Therefore, the key objective of generating ideological themes is to make a knot that ties all the findings together. The critical aspect of ideological thematic analysis of the data is to interpret the different types of data extracted at the three analytical levels, as mentioned earlier, to answer the research questions rather than categorize and organize the data.

However, in the light of the above-mentioned data, and by utilising the Braun and Clarke (2006) method³⁷, the study develops eleven ideological themes. These themes came up in the above discussions of social practice and the translators' biographies.

³⁶ As specified in Chapter 3 Section 3.5.

³⁷ Refer to Chapter 3 Section 3.5.

These ideological themes were also represented in the TTs, as will be seen in the following sections. In more detail, the study examined the socio-political background of Egypt looking at the popular ideological struggles, the historical political movements, and the social structure. Also, the translator's personal political positions were explored. All these key factors were identified under key concepts based on the recurring patterns in the data. For instance, *freedom* was one of the key factors that motivated different social and political uprisings. Therefore, it was marked as a key concept as it was repeated in different contexts in the data above. Also, other main factors and patterns were identified and examined such as, corruption, poverty, social discrimination, colonization etc.

In order to come up with the main ideological themes, the key concepts identified were coded to mark significant aspects in the political background and the translators' biographies. Therefore, the major ideological themes which encapsulate those aspects were generated. These themes were validated using interraters as explained in Chapter 3, Section 3.5. However, the following sums up these themes along with their scopes and relevance to the political background and the translator's biographies referring to an example from the above discussion.

- 1- Gender: this theme came up in discussions of women's rights in Egypt. The racial segregation between women and men has led to several conflicts, debates and political groupings in Egyptian society. As in this case, the individuals, including the translators selected for this project, may have a negative tendency concerning women's rights. Yet, this degradation of women in any form remains with some of them. An example from the above discussion showing the status of women in the political arena goes back to the 1919 upheaval. Women for the first time participated in an uprising³⁸. Also, this theme is found in the translators' biography as Shāmil Abāza used to have conservative ideas about women's education, even though it changed over time, and he developed a positive position toward women's rights.
- 2- Religion: the theme of religion found in the discussion of the social division between Muslims and Copts. Also, it can refer to any form of combining

³⁸ See page 73.

religion and politics as in the case of the politicization of Islam in Egypt. An example from the above discussion is the appearance of Islamists such as the Muslim Brotherhood. The ideology of such groups was incompatible with those of Translator 2 and Translator 3. Therefore, religious ideology may have a profound impact on the TTs.

- 3- Social inequality and overwork: this theme has been shown to occur in many different places in the history of Egypt. The subject of inequality and overwork can be sensed between different social groups in term of education for instance. It was mentioned above that the distribution of the privileges, for instance, was targeting mostly the upper-class people leaving the other marginalised³⁹. However, this theme is presented in *Animal Farm* leading to the suffering of the less fortunate animals. Therefore, this theme will help uncover any ideological manipulation linked to this idea.
- 4- Struggle and enmity: this theme is presented in different places in the explanation of the social practice as well as in the translators' biographies. We find that the theme of struggle and enmity is linked to Egyptian society as a whole, as is the case of conflict and hostility to British colonialism. We find that it is a sectarian issue such as that between political parties, and we find too that it is individual, as is the case of translators in their ideological struggle. For instance, the case of Translator 1 who struggled at work for having an explicit political position that is opposed to the views of his colleagues⁴⁰.
- 5- Liberty and freedom: the liberty and freedom theme is an ideological engine that generated many political and social movements. However, as mentioned previously, liberty and freedom are hard to define as they are abstract, but there can be freedom to do or not to do certain things. This theme also found in Orwell's *Animal Farm* as freedom was a central theme in the story. However, an example from the above background is when the Egyptians were striving to liberate their country from the British occupation⁴¹.

³⁹ See page 70.

⁴⁰ See page 91.

⁴¹ See page 72.

- 6- Corruption and poverty: this ideological theme refers to the corruption resulting from those who enjoy leadership or political authority, whether in the resulting decisions or the policies followed, the results of which were the accumulation of resources for a particular group and notable poverty for the group that does not have authority. Again, corruption is a central theme in *Animal Farm*. This theme was presented during the Arab Spring, which was one of the reasons behind the uprising⁴².
- 7- Nationalism: nationalism comes here with its extended and profound concept and different interpretations by political groups and individuals, while it was a significant driver of political and individual movements. Translator 1, for instance, had his own views on nationalism⁴³ that might be reflected in his translation.
- 8- Injustice: this refers to social and political injustice. Injustice can be any form of abusing political rights, human rights, and social rights. During the uprising of the Arab Spring in Egypt, people demanded the freedom from the injustice and abuse of power over them⁴⁴. Therefore, this theme can be reflected in the TTs.
- 9- Authority, power and control: whether positive or negative, it was apparent in several axes in the social practice and the translators' biographies. Those who are in power have authority and control over others. This same ideological theme was presented in *Animal Farm*. An example from the above data relates to the Turkish bosses who enjoyed authority over the Egyptian officers in the military⁴⁵.
- 10- Allusions to politics: this theme refers to conveying any ideological reference to any political group or concept such as Nasserism, Wafdi, Socialism, etc. Also, it includes referencing to any political event, political concept, and political symbolism. Therefore, the communication of these ideas in the TTs leads to the expression of ideological thoughts about the political situations in

⁴² See page 85.

⁴³ See page 93.

⁴⁴ See page 85.

⁴⁵ See page 72.

Egyptian society and their impact on the culture. For instance, the Nasserist Party and the pan-Arabism⁴⁶.

11- Solidarity: solidarity is shown in any form of alliance and agreement towards achieving a specific ideological goal. This theme was presented at different occasions in the background and the translators' biographies. For example, Translator 1 urged people to unite instead of dividing themselves into oppositional political groups⁴⁷.

Thus, the above-mentioned ideological themes will be used to link the social practice, discursive practice and the linguistic elements and aim to find an answer to the research questions. The following sections will link these themes with the ideological shifts extracted from the TTs. Examples from the TTs of each theme will be shown below.

4.4. Micro Analysis

4.4.1. Data Overview at the Micro Level

The central objective of this study is to inspect the ideological manipulations in the TTs that could be a consequence of the influence of the political context or the translators' backgrounds. As this is the case, this section offers a micro-level analysis of the TTs. That is to say, the data extracted from the texts is thoroughly addressed in this section. Furthermore, it shows how the data has been combined, arranged, and assorted.

4.4.2. Overview of the Dataset and its Categorisation

Analysing the TT and juxtapositioning them with the ST, unearthed a total of 448 incidents of ideological shifts in the three translations. The raw data were extracted from each translation solely as each of the three translations was compared with the original work of Orwell, with the aim of detecting any ideological instance. Each translation represents different ideological shifts. The following table displays the number of shifts in each translation:

⁴⁶ See page 82.

⁴⁷ See page 91.

Table3 Number of ideological shifts in all three translations

	<i>Number of ideological shifts</i>
<i>Translation 1</i>	272
<i>Translation 2</i>	134
<i>Translation 3</i>	42
<i>Total</i>	448

The above table shows the number of occurrences of the ideological shifts in each translation, as well as the total number in all three translations. As mentioned previously, these translations were undertaken at different historical periods and by different translators: a variable number of ideological shifts in each translation is therefore predictable. As some translations opted for an ideological shift at some points, others remain neutral at the same point and the ST meaning remains unchanged. The above table shows that Translation 1 has 272 ideological shifts, while Translation 3 is very low in comparison with 42 only.

The extracted results were compiled and manually aligned into three different parallel tables for each translation. These tables were arranged into 10 columns. Each column has a certain function when it comes to representing the data. The general function of these three tables is that they represent ST lexical items, their broader picture in the discourse, their translations, their ideological group and the strategies used by the translators. Of course, this helps the study carry out a micro examination of the ideological manipulations in the TTs. The full lists of the ideological shifts in all three translations are available in Appendix 1, 2, and 3 along with their page number, back translation into English, transliterations, ideological types and the strategies used by the translators. However, the table below gives a general overview of the dataset from the table of one of the translations:

Table4 Overview of dataset from Translation 1

#	English Sentence	Source Text	P.	Arabic Sentence	Target Text	p.	Back Translation	Transliteration	Translation Strategy	Ideological theme
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1.	Chapter 1: Clover was a stout motherly mare approaching middle life, who had never quite got her figure back after her fourth foal.	Motherly	2	وكانت "كلوفر" فرساً ضخمة حنوناً يكاد العمر ينتصف بها، وقد ولدت وعشرت أربع مرات، ففتر هلت ولم يعاودها شكلها القديم.	حنوناً	10 & 11	Compassionate	Ḥanūnan	Situational substitution	Gender
2.	Clover was a stout motherly mare approaching middle life, who had never quite got her figure back after her fourth foal.	who had never quite got her figure back	2	وكانت "كلوفر" فرساً ضخمة حنوناً يكاد العمر ينتصف بها، وقد ولدت وعشرت أربع مرات، ففتر هلت ولم يعاودها شكلها القديم.	فتر هلت	10 & 11	Became flabby	Fatarahalat	Superordinate	Gender
3.	He seldom talked, and when he did it was usually to make some cynical remark-	He seldom talked	2	فقلما كان يتكلم، وإذا هو يوماً تحدث، لم يفتح الله عليه بقول طيب، وإنما كان أكثر كلامه النادر استهزاء وسخرية،	لم يفتح الله عليه بقول طيب	10	Allah did not guide him to good speech	lam yaftaḥi Allah 'alyhi biqawlin ṭayib	Addition	Religious
4.	At the last moment Mollie, the foolish, pretty white mare who drew Mr Jones's trap, came mincing daintily in, chewing at a lump of sugar.	Pretty	2	وفي اللحظة الأخيرة أقبلت "موللي" الفرس البيضاء الخرقاء المدللة التي تجر مركبة السيد جونز كلما خرج إلى المدينة، وهي تنهأ في مشيتها، وتخطر مدلة بحسنها، وتتلطم بقطعة السكر في فمها	المدللة	11	Spoiled	Al-mudalala	Situational substitution	Gender
5.	At the last moment Mollie, the foolish, pretty white mare who drew Mr Jones's trap, came mincing daintily in,	came mincing daintily in,	2	وفي اللحظة الأخيرة أقبلت "موللي" الفرس البيضاء الخرقاء المدللة التي تجر مركبة السيد جونز كلما خرج	وتخطر مدلة بحسنها	11	And walks arrogantly of her beauty	wa takḥṭūru mudilatan biḥusniha	Explication	Gender

	chewing at a lump of sugar.			إلى المدينة، وهي تنهادى في مشيتها، وتخطر مدلة بحسنها، وتتلمظ بقطعة السكر في فمها						
6.	She took a place near the front and flirting her white mane, hoping to draw attention to the red ribbons it was plaited with.	-	2	وراحت تتخذ مجلساً لها في المقدمة، وتنشر معرفتها البيضاء، على أمل اجتذاب الأنظار إلى الأشرطة الحمراء التي انعقدت حولها زينة وتطرية ...!	زينة وتطرية	11	Adornment and praising	zinatan wa taṭriyatan	Addition	Gender
7.	Last of all came the cat, who looked round, as usual, for the warmest place, and finally squeezed herself in between Boxer and Clover; there she purred contentedly throughout Major's speech without listening to a word of what he was saying.	-	2 & 3	وكانت القطعة آخر من جاء، وهي تتلفت حولها كعادتها لتبحث عن مكان دافئ، وانثنت بعد البحث تحشر نفسها بين الفرس والحصان، وهي تهز راضية فارغة البال، دون أن تسمع كلمة واحدة مما يقال.	فارغة البال	11	Empty mind	fāriḡhat al-bāl	Addition	Gender

The above table illustrates the way the data is organised, based on their presence in the texts, first by chapters then by page numbers. The first column, the English sentence column, shows how the lexical item was used in the broader context. On the other hand, the Arabic sentence column shows how these sentences were translated as a whole and how the manipulated items were represented in the TTs. It is worth saying that the presentation of the data in this way is essential, as the shift cannot be suggested without a general examination of how it was used in the discourse. Furthermore, this helps to validate the decision, as well as assisting later in the analysis. The Source text and the Target text columns show the lexical item that underwent a shift in the TTs. These two columns are vital for this study as their entries will be used to answer the

research questions. In other words, they are the ideological shifts that the study scrutinizes and will further examine in the following chapters. These ideological shifts were assorted into their ideological themes and the strategies used by the translators. However, the categorisation of the data will be fully explained in Chapter 5 as part of the discussion.

4.4.3. *Ideological Shifts Classification*

As shown in Table 5 Section 4.5.3., the ideological shifts found in the translations were classified into different ideological groups under the column Ideological Theme. These ideological groups or, as we will later refer to them, ideological themes, were extracted during the macro analysis of the TC. In other words, they were the outcome of the in-depth investigation of the ideological background in Egypt between the time of 1822 and 2011. Chapter Four, Section 4.2.4.⁴⁸ presents in detail the macro analysis of the ideological themes of TC. Also, these themes were part of the translators' ideological and political beliefs, as mentioned in Chapter Four, Section 4.2.4.

However, the ideological shift findings from the micro analysis of the TTs were grouped under each of the above eleven ideological themes after studying the type of the shift through an in-depth examination of the context, discourse and translators' ideas. The table below explains the occurrence of the ideological themes in the three translations, as well as the total number for each and the dominant themes.

Table5 The occurrence of the ideological shifts in the three translations

<i>Ideological themes</i>	<i>Translation 1</i>	<i>Translation 2</i>	<i>Translation 3</i>	<i>Total</i>
1. Allusions to politics	50	46	16	112
2. Struggle and enmity	65	23	6	94
3. Social inequality and overwork	29	19	8	56
4. Authority, power and control	25	9	5	39
5. Nationalism	29	2	0	31
6. Corruption and poverty	14	10	2	26
7. Gender	17	8	1	26
8. Religious	16	5	1	22
9. Liberty and freedom	8	8	1	17
10. Solidarity	11	5	0	16
11. Injustice	11	3	1	15

Table 6 identifies the ideological theme that appears most frequently in all three translations, which is the *Allusions to Politics*, with 112 occurrences overall. Although in Translation 3 this ideological theme was the least frequent among the three, it was

⁴⁸ See p.111.

still the most prevalent theme in that translation. For example, in Translation 1, the phrase *put forward the resolutions* (Orwell, [1945] 2015, p. 19) was ideologically manipulated into *تتقدم إلى المؤتمر بمشروعات القرارات* (*tataqadamu 'ila al-mutamar bimashrū'ati al-qarārat*) \ *Present to the conference the resolution projects* (Orwell, 1951, p. 46). On the other hand, Translation 1 presented the theme of struggle and enmity the most, while this was the second most prevalent in Translation 2 and the third in Translation 3. An example is, *Overthrown* (Orwell, [1945] 2015, p. 19) which was translated into *إزالة دولة خصومنا من الأرض جميعاً* (*'izālatu dawlati khuṣūmina min al-'arḍi jami'an*) / *Remove our enemies' state from all the land* (Orwell, 1951, p. 46). Also, the theme of nationalism was reflected in 31 instances, while social inequality and overwork were reflected in 56, in all three translations. However, for Translation 2, nationalism and injustice were at the bottom of the choices compared to the other two translations. Nationalism can be sensed in the translation of *The need for animals to be ready to die for Animal Farm if need be* (Orwell, [1945] 2015, p. 27) into *وجوب* *العدالة* *في سبيل الحق والتضحية في سبيل الحق والعدالة* (*wjūb al-fidā' wa ataḍḥiyah fy sabiyli alḥaqqi wa a-'adālah*) / *The necessity of redemption and sacrifice for the sake of truth and justice* (Orwell, [1997] 2018, p. 40).

However, deciding on these ideological themes was not an easy task. Additionally, even though this was a complicated activity and very time-consuming, I used a colour coding method to count themes, as again I am not using any software to aid me in this task. Moreover, some dilemmas occurred, such as the ideological categorization of the shifts identified, as some of these shifts might belong to more than one ideological theme. In other words, some ideological shifts were relevant to multilabel ideological themes simultaneously. Hence, such shifts or entries were classified under two different themes at the same time. For instance, there was overlap between the themes of authority, power and control and of religion in the manipulation of “iron discipline” (Orwell, [1945] 2015, p. 35) *الطاعة المطلقة، إي والله، الطاعة المطلقة* (*aṭ-ṭā'a al-muṭlaqa, 'ī wallah, aṭ-ṭā'a al-muṭlaqa*) / *absolute obedience, yes by Allah, absolute obedience* (Orwell, 1951, p. 82). The decision to count some entries twice in the analysis was made in order to conduct a thorough exploration of the intricate ideological aspects present within the text across the three different translations. This approach permits a more profound and exhaustive examination of how each translation approaches and interprets the multifaceted thematic elements, ultimately enriching our comprehension

of the nuanced ideological subtleties within the text. However, the link between these ideological themes and the SC and the translators' ideologies will be dealt with throughout this study. The following table gives detailed examples for each ideological theme from the three translations:

Table6 Ideological themes examples from the TTs

<i>Ideological themes</i>	<i>Examples</i>
1. Allusions to politics	<p>ST: The other animals understood how to vote, but could never think of any resolutions of their own (Orwell, [1945] 2015, p. 19).</p> <p>TT: أما الحيوانات الأخرى فكانت تعرف كيف "تقترع" عليها، ولكنها لم تكن تفكر يوماً في اقتراح مشروع قرار تطلب إلى المجلس إقراره (Orwell, 1951, p. 46).</p> <p>BT: To propose a resolution project asking the Council to approve it.</p>
2. Struggle and enmity	<p>ST Whoever had thoroughly grasped it would be safe from human influences (Orwell, [1945] 2015, p. 21).</p> <p>TT فمن أدركها فقد أمن شر المعتدين (Orwell, 1951, p. 50).</p> <p>BT The viciousness of the attackers</p>
3. Social inequality and overwork	<p>ST Almost the last trace of their labour was gone! (Orwell, [1945] 2015, p. 65).</p> <p>TT نعم، لقد اختفت، اختفت حتى آخر علامة على الكدح والنضال! (Orwell, 2008, p. 125)</p> <p>BT The toil and struggle</p>
4. Authority, power and control	<p>ST and the expensive medicines for which Napoleon had paid without a thought as to the cost (Orwell, [1945] 2015, p. 77).</p> <p>TT والأدوية الغالية التي دفع الزعيم ثمنها غير حافل بفداحة النفقات (Orwell, 1951, p. 170)</p> <p>BT The leader</p>
5. Nationalism	<p>ST They were unfailing in their attendance at the secret meetings in the barn, and led the singing of Beasts of England, with which the meetings always ended (Orwell, [1945] 2015, p. 11).</p> <p>TT وكانا يحضران الاجتماعات السرية مثابرين لا يتخلفان ليلة عنها، ويستبقان الجمع إلى إنشاد النشيد القومي، قبل انفضاضها (Orwell, 1951, p. 28).</p> <p>BT National anthem</p>
6. Corruption and poverty	<p>ST Snowball was known to be still skulking on Pinchfield Farm (Orwell, [1945] 2015, p. 58).</p> <p>TT كانت الشائعات تقول إن سنوبول مازال يتواجد عابسا في مزرعة بينشفيد (Orwell, 2008, p. 114)</p> <p>BT The rumors were saying</p>
7. Gender	<p>ST At the last moment Mollie, the foolish, pretty white mare who drew Mr. Jones's trap, came mincing daintily in, chewing at a lump of sugar (Orwell, [1945] 2015, p. 2).</p>

	<p>TT وفي اللحظة الأخيرة اقبلت "موللي" الفرس البيضاء الخرقاء <u>المدلة</u> التي تجر مركبة السيد جونز كلما خرج إلى المدينة، وهي تتهاذى في مشيتها، وتخطر مدلة بحسنها، وتتلمظ بقطعة السكر في فمها (Orwell, 1951, p. 11).</p> <p>BT Spoiled</p>
8. Religious	<p>ST And above all, pass on this message of mine to those who come after you, so that future generations shall carry on <u>the struggle</u> until it is victorious. (Orwell, [1945] 2015, p. 5).</p> <p>TT وعليكم أن تنقلوا رسالتي هذه للأجيال القادمة، حتى نصل بأهدافنا إلى النصر، وواصلوا <u>الجهاد</u> بعزيمة لا تلين، وعليكم ألا تنفروا في سرايب الخلافات المذهبية! (Orwell, 1997, p. 12 & 13).</p> <p>BT Jihad</p>
9. Liberty and freedom	<p>ST If they went hungry, it was not from feeding tyrannical human beings; if they worked hard, at least <u>they worked for themselves</u> (Orwell, [1945] 2015, p. 81).</p> <p>TT فإن جاعوا فليس جوعهم من طغيان طغاة، ولا أثر من استبداد مستبدين، ولكنه جوع من قلة المحصول، أو نقص في الثمرات والغلات والإنتاج. وإن هم كدوا وكدحوا، فإن كدحهم لأنفسهم، <u>وهم في الكد أحرار ليس لأحد عليهم سلطان</u> (Orwell, 1951, p. 179).</p> <p>BT And they are in work free no one has an authority over them</p>
10. Solidarity	<p>ST And above all, no animal must ever tyrannize over his own kind. Weak or strong, clever or simple, we are all brothers (Orwell, [1945] 2015, p. 6).</p> <p>TT ولا تنسوا فوق ذلك كله أنه لا يجوز لحيوان أن يطغى على أبناء جلدته، ويستبد بإخوته، ويعصف بزمرة، فنحن جميعاً، أقوياء وضعفاء، أذكىاء وسذجاء، إخوان وأصحاب ورفقاء (Orwell, 1951, p. 20).</p> <p>BT Brothers and friends and comrades</p>
11. Injustice	<p>ST They were just getting their clutches ready for the spring sitting, and they protested that to take the eggs away now was <u>murder</u> (Orwell, [1945] 2015, p. 47).</p> <p>TT وكانت قد أعدت العدة لرقدة الربيع، فلا غرو إذا احتجت اليوم بأن انتزاع البيض منها <u>جناية منكرة بل جريمة قتل</u> (Orwell, 1951, p. 109).</p> <p>BT Take the eggs away from her was an heinous felony and rather a murder crime.</p>

As seen in table 7, all eleven ideological themes were presented in the three translations.

4.4.4. Strategies Used by Translators

A fundamental part of this study is to interpret the discursive practice of the TTs, which in this research means the strategies used by the translators that led to ideological shifts in the TTs (see Chapter Two, Section 2.3.1). The translators apply a multitude of strategies; however, this study follows Pedersen's (2011) taxonomy⁴⁹ (see Chapter

⁴⁹ See Chapter Two, Section 2.3.7.

Two, Section 2.4.5). Hence, the current section will explain the categorisation of the ideological shifts based on Pedersen's taxonomy. The taxonomy sketches several translation strategies, which are grouped into main categories and subcategories. These are briefly illustrated, along with their definitions, in the table below:

Table7 Translation strategies from Pedersen's taxonomy

Source oriented strategies	
1. Retention	This strategy "allows an element from the ...[ST] to enter the TT". It can be adjusted by changing the spelling, for instance. (Pedersen, 2011, p. 77).
2. Specification	"Specification means retaining the... [information] in its untranslated form, but adding information that is not present in the ST, making the TT more specific than the ST" (Pedersen, 2011, p. 79).
a. Explication	This is to make any SL information explicit in the translation. It involves "expansion of the text or spelling out anything that is implicit in the source text" (Pedersen, 2005, p. 4).
b. Addition	This strategy involves adding to the TT any information that is not mentioned in the ST.
3. Direct translation	This strategy is like literal translation and "it could hardly be used on proper names, but it is not uncommon for rendering the names of companies, official institutions, technical gadgetry, etc... nothing is added, or subtracted. There is no effort made to transfer connotations or guide the TT audience in any way" (Pedersen, 2011, p. 83).
a. Calque	"A Calque is the result of stringent literal translation that may appear exotic to the TT audience" (Pedersen, 2011, p. 84).
b. Shifted	This refers to those terms that are common in the target culture, so the audience is familiar with them.
Target oriented strategies	
1. Generalisation	"The strategy of Generalisation entails replacing ... [ST item] referring to something specific by something more general" (Pedersen, 2011, p. 85).
a. Superordinate	"It can be done by exploiting sense relations in the form of hyponymy or meronymy, and thus replacing the ST [item]... with a Superordinate Term" (Pedersen, 2011, p. 85).
b. Paraphrase	"[the ST] is replaced by a phrase which is generally longer, but more or less synonymic, apart from being less specific" (Pedersen, 2011, p. 85).
2. Substitution	"This strategy involves removing the ...[ST] term and replacing it with something else."
a. Cultural	This replacement can be adding or replacing something from the SC and replacing it with something from the TC (Pedersen, 2011, p. 89).
b. Situational	Or, it can be a complete replacement of something different that fits the situation (Pedersen, 2011, p. 89).
3. Omission	This happens when the translator's decision is not to translate the ST item and abandon it.

These strategies are illustrated in Table 4 Section 3.4.1 above, in the strategies column for each translation. However, this study shows that only four translation strategies with their subcategories were used in the TTs. Retention and direct translation strategies were not applied in any of the translations investigated. Also, the number of strategies used varies between translators and in each translation as well. Again, a colour coding method was used to facilitate the process of grouping them. The following table displays the occurrence of each strategy in each translation:

Table8 The number of strategies that appeared in the three translations

<i>Source-oriented strategies</i>				
<i>Translation strategies</i>	<i>Translation 1</i>	<i>Translation 2</i>	<i>Translation 3</i>	<i>Total</i>
4. Retention	0	0	0	0
5. Specification	87	53	17	157
c. Explication	39	26	13	78
d. Addition	48	27	5	80
6. Direct translation	0	0	0	0
c. Calque	0	0	0	0
d. Shifted	0	0	0	0
<i>Target-oriented strategies</i>				
<i>Translation strategies</i>	<i>Translation 1</i>	<i>Translation 2</i>	<i>Translation 3</i>	<i>Total</i>
4. Generalisation	133	34	16	183
c. Superordinate	69	19	8	96
d. Paraphrase	64	15	8	87
5. Substitution	42	36	4	82
c. Cultural	25	0	2	27
d. Situational	17	36	2	55
6. Omission	14	11	5	30

The table shows that specification mostly appears in Translation 2 and Translation 3, and is only the second most prevalent strategy in Translation 1. All three translations add further information in the TTs to make things more explicit. For instance, Translation 2 adds the phrase *و عليكم ألا تتفرقوا في سراديب الخلافات المذهبية* (*wa 'alykom 'ala tatafaraqū fy sarādyib al-khilifāt al-madhhabyah*) / *You must not divide into the sectarian differences passages* (Orwell, 2009, pp. 12 and 13). Additionally, Translation 2 makes the word *Rebellion* (Orwell, [1945] 2015, p. 5) more explicit by translating it into *التمرد والثورة* (*atamarud wa althawrah*) \ *Rebellion and revolution* (Orwell, 2008, p. 14). On the other hand, the generalisation strategy was the most prevalent in Translation 1, while it was the second most prevalent in Translation 3 and the third most prevalent in Translation 2. For example, Translation 1 translates the phrase *who had never quite got her figure back* (Orwell, [1945] 2015, p. 2) into the word *فترهلت* (*Fatarahalat*) / *became flabby* (Orwell, 1951, p. 10). Also, the translator paraphrased 64 items, so that *miserable condition* (Orwell, [1945] 2015, p. 4), for

instance, was paraphrased as *هَذَا الْعَيْشُ الْأَلِيمُ، وَنَسْكُنُ إِلَى هَذَا الْبُؤْسِ الْمُقِيمِ...؟؟* (*hadah al-‘aysha al-a’lyim wa naskunu ‘ila hadha al-buw’si al-muqiyim*)/ *This painful life and accept this permanent misery?* (Orwell, 1951, p. 14). While cultural substitution was not applied in Translation 2, yet it appeared in Translation 1 and Translation 3. Situational substitution appeared 36 times in Translation 2; for example, *your duty* (Orwell, [1945] 2015, p. 6) was substituted with *ضرورة استمرار الكفاح في سبيل معاداة الإنسان* (*darūrat istimrār al-kifāḥ fy sabyili mu‘adati al-insān*) / *The necessity of proceeding with the struggle with the aim of antagonising the man* (Orwell, 2009, p. 13). Lastly, a few omissions were opted for in all three translations that resulted in ideological shifts. The link between the ideological shifts, the discursive practice, the context, and the translators’ ideologies will be discussed in Chapter Five along with an in-depth illustration of the results.

4.5. Conclusion

This chapter has presented a macro analysis of the social practice. It has analysed the development of the popular ideologies in the SC. Also, it has investigated the ideological backgrounds of the three translators. Moreover, the chapter generated eleven ideological themes that were used to categorise the linguistic elements. In addition, this chapter has also offered a micro analysis of the data collated. The dataset has been reviewed, and the ideological shifts in the linguistic elements have been discussed. Lastly, the strategies used by the translators that led to ideological manipulations have been presented.

The following chapter will focus on a detailed analysis and discussion of specific examples from the TTs based on their ideological themes.

5. Chapter Five: Analysis and Discussion

5.1. Introduction

The previous chapter comprehensively examined Egypt's popular and dominant ideologies and the translators' ideological backgrounds. It outlined the key ideological themes, which will be employed in this chapter to link and interpret the findings. Furthermore, it presented an overview of the dataset established during the course of this study.

This chapter is devoted to in-depth analysis and discussion. It concentrates on the impact of the popular and dominant ideologies in Egypt and the translators' ideological perspectives on the three translated versions of Orwell's *Animal Farm*. Each translation is analysed in light of the ideological themes outlined in Chapter Four. Following that, the chapter closes with a summary of salient conclusions.

5.2. Ideological Shifts Influenced by the Popular Ideology of the TC and the Translators

Translation does not occur in a vacuum; instead, several factors are involved in the translation process, such as ideological ones. A strong relationship between translation and ideological transmission has been established in the literature (Mason, 1994), (Bai, 2014), (Farhan, 2017), (Damaskinidis, 2018), and others. The ideological manipulations enacted in TTs may result from adopting certain strategies such as adding, omitting ...etc., single words or phrases that are end results of the TC's context or the translators' outlooks. Whilst several translation scholars have insisted on the necessity of the translator's objectivity and the communication of the ST free of any act of manipulation such as Newmark (1988), others have argued that the translation process is fertile ground for ideological interventions Venuti (1992), B. Hatim and Mason (1997), Munday (2007), amongst others. Therefore, translation is never ultimately ideologically neutral. One of the arguments of this study is that both their cultural environment and their personal tendencies are inextricably linked with the conscious and unconscious lexical preferences shown by translators. One of the main aims of this study is to investigate and describe how the ideological shifts that appeared in the translated texts could be impacted by the socio-cultural popular ideologies of Egypt and the translators' ideologies. Accordingly, this section will strive to answer

the research question: *Did the popular ideology of the target culture or of the translators influence the translated texts?*

To acknowledge the above question, and as explicated in Chapter Two, CDA was deployed to investigate the TTs in depth. Also, the translations will be inspected from the ideological themes extracted in Chapter Four. The strategies used during the translation process are represented in this section to show how the ideologies were added to the translation. As established in Chapter Two, these ideological interventions were extracted based on the type of shift, i.e., ideological shifts. Nevertheless, the investigation revealed that the popular ideologies in Egypt and the translators' perspectives have indeed influenced the translated texts and resulted in ideological shifts. The obtrusiveness of ideological exposures varied among the three translated texts. The first two translations were more significantly affected by the dominant ideologies in Egypt and the translators than the third translation. We cannot certify if these ideological shifts were primarily planned, but it is probable.

The ideological shifts will be discussed in the following section presenting each translation alone with the ideological themes used.

5.2.1. Translation 1

In this section I look at Translation 1, by 'Abbās Ḥafīz Ibrāhīm (1893-1959), which was published in 1951. As noted earlier, the year in which this translation was issued was notable for political events and internal conflicts in Egypt. It was also the year that preceded the transition of Egypt from a monarchy to a republic. The translator was known for his own political positions and ideas⁵⁰. This study identifies notable instances in the translation that echo the dominant ideologies in Egypt and the translator's ideology. This section will present those instances based on the most three recurrent ideological themes emerged in the previous chapter⁵¹, which are those of allusions to politics, of struggle and enmity, and of social inequality and overwork.

⁵⁰ See Chapter Four, Section 4.2.3.1.

⁵¹ See Table 6.

5.2.1.1. The Theme of Allusions to politics

This theme was the most prevalent across all three translations and within each one individually⁵². This theme is enacted through political developments represented in the translated texts. This could be any mention of a political phenomenon at the time of the translation or the beliefs the translator held at that time. In the first place, Orwell's novel is, in itself, a political one⁵³. This novel has been translated and read in relation to certain political events. However, Translation 1 seem to mimic the TC politics. It has echoed some of the dominant political ideologies of its time as well as of the translator himself. The turbulent time when this translation took place was around the time of the British colonization of Egypt. It was, as reflected in the literature, a time of instability for the Egyptian middle class to which the translator belonged. The upper classes were thought to be the main beneficiaries of the pre 1952 privileges in the country as well as non-indigenous people or foreigners. This type of instability and lack of security was reflected in the translation as the translator seemed to refer repeatedly to an era that was marked by insecurity and instability. Different strategies were used to reflect upon this era such as addition, paraphrase, superordinate, and explicitation. The following table shows these manipulations:

Table9 Extractions from Translation 1 of the theme allusions to politics

#	English Sentence	Source Text	Arabic Sentence	Target Text	Back Translation	Transliteration	Translation Strategy
6.	In a very little while the animals had destroyed everything that reminded them of Mr. Jones (p. 13).	Mr. Jones	وهكذا في لحظة قصيرة أتلّف الحيوانات كل ما يذكرهم بالمستّر جونز والعهد البائد (p. 33).	والعهد البائد	And the bygone era.	Wa al-'Ahd al-Bā'id	Addition
7.	With the worthless parasitical human beings gone, there was more for everyone to eat (p. 17).	Gone	لقد أصبح الطعام كثيراً، وبدأ الخير كوثراً، لأن الذين كانوا يعيشون "عالة" أو "أوكالا" عليهم قد ذهبوا،	ذهبوا، وانقضّ عهدهم البغيض	Gone and their repulsive era has ended	dhahabū wa inqada 'ahduhum al-baghyid	Paraphrase

⁵² Refer to Chapter Four, Section 4.3.2.1

⁵³ See Chapter One, Section 1.5.

			وانقضى عهدهم البيغض (p. 42).				
8.	When asked whether he was not happier now that Jones was gone, (p. 18).	Jones was gone	فإذا سنل هل هو أسعد حالا مما كان على العهد البائد (p. (44).	العهد البائد	The bygone era.	al-'ahda al-bā'id	Superordina te
9.	but in comparison with the days of Jones, (p. 69).	the days of Jones	ومضى يقارن بين الأرقام في النظام الجديد، وبينها على عهد الطغاة الغابرين (p. (. 153).	عهد الطغاة الغابرين	The era of past tyrants	'ahdu atughatt al-ghabiryn	Superordina te
10.	more turnips than they had had in Jones's day, (p. 69).	Jones's day	بمقادير تفوق ما كانوا يجدونه في ذلك العهد الممقوت (p. 153)	العهد الممقوت	The hated era	al-'ahd al-mamqūt	Superordina te
11.	Sometimes the older ones among them racked their dim memories and tried to determine whether in the early days of the Rebellion, when Jones's expulsion was still recent, things had been better or worse than now (p. 80).	Jones's expulsion was still recent	هل كان العيش أفضل من ذلك، أم أسوأ، إبان الثورة، وقيام العهد الجديد (p. 177)	وقيام العهد الجديد	And the start of the new era	wa qiyāmu al-'ahdi al-jadyid	Superordina te
12.	He too, he said, was happy that the period of misunderstanding was at an end (p. 86).	period of misunderstanding	وقال إنه مغتبط أيضاً بانقضاء عهد الريبة وزوال سوء الفهم (p. 189)	عهد الريبة وزوال سوء الفهم	The era of suspicion and the end of misunderstanding	'ahd al-rayibah wa zawāl sū'i al-fahm	Explicitation

It is not possible within the limits of this thesis to discuss every one of the above instances, but the following example discusses in detail the reflection of this ideology in the translation from example 7 in the table.

Example 1

ST With the worthless parasitical human beings gone, there was more for everyone to eat (Orwell, [1945] 2015, p. 17).

TT

لقد أصبح الطعام كثيراً، وبدأ الخير كوثراً، لأن الذين كانوا يعيشون "عالة" أو "أوكالا" عليهم قد ذهبوا، وانقضى عهدهم البغيض (Orwell, 1951, p. 42)

In the above example, the word *gone* is translated as *ذهبوا، وانقضى عهدهم البغيض* (*dhahabū wa inqada 'ahdahum al-Baghīd*) / *Gone, and their repulsive era has ended*. The translator here opted for a paraphrasing strategy that is "[the ST] is replaced by a phrase which is generally longer, but more or less synonymic, apart from being less specific" (Pedersen, 2011, p. 85).

In Chapter Three of the novel, following the revolution and the expulsion of Jones and his men, the animals are ecstatic as the farm becomes their own and no human being is there to exercise control over them. All the food now is their own as well and no man is there to torture or to starve them. Therefore, they express their happiness that human beings are *gone* from the farm.

In the translation, the lexis *gone* was paraphrased as *gone and their repulsive era has ended*. The word *era* is usually associated with a political period, sometimes a historical one. For instance, the Victorian era refers to the time of Queen Victoria of United Kingdom. The reference here to *their repulsive era* could be linked to the unsettled years of the British colonization of Egypt as the pronoun "their" could refer to the British army. The translator was born during the time of the British colonization, and it ended when he was only twenty-nine old. So, he had lived in the turbulent time where Egypt was erupting against colonization. Furthermore, even though British colonization had ended years before this translation, in 1922, their involvement in Egypt continued until 1956⁵⁴. Another implicit aspect of the lexical term *era* might be the years when indigenous Egyptians were under foreign authority. This, as indicated previously and as found in sources, were hard years for many Egyptians as they were not able to attain their rights nor claim their benefits. Lastly, it could be linked to the translator's own life experience as Ibrāhīm had suffered a lot while doing his job⁵⁵. From the data collected about him, it seems that he suffered in his job as he made his political views explicit. This suffering affected him to such an extent that he retired from his job. However, he turned to writing and translation for a living, and he

⁵⁴ See Chapter Four, Section 4.2.1., p.73.

⁵⁵ See p. 90.

published the translation of Orwell when he was fifty-eight years. Therefore, it is likely that he translated *Animal Farm* after retirement and projected his own experience during certain periods of time on to the translation.

Another allusion to politics or theme manipulation in the translation is related to the economy. It is worth noting that economy is related to politics. It seems that the economy in Egypt at that period was relying on agriculture and foreigners' investments. The number of the peasants/*Falāḥīn* formed 95% of the population⁵⁶. The translation refers to agricultural production as in the following example:

Example 2

ST

The animals formed themselves into two factions under the slogan, 'Vote for Snowball and the three-day week' and 'Vote for Napoleon and **the full manager**' (Orwell, [1945] 2015, p. 31).

TT

واختلف القوم بين هذين الزعيمين فقام منهم حزب ينادي بتأييد سنوبول و "مشروع أيام العمل الثلاثة"، وانبرى آخر يقول بمظاهرة نابليون و**تنمية الإنتاج الزراعي**. (Orwell, 1951, p. 74)

In the above example, the ST phrase *the full manager* was substituted as تنمية الإنتاج الزراعي (*tanmiyat al-Intāj az-Zirā'ī*) \ *developing the agricultural production*. The translator opted for cultural substitution strategy which is by definition replacing a ST item with a TC one (Pedersen, 2011, p. 89).

In Chapter Five of *Animal Farm*, the animals debate the effectiveness of constructing a windmill, which Snowball claims would bring comfort to the animals by producing more energy and save plenty of effort and toil working on the farm. The animals factionalize in voting on this mill's construction, where some approve of Snowball's idea. Others agree with Napoleon, who opposes its establishment and believes the mill would waste a considerable amount of time and effort and would distract the animals from working on the farm and producing food, thus starving them to death.

⁵⁶ See p. 69.

However, the expression *full manager* in the original novel referred to the three pigs who lead the animals during the post-revolutionary period as they took over and began organizing the farm and dividing labour and food among the animals. These pigs are Snowball, Napoleon and Squealer. Therefore, the vote here would be between either the animals working on building the windmill or not building it and assigning full leadership to Napoleon in the farm.

In the translation, we find that the translator has replaced the phrase *full manager* with *developing agricultural production*. From the context, we find that the development of agricultural production is only one part of the farm management as indicated in the above paragraph, so voting for the “full manager” does not entail support only for “*developing agricultural production*”. There is a clear loss of meaning resulting from the translation shift which is almost a decision to focus attention on one element in particular i.e., developing agricultural production. In this case, the translation seems to focus on the essence of agricultural development. As noted previously, this might be influenced by the SC context. Since ancient times, Egypt, which benefitted, of course, from the River Nile, was known to rely on the agricultural sector of its economy, and during Mohammed Ali’s reign relied mostly on the farming of cotton. They used to call it the white gold. Different countries used to import cotton from Egypt, such as European countries. However, the development of this sector depended on the availability of the manpower, i.e., the peasants.

It is thought that the farmers in Egypt had suffered long prior to the Free Officer’s coup i.e., at the time of the publication of this translation. The Egyptian farmers worked as wage-earners for the big landlords⁵⁷. Their standard of living was low, as recorded in different literature. Therefore, the development of agricultural production added in this translation may reflect the perceived reality of the situation in Egypt at that time from the point of view of the translator Ibrāhim. The prioritizing of farmers and agriculture were among the plans of the Free Officers when they took over, as they nationalized the lands⁵⁸. All in all, the depiction of agricultural development in the translation seems to be strongly connected to the SC context.

⁵⁷ See p. 69.

⁵⁸ See p. 79 & 80.

Lastly, the translator makes an explicit reference to the word “politics” in the translation. It is found that the translator himself was known to express explicitly his political position. This was the main reason he suffered a lot during his life. Even though it caused him issues, it seems the translator did not stop expressing his beliefs and ideas even after retirement and returned to writing and translation. He published several books directly related to politics and politicians in the country. In the translation, the translator still consciously or unconsciously adds words and phrases that refer to politics as in the following example:

Example 3

ST

This, said Squealer, was something called tactics (Orwell, [1945] 2015, p. 36).

TT

وهذا ما يدعونه في السياسة فن "التكتيكات". (Orwell, 1951, p. 86).

In this example, the translator added the propositional phrase *في السياسة* (*Fī as-Siyāsa*)/ *in politics* which was not presented anywhere in the ST. He translated the sentence as *This what they call in politics the art of tactics*.

In Chapter Five of the novel, Napoleon attacks Snowball and expels him from the farm after the idea of building the windmill is introduced and put to the vote. He then sends out the pig Squealer to the animals to convince them that the idea to build the windmill is the brainchild of Napoleon and that Snowball steals it from him. Therefore, Squealer tells the animals that Napoleon was never opposed to the idea of creating it but plans to topple Snowball in front of everyone, so deploying the art of tactics.

However, in the above scenario, there is no mention of the word politics. The word was never mentioned in the original novel at all. Even though Orwell’s novel is considered a political one, the allusions to politics in the novel is presented implicitly. Yet, the addition of the propositional phrase *in politics* in the translation is an explicit reference to politics. As said beforehand, this translation occurred during a hectic period in Egypt, 1951, the year prior to the country’s transition from a kingdom to a republic. This was during a period when the country was experiencing political upheaval and “politics” was very much a dominant topic in public discourse. At that

time, Egypt was in crisis, with the government facing significant levels of public dissatisfaction and resentment. As indicated on pp.78, most people approved the Free Officers in the 1952 coup that took place in that period and this approval from the people, as understood, was less an acknowledgement of the Free Officers and more an acknowledgement of the removal of the king and the change of the political system. Therefore, we can detect here the link between the SC ideology and the translation. Another important factor is that the translator himself was involved in politics and used to have his own political ideologies. Therefore, his ideas may be exposed in this addition.

5.2.1.2. *The Theme of Struggle and Enmity*

The struggle and enmity theme was the second most repeated across the three translations. This theme marked many events in Egypt, for instance, among different social classes there was a struggle between upper and lower classes as well as different religious classes. There was also a struggle between the authorities and the people. Moreover, there was struggle and enmity between the indigenous people and the non-Arab people or the British army. In addition to that, there was struggle and enmity between different political groups, and so on. Also, the translator himself had inner struggles and resisted opposing ideologies and beliefs. The data extracted from comparing the text of Translation 1 to the ST has shown different examples of embracing this ideological theme.

The first one is related to enmity. There are many points in the translation that were found to address the idea of enmity. The translator has manipulated most of the words referring to human beings into the word enemy using different translation strategies. The following table is extracted from the translation showing that:

Table10 First set of the theme struggle and enmity from Translation 1

#	English Sentence	ST	Arabic Sentence	TT	Back Translation	Transliteration	Translation Strategy
1.	while the hoof and horn signified the future Republic of the Animals which would arise when the human race had been finally	The human race	وأما الحافر والقرن فيمثلان "الجمهورية المنتظرة في عالم الحيوان. إذا ما تم لنا القضاء على أعدائنا، وإزالة دولة خصومنا من	أعدائنا	Our enemies	'a'dā'yinā	Superordinate

	overthrown (p. 18 & 19).		الأرض جميعاً (p. 46).				
2.	while the hoof and horn signified the future Republic of the Animals which would arise when the human race had been finally overthrown (p. 18 & 19).	Overthrown	وأما الحافر والقرن فيمثلان "الجمهورية؛ المنتظرة في عالم الحيوان. إذا ما تم لنا القضاء على أعدائنا، وإزالة دولة خصومنا من الأرض جميعاً (p. 46).	إزالة دولة خصومنا من الأرض جميعاً	Remove our enemies' state from all land.	'izālatu dawlati khuṣūmina min al-'arḍi jamī'an	Paraphrase
3.	Whoever had thoroughly grasped it would be safe from human influences (p. 21).	human influences	فمن أدركها فقد أمن شر المعتدين (p. 50).	شر المعتدين	The viciousness of the attackers	shar al-mu'tadyin	Situational substitution
4.	'No sentimentality, comrade!' cried Snowball from whose wounds the blood was still dripping. 'War is war. The only good human being is a dead one.' (p. 27).	The only good human being is a dead one	"حسبك أيها الرفيق، ولا تتسق مع عواطفك، إن الحرب هي الحرب، وما قتلت يا صاحب غير إنسان، والانسان لك عدو مبین." (p. 64).	والانسان لك عدو مبین	And the human being is your obvious enemy	Wa al-insānu laka 'adūn mubyin	Paraphrase
5.	Never to have any dealings with human beings, never to engage in trade, never to make use of money — had not these been among the earliest resolutions passed at that first triumphant Meeting after Jones was expelled? (p. 40).	human beings	حظر التعامل مع الأعداء، أو الارتباط بالتجارة أو استثمار الأموال، موضوع قرارات سابقة اتخذت في ذلك الاجتماع "التاريخي" الذي انعقد بعد طرد المعتاه المستثمرين (p. 93).	الأعداء	The enemies	al-'a'dā'	Superordinate
6.	Never to have any dealings with human beings, never to engage in trade, never to make use of money — had not these been among the earliest	To make use of money	حظر التعامل مع الأعداء، أو الارتباط بالتجارة أو استثمار الأموال، موضوع قرارات سابقة اتخذت في ذلك الاجتماع	التعامل مع الأعداء	Dealing with enemies	ata'āmul ma'a al-'a'dā'	Superordinate

	resolutions passed at that first triumphant Meeting after Jones was expelled? (p. 40).		"التاريخي" الذي انعقد بعد طرد العتاه المستثمرين (p. 93).				
7.	The rule was against sheets, which are a human invention (p. 42).	Human	وإنما كان المنع منصبا على "الأغلبية" التي امتاز بها خصومنا وأعداؤنا الألداء، (p. 98).	خصومنا وأعداؤنا الألداء	Our bitter opponents and enemies	khuṣumanā wa 'a 'dā' ūnā al-lidā'	Paraphrase
8.	You would not rob us of our repose, would you, comrades? You would not have us too tired to carry out our duties? Surely none of you wishes to see Jones back?' (p. 42 & 43).	Jones	أفتريدون أن تصنوا علينا بشيء من الراحة، أم تودون ألا نجد من الترفيه ما يعيننا على العمل، ويحفزنا إلى تأدية المهام الجسام الملقاة علينا، فلا يلبث خصومنا أن يعودوا أدرأجهم ويستردوا في المجتمع المكان الذي فقدوه... (p. 98 & 99).	خصومنا	Opponents	khuṣumanā	Superordinate + omission of comrade
9.	The animals carried on as best they could with the rebuilding of the windmill, well knowing that the outside world was watching them and that the envious human beings would rejoice and triumph if the mill were not finished on time (p. 45).	the envious human beings	ودأب الحيوانات على العمل على قدر جهدهم، مدركين أن العالم الخارجي ينظر إليهم، وأن خصومهم فيه سوف يفرحون ويشمتون إذا لم يستكملوا الطاحون في الموعد المضروب (p. 105).	خصومهم	Their opponents	khuṣumihim	Superordinate
10	Do you not remember how, just at the moment when Jones and his men had got inside the yard, Snowball suddenly	Snowball	أفلا تذكرون كيف تولى جونز في اللحظة التي استطاع العدو التسلل إلى الفناء متراجعا فجأة لانندا بأذيال	العدو	The enemy	al-'adu	Superordinate

	turned and fled, and many animals followed him? (p. 50).		الفرار وكيف تبعه فريق منكم؟ (p. 116).				
11	that Snowball was Jones's agent from the very beginning (p. 51).	Jones's agent	سنبول كان صنيعة أعدائنا منذ البداية (p. 117).	صنيعة أعدائنا	The creation of our enemies	ṣaniy'ata 'a'dā'nā	Situational substitution
12	they had entered into an agreement with him to hand over Animal Farm to Mr. Frederick (p. 52).	to Mr. Frederick	واتفقت معه على تسليم المزرعة للأعداء (p. 119).	للأعداء	To the enemies	lil'a'dā'	Superordinate
13	If she could have spoken her thoughts, it would have been to say that this was not what they had aimed at when they had set themselves years ago to work for the overthrow of the human race (p. 54).	the overthrow of the human race	ولو أتيح لها التعبير عن خواطرها في تلك الساعة لقلت إن هذا الذي جرى منذ قليل لم يكن الهدف المنشود حين تضافر القوم من سنين على طرد أعدائهم من الأرض وتطهير المزرعة من خصومهم (p. 123).	طرد أعدائهم من الأرض وتطهير المزرعة من خصومهم	Expel their enemies from the land and clear the farm of their opponents.	ṭardu 'a'dā'ihim min al-'arḍ wa taṭhyiri al-mazra'ati min khuṣūmihim	Paraphrase
14	a young pig named Pinkeye was given the task of tasting all his food before he ate it, lest it should be poisoned (p. 59).	lest it should be poisoned	وعهد إلى حلويف صغير يدعى "بنكي" بأن يذوق من طعامه قبل أن يقدم إليه مخافة أن يكون الأعداء قد دسوا فيه السم ليقتلوه (p. 132).	مخافة أن يكون الأعداء قد دسوا فيه السم ليقتلوه	Lest the enemies have hidden poison in it to kill him	makhāfata 'an yakuna al-'a'dā'u qad dasū fyhi assumā liyaqtuluḥu	Explication
15	sometimes they clamoured to be allowed to go out in a body and attack Pinchfield Farm, drive out the humans, and set the animals free (p. 59).	drive out the humans	حتى لقد تصابحوا مطالبين بالتخلية بينهم وبين الهجوم عليها وإخراج ذلك المستبد الطاغية منها، وإطلاق سراح الحيوانات المعذبة فيها على تلك الصورة المنكرة (p. 134).	وإخراج ذلك المستبد الطاغية منها	And take out that imperious tyrant from it	wa 'ikhrāji dhalika al-mustabidi aṭāghyati minha	Superordinate

16	The pigeons who were still sent out to spread tidings of the Rebellion were forbidden to set foot anywhere on Foxwood, and were also ordered to drop their former slogan of 'Death to Humanity' in favour of 'Death to Frederick.' (p. 60).	Death to Humanity	وأمرت الحمام اللاتي كن يوفدن إلى الخارج ليثبتن تعاليم الثورة بأن لا يذهبن إلى مزرعة فوكسوود، وأن لا ينادين بسقوط العدو المبين (p. 134).	سقوط العدو المبين	The defeat of the obvious enemy	suqūṭa al-'adwi al-mubiyn	Situational substitution
17	Panic overtook them (p. 64).	Them	حتى سرى الفرع في صفوف المعتدين (p. 134).	صفوف المعتدين	The row of the aggressors	ṣufūfa al-mu'tadyin	Explication
18	They had started the rebuilding of the windmill the day after the victory celebrations were ended (p. 68).	the windmill	وكان القوم قد عاودوا العمل في سبيل بناء الطاحون الذي نسفه الأعداء عقب النصر والاحتفال به (p. 151).	الطاحون الذي نسفه الأعداء	The windmill that enemies have blown up	aṭāḥūna alladhy nasafahu al-'a'dā'	Paraphrase
19	On the same day it was given out that fresh documents had been discovered which revealed further details about Snowball's complicity with Jones (p. 72).	complicity with Jones	وفي يوم الانتخابات بالذات أذيع اكتشاف مستندات جديدة تنطوي على أسرار ومعلومات أخرى تدل على اشتراك "سنوبول" في المؤامرة مع الأعداء ضد قومه (p. 158 & p. 159).	المؤامرة مع الأعداء ضد قومه	The conspiracy with the enemies against his people	al-mu'āmarati ma'a al-'a'dā' ḍida qawmihi	Paraphrase
20	In fact, it was he who had actually been the leader of the human forces, and had charged into battle with the words 'Long live Humanity!' on his lips (p. 72).	-	وقيل إنه لم يحاول، كما يظنون، إيقاع المزرعة في الهزيمة يوم السقيفة، بخدعة حربية، فحسب، بل كان فعلاً يحارب في صفوف العدو، بل كان هو الذي جاء بها وتولى قيادتها،	يحارب في صفوف العدو	Fighting in the enemies' row	yuḥāribu fy ṣufufi al-'adw	Addition

			وحرضها على مقاتلة المزرعة كل التحريض، (p. 159).				
21	What could be happening in there, now that for the first time animals and human beings were meeting on terms of equality? (p. 84).	human beings	فطفقوا بتساءلون ماذا جرى حتى أصبح الحيوانات لأول مرة بعد الثورة، على قدم المساواة مع خصومهم السابقين (p. 184).	خصومهم السابقين	Their old opponents	khuṣūmahum asābiqyin	Superordinate
22	For a long time there had been rumours — circulated, he had reason to think, by some malignant enemy (p. 86).	by some malignant enemy	فقد مضت فترة من الزمن والإشاعات تشاع، من طريق خصم خبث، وعدو سبيء الدخيلة (p. 189).	من طريق خصم خبث، وعدو سبيء الدخيلة	Through a malicious opponent and a bad enemy intruder	min ṭariygi khaṣmin khabiyth, wa ‘adūin say’ adakhiylah	Paraphrase
23	The creatures outside looked from pig to man, and from man to pig, and from pig to man again; but already it was impossible to say which was which (p. 88).	which was which	وكذلك وقفت الحيوانات ينظرون إلى الخنازير، ثم يعودون فينظرون إلى الأخرين، وهم لا يعرفون من هم الخنازير فيهم ومن هم معاشر الخصوم السالفين... (p. 192).	من هم الخنازير فيهم ومن هم معاشر الخصوم السالفين	Who are the pigs among them and who are the group of the old opponents...	man hum al- khanāzyru fihim wa man hum ma ‘āshir al-khuṣūmi asalifiyn	Paraphrase

The following example from number two in the table above discusses in detail this insertion of ideology in the translation:

Example 4

ST

while the hoof and horn signified the future Republic of the Animals which would arise when **the human race** had been finally overthrown (Orwell, [1945] 2015, p. 18 & 19).

TT

وأما الحافر والقرن فيمثلان "الجمهورية؛ المنتظرة في عالم الحيوان. أذا ما تم لنا القضاء على أعدائنا، وإزالة دولة خصومنا من الأرض جميعاً" (Orwell, 1951, p. 46).

The translator here translated the phrase *the human race* into أعدائنا ('A dā'inā)/ *our enemies*. He opted for the superordinate strategy which means “exploiting sense relations in the form of hyponymy or meronymy, and thus replacing the ST [item]... with a Superordinate Term” (Pedersen, 2011, p. 85).

Chapter Three follows the conquest of the animals and the acquisition of the farm. The animals start to organize their new environment and one of their decisions is to remove any human belongings and remnants such as changing the name of the farm and creating their own flag which Snowball creates from a green tablecloth he finds at Mr. Jones farmhouse and paints on it a hoof and horn. He affirms that this flag will be raised when all mankind is overthrown.

In the translation, the superordinating of the phrase *the human race* into our enemies had strengthened the struggle between the two groups. It ideologically affects the meaning and indicates a strong negative feeling. Relating this ideology to the SC context, the study found that the idea of hostility already exists, as we discussed earlier, according to the references in the Egypt section. Hence, the manipulation in the translation in this example refers to the enmity that may be related to ideas in the SC.

Other ideological stances revealed in the translation might be related to the foreigner's investments in the country. Few manipulations were made in the translation referring to this matter as in the following table:

Table11 Second set of the theme struggle and enmity from Translation 1

#	English Sentence	ST	Arabic Sentence	TT	Back Translation	Transliteration	Translation Strategy
1	No animal must live in a house, or sleep in bed, or wear clothes, or drink alcohol, or smoke tobacco, or touch money, or engage in trade (p. 6).	or engage in trade	فلا يجوز لحيوان أن يقيم في مسكن، ولا أن ينام في فراش، ولا أن يرتدي ثياباً، ولا أن يعاقر شراباً، أو يدخن تبيغاً، أو يلمس مالاً، ويبغي إثراء، ويطلب تجراً وكسباً (p. 20).	ويبغى إثراء ويطلب تجراً وكسباً	He wants to get rich and asks for trade and profit.	wa yabghi 'thrā'an wa yaṭlubu tijrān wa kasbān	Paraphrase
2	well aware that everything that they did was for the benefit of	and not for a pack of idle, thieving	مدركين أنه سيجدي عليهم، وينفع الأجيال القادمة من بعدهم، لا لمصلحة	لا لمصلحة جماعة من المستثمرين، أو حفنة من الكسالى	Not for the sake of a group of investors nor a bunch of lazy, thieves and exploiters	lā limaslahati jamā'atin min al-mustathmiryn 'w ḥafanatin min al-kusāla wa al-	Cultural substitution

	themselves and those of their kind who would come after them, and not for a pack of idle, thieving human beings (p. 37).	human beings	جماعة من المستثمرين، أو حفنة من الكسالى والصوص والمستغلين (p. 87)	والصوص والمستغلين		luṣūṣi wa al-mustaghliyn	
3	The advantage of only having to feed themselves, and not having to support five extravagant human beings as well, was so great that it would have taken a lot of failures to outweigh it (p. 39).	human beings	وكانت المتعة التي يحسونها في قيامهم على طعامهم، وكفالة غذائهم، والاستغناء عن تغذية أولئك الاستغلاليين من البشر والمستثمرين وإشباع بطونهم، خير عزاء لهم عن فشل يمتنون به، وأحسن سلوة عن متاعب متعددة يقاسونها، (p. 91).	البشر والمستثمرين	Those exploiters from human beings and investors	'ula'ika al-istighlayyin min al-bashari wa al-mustathmiryin	Cultural substitution
4	Never to have any dealings with human beings, never to engage in trade, never to make use of money — had not these been among the earliest resolutions passed at that first triumphant Meeting after Jones was expelled? (p. 40).	dealings with human beings	حظر التعامل مع الأعداء، أو الارتباط بالتجارة أو استثمار الأموال، موضوع قرارات سابقة اتخذت في ذلك الاجتماع "التاريخي" الذي انعقد بعد طرد العتاه المستثمرين (p. 93).	استثمار الأموال	Investing money	istithmār al-'amwāl	Superordinate
5	Never to have any dealings with human beings, never to engage in trade, never to make use of money — had not these been among the earliest resolutions passed at that first triumphant	Jones	حظر التعامل مع الأعداء، أو الارتباط بالتجارة أو استثمار الأموال، موضوع قرارات سابقة اتخذت في ذلك الاجتماع "التاريخي" الذي انعقد بعد طرد العتاه المستثمرين (p. 93).	العتاه المستثمرين	Expelling the idiot investors	ṭard al-'utah al-mustathmyrin	Cultural substitution

	Meeting after Jones was expelled? (p. 40).						
6	There would be no need for any of the animals to come in contact with human (p. 40).beings, which would clearly be most undesirable.	human beings	فلا حاجة بأي حيوان منهم إلى الاتصال بالتجار والممولين، لأن ذلك أمر غير مرغوب به بلا شك (p. 94).	بالتجار والممولين	Traders and funders	bitujār wa al-mumawilyin	Cultural substitution
7	None of the old dreams had been abandoned. The Republic of the Animals which Major had foretold, when the green fields of England should be untrodden by human feet, was still believed in (p. 81).	-	وبقيت الأحلام والأمانى القديمة تخالج الصدور، وظلت "الجمهورية" التي كان الحلوفا الأكبر يتحدث عنها، أملا مداعبا للخواطر والأذهان. تلك الجمهورية "المثالية" ذات المروج النضرة التي لا أثر فيها لطاغية ولا مستثمر مستغل	تلك الجمهورية "المثالية" ذات المروج النضرة التي لا أثر فيها لطاغية ولا مستثمر مستغل	That perfect republic with fresh meadows that have no trace of a tyrant or an exploiting investor	tilka al-jumhuriyah "al-mithāliyah" dhatu al-murūji al-naḍirah allati lā 'athara fiyhā liṭāghyatin wa lā mustathmir mustaghil	Addition
8	No question, now, what had happened to the faces of the pigs (p. 88).	-	لقد تشابه الخنازير والناس، ولم يبق من فارق بين الطغاة الجدد، والطغاة الغابرين. كلهم مستثمر، وكلهم مستغل، تجمعهم صفة واحدة، وهي الاستئثار والطغيان. (p. 192).	ولم يبق من فارق بين الطغاة الجدد، والطغاة الغابرين. كلهم مستثمر، وكلهم مستغل، تجمعهم صفة واحدة، وهي الاستئثار والطغيان.	There has been no difference left between the new tyrants and the old tyrants. They are all investors, and all exploiters, with one common characteristic, which is domination and tyranny.	wa lam yabqa fāriqun bayna aṭughāti al-judud, wa aṭughāti al-ghabiriyin. kuluhum mustathmir, wa kuluhum mustaghil, tajma'uhum šifatun wahidah, wa hyia al-'ist'ithār wa aṭughyān	Addition

A detailed explanation of number 5 from the table for this ideological interference is:

Example 5

ST

Never to have any dealings with human beings, never to engage in trade, never to make use of money had not these been among the

earliest resolutions passed at that first triumphant Meeting after **Jones** was expelled? (Orwell, [1945] 2015, p. 40)

TT حظر التعامل مع الأعداء، أو الارتباط بالتجارة أو استثمار الأموال، موضوع قرارات سابقة
اتخذت في ذلك الاجتماع "التاريخي" الذي انعقد بعد طرد العتاه المستثمرين (Orwell, 1951, p. 93).

In the above example the phrase *Jones was expelled* was translated as طرد العتاه (tard al- 'Utah al-Mustathmirin)/ *Expelling the idiot investors*. The translator opted for cultural substitution which is adding or replacing something from the SC and replacing it with something from the TC (Pedersen, 2011, p. 89).

In Chapter Six of the original novel, the animals discuss one of the old resolutions that is presented earlier in the novel that affirms no deals should take place between the animal and the human race. However, the pigs themselves break this rule for their own benefit later in the novel. This makes the animals wonder if this rule exists and why it is broken now.

The translation was strongly impacted by the ideology of enmity towards foreign investors in the country who came in the early time of modern Egypt. Those investors were mostly from Europe⁵⁹. However, it is as if the translator in this example- and the previous examples in the table- depicts the condition of Egypt at that time with the presence of foreign investors. Also, he might want to display the people's struggle and resentment against their presence in the country. As mentioned earlier in Chapter Four, foreign investors came from the upper class in the country, enjoying most of the benefits, in contrast with the situation of the indigenous people. Thus, the SC ideology could affect this translation from this point.

The last example for this theme in this translation is the reflection of the attackers or invaders concept. Via different strategies, the manipulation of the ST was evident to the study as the shifting of the meanings of some words and phrases to give the sense that there is a war between two enemies and there is a military force. As the references to mankind in the above example were manipulated into enemies, they were referred

⁵⁹ See p.69.

to in the following examples as soldiers in wars who attack and invade. The following table illustrates different extractions from both the ST and the TT:

Table12 Third set of the theme struggle and enmity from Translation 1

#	English Sentence	ST	Arabic Sentence	TT	Back Translation	Transliteration	Translation Strategy
1.	He gave his orders quickly, and in a couple of minutes every animal was at his post (p. 25).	-	فلم يلبث أن أصدر أوامره، فلم تمض لحظات حتى كان كل حيوان مستوياً في الموضع المعين له، على أتم الأهبة للقاء الغزاة المعتدين (p. 60).	على أتم الأهبة للقاء الغزاة المعتدين	Ready to meet the aggressor invaders	'ala 'atami al-'ahabah liliqā' al-ghuzati al-mu'tadyin	Addition
2.	As the human beings approached the farm buildings, Snowball launched his first attack (p. 25).	The human beings	ولما اقترب الزاحفون من مباني المزرعة، بادروهم سنوبول بالهجمة الأولى (p. 60).	الزاحفون	The marchers	al-zāḥifūn	Superordinate
3.	All the pigeons, to the number of thirty-five, flew to and fro over the men's heads and muted upon them from mid-air; (p. 25).	The men's heads	وانطلقت الحمام، وهن خمس وثلاثون أو يزدن، يحلقن فوق رؤوس القوم الغزاة، ويسلحن عليهم من الفضاء، (p. 60).	رؤوس القوم الغزاة	The head of the invaders group	r'ūs al-qawmi al-ghuzat	Superordinate
4.	Muriel, Benjamin, and all the sheep, with Snowball at the head of them, rushed forward and prodded and butted the men from every side, while Benjamin turned around and lashed at them with his small hoofs (p. 25).	The men	فإذا هو يهجم على رأس الغنم وينضم إليه الجدي والحمار، وإذا هم ينطحون الغزاة بالقرون من كل ناحية في حين مضى بينامين يرفسهم بمؤخريه (p. 61).	الغزاة	The invaders	al-ghuzat	Superordinate
5.	But once again the men, with their sticks and their hobnailed boots, were too strong for them; (p. 25).	Men	ولكن الغزاة أيضاً بهرواتهم ومهاميز نعالهم الطويلة لم يلبثوا أن تغلبوا عليهم، (p. 61).	الغزاة	The invaders	al-ghuzat	Superordinate
6.	The men gave a shout of	The men	وعندئذ أرسل الغزاة صيحة	الغزاة	The invaders	al-ghuzat	Superordinate

	triumph (p. 25).		مدوية من الفرح بالانتصار (p. 61).				
7.	As soon as they were well inside the yard (p. 25 & 26)	They	فلم يكف الفناء يحصر المهاجمين (p. 62).	المهاجمين	The attackers	al-muhājimyīn	Explication
8.	At the sight, several men dropped their sticks and tried to run (p. 26).	Several men	وعلى المشهد ألقى فريق من المهاجمين الهروات من أيديهم وحاولوا الفرار (p. 62).	فريق من المهاجمين	Team of the attackers	fariqun mina al-muhājimyīn	Superordinate
9.	There was not an animal on the farm that did not take vengeance on them after his own fashion (p. 26).	On them	فلم يبق منهم أحد إلا أخذ ثأره من الغزاة على طريقته، (p. 63).	من الغزاة	From the invaders	mina al-ghuzat	Explication
10.	Mollie in fact was missing. For a moment there was great alarm; it was feared that the men might have harmed her in some way, or even carried her off with them (p. 27).	The men (p. 27).	وخيف أن يكون الغزاة قد أصابوها بأذى، أو اختطفوها اختطافاً (p. 64).	الغزاة	The invaders	al-ghuzat	Superordinate
11.	Apart from the disputes over the windmill, there was the question of the defence of the farm (p. 32).	-	وبغض النظر عن ذلك الخلافاً القائم حول الطاحون، كانت هناك أيضاً مسألة الدفاع الداخلي ضد الغزو والعدوان (p. 75).	ضد الغزو والعدوان	Against invasion and aggression	ḍida al-ghazwi wa al-'idwan	Addition
12.	On the men's flank (p. 60).	Men	على أعين الغزاة (p. 134).	الغزاة	The invaders	al-ghuzāt	Superordinate

In more details, the following example discusses this ideological manipulation of number one from the above table:

Example 6

ST

He gave his orders quickly, and in a couple of minutes every animal was at his post (Orwell, [1945] 2015, p. 25).

TT

فلم يلبث أن أصدر أوامره، فلم تمض لحظات حتى كان كل حيوان مستوياً في الموضع المعين له، على أتم الأهبة للقاء الغزاة المعتدين (p. 60).

In the above example the phrase *الغزاة المعتدين* (*al-Ghuzat al-Mu'tadīn*)/ *the aggressor invaders* was added to the TT, and it was not mentioned anywhere in the ST.

In Chapter Four of *Animal Farm*, the farm is settled and managed by the animals. Other farm owners such as Mr. Frederick of Pinchfield and Mr. Foxwood of Pilkington fear the influence of this rebellion on their own animals. Therefore, they decide to accompany the old farm owner, Mr. Jones, to recapture the farm for him. The animals are not ready when they are warned by birds that the men are coming to take back the farm with sticks and a gun. However, Snowball, who studies Julius Caesar's campaign book, is responsible for getting the animals ready to defend themselves. As the men approach the farm, the animals are ready to fight.

In the translation, the meaning was more explicit than that in the ST. The translators added the phrase *the aggressor invaders* which might indicate an ideological intervention. Looking back to Egypt at the time of the translation, it was a turbulent time with the British army still involved in the country. As a matter of fact, the idea of expelling the colonizing or any other authority that could impact Egypt's stability is reflected in this translation through describing Jones, his men and the other farm owners as invaders. Also, Ibrāhīm himself believed in nationalism which is not based on power, authority or personal ambitions. He thinks that nationalism should be sought to get people proper living standards. Therefore, it might be that the translator pictured Jones and the other men as those who invade, attack and destabilize the security of the country.

5.2.1.3. The Theme of Social Inequality and Overwork

Social inequality and overwork were outlined in detail in the Egypt section in Chapter Four. It appears that the period when the translator lived and this translation was published, a social class division dominated the public image in Egypt. The upper social classes were distinguished from the other lower classes and maintained a luxurious and less troubled life. As we found earlier, the division of classes in Egypt at that time shows that the lower social classes represented the majority of the people.

Consequently, it can be assumed that most of the people have suffered from social discriminations in various aspects of life, from education to employment. It seems that it was the dominant characteristic of these classes to work hard and to have a poor quality of life. However, it is likely that the exposure of this ideological theme in the translation was a part of the translator's ideological intervention, through which he reflected the condition of the people and perhaps his personal condition.

We can say that this study concludes that this ideological theme was reflected in three headings, namely slavery, social class discriminations, toil in work. The following table presents examples of the idea of slavery while the other two will follow:

Table13 Slavery in the theme of social inequality and overwork in Translation 1

#	ST	ST	TT	TT	Back Translation	Transliteration	Translation Strategy
1	The life of an animal is misery and slavery : that is the plain truth (p. 3).	slavery	الحق أقول لكم، إن حياة الحيوان، في هذه الدنيا بؤس واستعباد وهوان (p. 13).	واستعباد وهوان	Slavery and degradation	isti' bādun wa hawānun	Explication
2	'Comrade,' said Snowball, 'those ribbons that you are so devoted to are the badge of slavery . Can you not understand that liberty is worth more than ribbons?' (p. 10).	slavery	فصاح سنوبول بها قائلاً: إن هذه الأشرطة التي تولعين بها أيتها الرفيعة هي شارة العبودية والهوان، أفلا تدركين أن الحرية خير ألف مرة من أشرطتك هذه وربطائك؟؟ (p. 27)	العبودية والهوان	Slavery and humiliation	al-'ubudyiah wa al-hawān	Paraphrase

Here example one from the table will be discussed in detail:

Example 7

ST

The life of an animal is misery and **slavery**: that is the plain truth (Orwell, 1951, p. 3).

TT

الحق أقول لكم، إن حياة الحيوان، في هذه الدنيا بؤس واستعباد وهوان (Orwell, 1951,) (p. 13).

In the above example, the lexis slavery was translated into the phrase *استعباد وهوان* (*Isti' bād wa Hawān*)/ *slavery and degradation*. The strategy of explication was

implemented which is the “expansion of the text or spelling out anything that is implicit in the source text” (Pedersen, 2005, p. 4).

In the first Chapter of *Animal Farm*, old major, the one who encouraged the animals to rebel, gives the animals a speech prior to his death. He tells them that animals are not supposed to live at the mercy of the human race. They should strive to seek their own freedom. He also compares their current life situation with what they are supposed to have. He mentions that human beings are the ones who feed them the amount they desire, take away their produce such as the eggs and the meat from the sheep. Moreover, he says that animals work hard to serve their masters, the human beings. He affirms that the life of the animal is nothing but slavery.

In the translation, the concept of slavery is emphasized by adding the word degradation after it. From the reading done in Chapter Four, slavery was dominant in Egypt, such as the peasants hired by large landlords⁶⁰. However, slavery here does not mean the concept of selling and buying people to work for others, but it does imply the idea of working for others like slaves. It appears that the lack of opportunities, need and poverty were the motives for the working class to enslave themselves to the upper social class. Nevertheless, the translation is maybe focusing on the feelings these people had. They might be feeling degraded and humiliated. Therefore, an ideological intervention was made.

The next examples are related to toil in work:

Table14 Toil in work in the theme of social inequality and overwork in Translation 1

#	English Sentence	ST	Arabic Sentence	TT	Back Translation	Transliteration	Translation Strategy
1	There, comrades, is the answer to all our problems. It is summed up in a single word- Man (p. 4).	our problems	إن البشر يسرق نتاج كدنا وتعينا... وهذا أيها الرفاق هو علة شقائنا وسبب تعسنا وضنكنا (p. 14).	علة شقائنا وسبب تعسنا وضنكنا	The problem of our suffering and the reason of our misfortune and misery	'Ilat shaqā'yinā wa sababa tu'sinā wa ḍankinā	Explication
2	He refused to believe either that food would become more plentiful or that the	work	فقد أبي أن يصدق أن الأغذية ستصبح أوفر وأكثر، ورفض أن يعتقد أن بناء الطاحون	الجهد والعمل	labour and work	al-juhdu wa al- 'amal	Explication

⁶⁰ See p.69

	windmill would save work (p. 31).		سيكون وسيلة للاقتصاد في الجهد والعمل (p. 75).				
3	The animals were not badly off throughout that summer, in spite of the hardness of their work (p. 39).	the hardness of their work	على فرط الجهد الذي بذلوه، والعناء الذي قاسوه (p. 91).	فرط الجهد الذي بذلوه، والعناء الذي قاسوه	Excessive effort they offered, and suffering they went through	farṭ al-juhd alladhy badhalūh wa al-'anā' alladhy qāsūh	Explication

Example one from the table is discussed in the following instance:

Example 8

ST

There, comrades, is the answer to all our problems. It is summed up in a single word- Man (Orwell, [1945] 2015, p. 4).

TT

إن البشر يسرق نتاج كدنا وتعبننا... وهذا أيها الرفاق هو علة شقائنا وسبب تعسنا وضمكنا (Orwell, 1951, p. 14)

In the above example, the phrase **our problems** was translated into the phrase *علة شقائنا* *علة شقائنا* (*ʿilat shaqā'īnā wa sabab tu'sinā wa ḍankinā*) / *The problem of our suffering and the reason of our misfortune and misery*. The strategy of explication was implemented which is the “expansion of the text or spelling out anything that is implicit in the source text” (Pedersen, 2005, p. 4).

This quotation is taken from Chapter One of the TT. The context is the farm where old major gives his speech to the animals. Here he tells the animals about how the human race monopolizes all agricultural produce and benefits that derive from the animals. He makes it clear to them that man is their main problem and that he should be removed to live happily and peacefully.

In the translation the lexis **problems** were expanded using other words to emphasize the situation which could drive the focus of the reader to certain themes. The translator not only translated the word but also added other words in order to emphasize the situation. It is as if the translator here is spelling out the situation in the country at that time or the situation that happened to him personally in his work experience. The meaning here seems to refer to those who steal the success of others and attribute it to

themselves, as happened with the translator when his military translations were attributed to other people. Also, it might refer to one of the images attributed to that time in the class struggles where the working class worked and produced, so that the landlords could benefit from this production. In any case, we cannot be certain that these references in the translation are direct references to those circumstances, but they may seem related based on the evidence found in this study.

However, the ideological interventions in the following table refer to social class discriminations:

Table15 Social class discrimination in the theme of social inequality and overwork in Translation 1

#	English Sentence	ST	Arabic Sentence	TT	Back Translation	Transliteration	Translation Strategy
1	'Is it not crystal clear, then, comrades, that all the evils of this life of ours spring from the tyranny of human beings? (p. 5).	the tyranny of human beings	فهل أدركتم أيها الرفاق من هذا كله أن شقوتنا في هذه الحياة ومتاعبنا مرجعها إلى طغيان البشر علينا واستبدادهم بنا (p. 17)	طغيان البشر علينا واستبدادهم بنا	the tyranny of human beings over us and their domination over us.	ṭughyānu al-bashari 'alynā wa istibdadahum binā	Paraphrase
2	It was given out that the animals there practised cannibalism, tortured one another with red-hot horseshoes, and had their females in common (p. 24).	-	ويشيعان أن الحيوانات يأكل بعضها بعضاً، ويفترس كبارها صغارها ويعذب الأقوياء فيها صغارها ويعذب الأقوياء فيها الضعفاء (p. 57).	ويفترس كبارها صغارها ويعذب الأقوياء فيها الضعفاء	And the older (seniors) preying upon the youngest (juniors) and the strongest in their torture of the weakest	Wa yaftarisu kibāraha ṣighārahā wa yu'adhbū al-a'qwiya' a' fyiha al-ḍu'afā'	Addition
3	'If you have your lower animals to contend with,' he said, 'we have our lower classes!' (p. 86).	lower classes	وإذا كان لديكم معاشر الخنازير مشكلة تواجهكم، وأعني بها مشكلة الحيوانات الدنيا، فلدنيا نحن مشكلتنا أيضاً، وهي مشكلة الطبقة الكادحة أو الأيدي العاملة (p. 188)	الطبقة الكادحة أو الأيدي العاملة	The toiling class and the working hands	aṭabaqah al-kadiḥah wa al-'aydi al-'amilah	Explication

The following presents example two from the table to illustrate in detail this ideological intervention:

Example 9

ST

It was given out that the animals there practised cannibalism, tortured one another with red-hot horseshoes, and had their females in common (Orwell, [1945] 2015, p. 24).

TT

ويشيعان أن الحيوانات يأكل بعضها بعضاً، ويفترس كبارها صغارها ويعذب الأقوياء فيها الضعفاء (Orwell, 1951, p. 57).

In the above example, the phrase *يفترس كبارها صغارها ويعذب الأقوياء فيها الضعفاء* (*Wa yaftarisu kibāraha ṣighārahā wa yu'adhibu al-a'qwiya'ā fyiha al-ḍu'afā'*) / *And the older (seniors) preying upon the youngest (juniors) and the strongest - torture the weakest* was added to the TT.

In the ST Chapter Four the farms adjacent to Animal Farm whose lords are Mr. Frederick of Pinchfield, and Mr. Pilkington of Foxwood laugh at the idea of animals managing their own life on the farm. They claim that everything will end in a matter of two weeks. However, as the animals succeed in managing the farm for longer than that, they become frightened of their influence on their own animals. Therefore, they start to spread stories about Animal Farm that the animals behave against their nature, and they eat each other, torture one another, and have the female animals in common.

The translator instead focused on the idea of animals eating each other. The ideological image here might be related to the translator himself. In view of the translator's background, it can be affirmed that the translator who was from a middle-class family was victimized in his work by those in authority. Therefore, the image he drew in the translation of *the older (seniors) preying upon the youngest (juniors) and the strongest in it torture the weakest* is a direct reference to his own experience at work.

5.2.2. Translation 2

The second translation was by Shāmil Abāza (1930-2019) in 1997. This study discovered that this translation is packed with lexical ideological manipulations. Although this translation was issued during President Muhammad Hosni Mubarak's era, the translator had lived through other political periods, starting with monarchical

Egypt, the era of Abdel Nasser, the era of Sadat, and ending with the era of Mubarak. In addition, the translation was issued in the same year as the Luxor Massacre, which is believed to be a terrorist attack by Islamists⁶¹. Consequently, the translator was exposed to countless political events that influenced his lexical preferences. As cited earlier in Chapter Four, Abāza belonged to a particular political trend and expressed political opinions in his writings, interviews, and on other occasions. Correspondingly, he opposed other political beliefs and parties. These grounds led to the translator's manipulations of the TT, either intentionally or unintentionally. In addition, it is paramount to refer to what Dr Huda Abāza, the translator's daughter, noted about her father: he valued literature as a mirror of politics, as was the case with Orwell. Similarly, the ideology of Tharwat Abaza (1927-2003), the translation editor, will be considered during the analysis, as mentioned in Chapter Four. Thus, looking at the subsequent sections, we will discover that the outcomes we obtained in describing the linguistic elements can be explained through SC and the translator's ideology.

5.2.2.1. The Theme of Allusions to politics

The study underscored several pieces of evidence associated with the allusions to politics theme in translation 2. Different translation strategies were utilised in various parts of the TT, resulting in ideological manipulations of words, terms, and phrases. First, as in Translation 1, Translation 2 alluded to the idea of the economy. Second, it touched upon the issue of sectarian differences, which was debated comprehensively in several places in Chapter Four. Finally, it also concentrated on the idea of revolutions and political coups. However, looking at table 16, the study unveils several instances that revolve around the idea of the economy:

Table16 First set of the theme allusions to politics in Translation 2

#	English sentence	ST	Arabic sentence	TT	Back Translation	Transliteration	Strategy
1.	Because nearly the whole of the produce of our labour is stolen from us by human	the whole of the produce	ما من سبب يدعو لذلك إلا جشع الإنسان الذي يستحوذ على فائض	فائض الإنتاج	Surplus product	Fāyidh al-'Intāj	Situational substitution

⁶¹ For more information see: <http://news.bbc.co.uk/1/hi/32179.stm>

	beings (p. 4).		الإنتاج (p. 11).				
2.	Afterwards there were recitations of poems composed in Napoleon's honour, and a speech by Squealer giving particulars of the latest increases in the production of foodstuffs, and on occasion a shot was fired from the gun (p. 71).	The latest increases in the production of foodstuff	ثم تبدأ خطبة سكويلا لبيان آخر تطورات المركز الإحصائي لزيادة الإنتاج الغذائي، وتيمنا بهذه المناسبة، تطلق رصاصة من البندقية! (p. 98)	آخر تطورات المركز الإحصائي لي لزيادة الإنتاج الغذائي	The latest developments of the statistical center to increase food production	'Akhir Taṭawrāt al- Markaz al- 'Iḥṣā'ī Liziyyādat al- 'Intāj al- Ghidhā'ī	Paraphrase

The following example examines in details number one from table 16:

Example10

ST Because nearly the whole of the produce of our labour is stolen from us by human beings (Orwell, [1945] 2015, p. 4).

TT ما من سبب يدعو لذلك إلا جشع الإنسان الذي يستحوذ على فائض الإنتاج (Orwell, 1997, p. 11).

In the above sentence, the phrase *the whole of the produce* is translated as *فائض الإنتاج* (*Fāyidh al-'Intāj*)/ *Surplus product*. The strategy here is situational substitution which is a complete replacement of something different that fits the situation (Pedersen, 2011, p. 89).

In the introductory chapter of *Animal Farm*, old major delivers his speech to the animals. He informs them that England's lands are fertile, the production is plentiful

and sufficient to feed everyone. Nevertheless, the animals are still starving because the whole of the produce is taken from them by human beings. He explains the reasons by mentioning the human race's evil deeds to animals. One of the examples he notes is how the farm can produce all the nutrition animals need, yet they are resentful that all the produce of their labour is taken away from them by human beings. Accordingly, they should remove the Man from the farm in order to address the source of their hunger.

In the translation, the phrase *فائض الإنتاج* (*Fāyidh al- 'Intāj*)/ *Surplus product*, which is a Marxian term in economics⁶², gives the impression that the translation is referring to the economy. Referring to Chapter Four, Abāza had reservations about the state's economic policy⁶³. During Nasser's regime, he disliked the idea of agricultural reform and land nationalization. He published several studies on planting cotton and its cultivation while working in the Cotton Company. The source of his objection- as clarified in Chapter Four and revealed in the interview with the translator's daughter⁶⁴- was that the nationalization had led to the fragmentation of agricultural lands and significantly harmed cotton cultivation. However, despite his intense enmity toward socialism in its political sense, he used the Marxian term *Surplus product*. Therefore, it appears that he was affected by the presence of this word and its widespread usage in the work environment, for instance, in the cotton establishment where he worked. Therefore, also the SC context likely affects the presence of this phrase in the translation.

The following table displays examples of the ideological manipulations in the TT that referred to the different sectarianism and political groups in the country:

Table17 Second set of the theme allusions to politics in Translation 2

#	English sentence	ST	Arabic sentence	TT	Back Translation	Transliteration	Strategy
1.	And above all, pass on this message of mine to those who come	-	و عليكم أن تنقلوا رسالتي هذه للأجيال	و عليكم ألا تنفروا في سراديب	you must not be separated into the paths of the	wa 'alykom 'ala tatafaraqū fy sarādyib al-khilifāt al-	Addition

⁶² Karl Marx was the first who theorizes this concept. For more information please see: Marx.

(1996). *Karl Marx Frederick Engels: collected works. Vol.35, Karl Marx: Capital, Vol.I*. Lawrence & Wishart.

⁶³ See p. 95.

⁶⁴ See p. 95.

	after you, so that future generations shall carry on the struggle until it is victorious (p. 5).		القادمة، حتى نصل بأهدافنا إلى النصر، وواصلوا الجهاد بعزيمة لا تلين، وعليكم ألا تتفرقوا في سراديب الخلافت المذهبية! (p. 12) (p. 13)&.	الخلافت المذهبية!	sectarian differences	madhhabya h	
2.	Never listen when they tell you that Man and the animals have a common interest, that the prosperity of the one is the prosperity of the others (p. 5).	Never listen when they tell you that	ولا تسمعوا لمروجي الدعايات المضللة التي يردها الإنسان وأعوانه من أن لهم ولنا معشر الحيوان أهدافاً مشتركة وأن لنا نصيب مما يسكب عليهم من خيرات؛ إنها محض اقتراءات (p. 13).	ولا تسمعوا لمروجي الدعايات المضللة	Do not listen to the promoter of misleading advertisements	wa la tasma'ū limurawiji ada'yāti al- muḍalilah	Situational substitution
3.	The work of teaching and organising the others fell naturally upon the pigs, who were generally recognised as being the cleverest of the animals (p. 9).	The work of teaching and organizing the others	ولما كانت الخنازير هي أذكى الحيوانات فقد تكفلت بمهام التنظيم ونشر الدعوى بين الحيوانات الأخرى (p. 17).	مهام التنظيم ونشر الدعوى بين الحيوان ات الأخرى	The tasks of organization and spreading the claim among other animals	mahamu altanzimi wa nashri alda'wati bayna al- ḥayawanati al-'ukhrā	Paraphrase
4.	The pigs had an even harder struggle to counteract the lies put about by	the lies	كما وجدت الخنازير عنتاً في مواجهة حملة الدعايات	حملة الدعايات الخبثية	The campaign of wicked advertisements	ḥamalatu ada'āyāt al- khabiythah	Situational substitution

	Moses, the tame raven. Moses, who was Mr. Jones's especial pet, was a spy and a tale-bearer, but he was also a clever talker (p. 10).		الخبينة التي كان يشيعها موسى غراب مستر جونز المستأنس، والذي اعتاد نقل الكلام وإفشاء الأسرار وإطلاق الإشاعات المحبوبة! (p. 19).				
5.	Their most faithful disciples were the two cart-horses, Boxer and Clover. These two had great difficulty in thinking anything out for themselves, but having once accepted the pigs as their teachers, they absorbed everything that they were told, and passed it on to the other animals by simple arguments (p. 10).	-	وكان من أخلص التلاميذ للمذهب الخنزيري الجديد بوكسر وكلوفر اللذان استوعبا جميع التعاليم الجديدة، و عملا على التبشير بها بين شتى الحيوانات في عبارات بسيطة (p. 19).	للمذهب الخنزير ي الجديد	For the new swine's doctrine	lilmadhabi al-khinziry al-jadiyd	Addition
6.	Their most faithful disciples were the two cart-horses, Boxer and Clover. These two had great difficulty in thinking anything out for themselves, but having once accepted the pigs as their teachers, they absorbed	passed it on	وكان من أخلص التلاميذ للمذهب الخنزيري الجديد بوكسر وكلوفر اللذان استوعبا جميع التعاليم الجديدة، و عملا على التبشير بها بين	التبشير بها	Preaching to them	atabshiyri bihā	Situational substitution

	everything that they were told, and passed it on to the other animals by simple arguments (p. 10).		شئى الحيوانات في عبارات بسيطة (p. 19).				
7.	They explained that by their studies of the past three months the pigs had succeeded in reducing the principles of Animalism to Seven Commandments (p. 15).	the principles	ثم أعلن الخنزيران سنوبول ونابليون أنهما قد توصلا في الأشهر الثلاثة الأخيرة إلى اختصار المذهب الحيواني الجديد الذي بشر به ماجور في وصايا سبه جمعت جوهر التعاليم (p. 24).	المذهب	The doctrine	al-madhah	Explicitation
8.	They explained that by their studies of the past three months the pigs had succeeded in reducing the principles of Animalism to Seven Commandments (p. 15).	-	ثم أعلن الخنزيران سنوبول ونابليون أنهما قد توصلا في الأشهر الثلاثة الأخيرة إلى اختصار المذهب الحيواني الجديد الذي بشر به ماجور في وصايا سبه جمعت جوهر التعاليم (p. 24).	الذي بشر به ماجور	Which Major preached of	Alldhy bashar bihi Major	Addition
9.	Old Benjamin, the donkey, seemed quite unchanged since the Rebellion. He did his work	About the rebellion and its results	أما بنيامين الحمار العجوز فإنه لم يتغير بعد الثورة: يؤدي	أما بخصوص ص معتقداته المذهبية	About his own doctrinal beliefs	'amā bikhuṣūṣi mu 'taqadāti hi al-madhhabyah	Situational substitution

	in the same slow obstinate way as he had done it in Jones's time, never shirking and never volunteering for extra work either. About the Rebellion and its results he would express no opinion (p. 18).		عمله كما اعتاد أدائه دائماً بأسلوبه القديم نفسه في العناد والبطء، ولا يتتصل مما عهد إليه من عمل، كما أنه لا يتطوع أبداً بالمزيد! أما بخصوص معتقداته المذهبية فإنه كان يبدي تحفظاً شديداً، ونادراً ما يبدي رأيه صراحة: فإذا ما سئل عن رزيه في العهد الجديد في ظل الثورة فإنه كان يتخلص من السؤال بجواب لا يكاد يمت إليه بصلة (p. 29).				
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Example 11 presents in detail number 1 from the table which presents the idea of sectarian differences in the translation:

Example 11

ST And above all, pass on this message of mine to those who come after you, so that future generations shall carry on the struggle until it is victorious (Orwell, [1945] 2015, p. 5).

TT وعليكم أن تنقلوا رسالتي هذه للأجيال القادمة، حتى نصل بأهدافنا إلى النصر، وواصلوا
 الجهاد بعزيمة لا تلين، وعليكم ألا تتفرقوا في سراييب الخلافات المذهبية! (Orwell,)
 .(1997, p. 12 & 13

In the above example, the phrase *واعليكم ألا تتفرقوا في سراييب الخلافات المذهبية* (wa 'alykom 'ala tatafaraqū fī sarādīb al-Khilafāt al-Madhhabya)/ *you must not be separated into the paths of the sectarian differences* is added to the translation. The strategy here is addition which is to add to the TT something that is not present in the ST.

In Chapter One of Animal Farm, Old Major, the boar who encourages the animals later to rebel against Mr Jones, delivers a speech to the animals. In this speech, he informs the animals that humankind is their “enemy” who takes the animals’ food and kills them. He urges the animals to unify and free themselves from humankind, and they should pass this message to future generations to continue the struggle against human beings.

Nevertheless, the phrase *you must not be separated into the passages of the sectarian differences* in the TT is not presented in the original work. Whether at the time of this translation or before or after, the concept of sectarian differences and sectarian divisions is part of the ideological-political conflict in the Egyptian community. The diversity of political sects and groups is within the scope of the ideological analysis in the Egypt section in Chapter Four. However, the addition of the phrase here likely indicates the negative impact of the struggles between political and social groups that shapes the country’s political landscape. Moreover, the translator had his ideas about different political groups, such as his opposition to the Muslim Brotherhood, the Communists and the Socialists. Another critical factor likely linked to this idea is the incident at Luxor at the time of publishing this translation. As mentioned previously, the Luxor massacre incident, which occurred in 1997, refers to a group of foreign tourists assassinated by the Islamic Group, one of the terrorist political groups. Therefore, the collective disagreement here conveys the political group’s disagreement in Egypt at the time.

The last thing this study will address in this section is the idea of revolutions and coups presented in the translation. Although the idea of revolutions and rebellion is

mentioned in the ST, however, the translation has focused on them using different translation strategies, as table 10 illustrates:

Table18 Third set of the theme allusions to politics in Translation 2

#	English sentence	ST	Arabic sentence	TT	Back Translation	Transliteration	Strategy
1.	And among us animals let there be perfect unity, perfect comradeship in the struggle (p. 5).	the struggle	أما نحن معشر الحيوانات فلا بد لنا من أن نتحد في طريق الثورة (p. 13).	الثورة	The revolution	athawrah	Situational substitution
2.	-(p. 7).	-	نمحو الإنسان من الدنيا لنقيم دعائم دولتنا ونرد مظالم إخوتنا ونعز مبادئ ثورتنا (p. 15)	-	Wipe the man from the life To establish the pillar of our country And redress our brothers' grievances And reinforce our revolutionary principles	namhu al-insāna mina adunyā linuqima da'ā'ima daulatīnā wa narudu mazalima 'khwatīna wa nu'izu mabād'ia tawaratīnā	Addition
3.	-(p. 7).	-	الثورة بوتقة الغضب ثوروا لليوم المرتقب مرحى بالكد وبالتعب! لن ننجم الا بالنصب من حقق حلما قبلكمو الا بالسعي وبالدأب؟ سنثور كأسنة اللهب سعيًا للحق المغتصب (p. 15) (. & 16)	-	Revolution is the melting pot of anger Rebel for the foreseeable day Hurry hard work and tiredness We will not succeed but with hard work Who achieved their dreams before you Except with toil and diligence We will rebel like flame	athawratu bawtaqatu al-ghaḍabi, thūrū lilyawmi al-murtaqabi, marḥā bilkadi was bilta'abi, Alan nanjaḥa 'ila bilnaṣabi, man ḥaqaqa ḥulman qablakumu 'ilā bisa'yi was bild'abi, sanathūru kalsinati allahabi sa'yan lilḥaқи al-mughtaṣabi	Addition

					seeking the usurped right		
4.	Then they sang Beasts of England from end to end seven times running, and after that they settled down for the night and slept as they had never slept before (p. 13).	Beast of England	ثم أخذت الحيوانات بعد ذلك في ترديد نشيد الثورة سبع مرات متتالية من بدايته حتى النهاية، ثم هدأت بعد ذلك واستسلمت لنوم لذيذ لم تسعد بمثله من قبل! (p. 22).	نشيد الثورة	revolution anthem	nashydu athawrah	Superordinate
5.	Old Benjamin, the donkey, seemed quite unchanged since the Rebellion. He did his work in the same slow obstinate way as he had done it in Jones's time, never shirking and never volunteering for extra work either. About the Rebellion and its results he would express no opinion (p. 18).	now that Jones was gone	أما بنيامين الحمار العجوز فإنه لم يتغير بعد الثورة: يؤدي عمله كما اعتاد أدائه دائماً بأسلوبه القديم نفسه في العناد والبطء، ولا يتنصل مما عهد إليه من عمل، كما أنه لا يتطوع أبداً بالمزيد! أما بخصوص معتقداته المذهبية فإنه كان بيدي تحفظاً شديداً، ونادراً ما بيدي رأيه صراحة: فإذا ما سئل عن رأيه في العهد الجديد في ظل الثورة فإنه كان	العهد الجديد في ظل الثورة	The new era under the revolution	al-‘ahd al- jadyid fy zili athawrah	Explication

			يتخلص من السؤال بجواب لا يكاد يمت إليه بصلة (p. 29).				
6.	Every day Snowball and Napoleon sent out flights of pigeons whose instructions were to mingle with the animals on neighbourin g farms, tell them the story of the Rebellion, and teach them the tune of Beasts of England (p. 23).	the tune of Beasts of England	وفي كل يوم كان سنوبول ونابليون يرسلان حملات دعائية عن طريق الحمام إلى سائر الحيوانات، يحمل لها رسالة الثورة ويعلمها نشيد الثورة "ياوحوش إنجلترا" (p. 35).	نشيد الثورة "ياوحوش إنجلترا"	The revolution anthem "O' Beast of England"	nashyidu athawrah "ya wuhūsha injltra"	Addition
7.	Nevertheles s, they were both thoroughly frightened by the rebellion on Animal Farm, and very anxious to prevent their own animals from learning too much about it (p. 23).	it	ولما دبت الثورة في مزرعة مستر جونز التي تجاورها فقد خشي تمرد حيواناتها ؛ ولذلك فقد كانا شديدي الحرص على إخفاء ما يتعلق بهذه الثورة عنها (p. 36).	الثورة	The revolution	athawrah	Superordinat e
8.	At first they pretended to laugh to scorn the idea of animals managing a farm for themselves. The whole thing would be over in a	Animals managing the farm	وقد كانا يتظاهران في أول الأمر بعدم الاهتمام بانقلاب الحيوانات، وكانا في قرارة نفسيهما متيقنين من فشل	انقلاب الحيوان ات	The animal's coup	inqilāb al- ḥaywānāt	Situational substitution

	fortnight, they said (p. 23).		الثورة وأنها لن تدوم أكثر من أسبوعين، (p. 36)				
9.	At first they pretended to laugh to scorn the idea of animals managing a farm for themselves. The whole thing would be over in a fortnight, they said (p. 24).	The whole thing	وقد كانا يتظاهران في أول الأمر بعدم الاهتمام بانقلاب الحيوانات، وكانا في قرارة نفسيهما متيقنين من فشل الثورة وأنها لن تدوم أكثر من أسبوعين، (p. 36)	الثورة	The revolution	athawrah	Superordinate
10.	According to Snowball, they must send out more and more pigeons and stir up rebellion among the animals on the other farms (p. 32).	stir up rebellion	على حين كان رأي سنوبول إرسال بعثات دعائية من الحمام ونشر مبادئ الثورة بين الحيوانات الأخرى في جميع المزارع (p. 45)	نشر مبادئ الثورة	Spread the principles of revolution	nashri mabādy' athawrah	Explication
11.	Never to have any dealings with human beings, never to engage in trade, never to make use of money — had not these been among the earliest resolutions passed at that first triumphant Meeting after Jones was	After Jones was expelled	ألم تتفق من قبل فيما بينها على حظر التعامل مع البشر أو الشراء بالنقود؟ ألم تقرر الحيوانات بالإجماع مثل هذه الأسس عقب الانقلاب وطرد مستر جونز؟ (p. 56)	عقب الانقلاب وطرد مستر جونز	After the coup and the expulsion of Mr Jones	'uqba al-inqilāb wa ṭardi Mr Jones	Addition

	expelled? (p. 40).						
12	For the first time since the expulsion of Jones, there was something resembling a rebellion (p. 47).	Rebellion	وللمرة الأولى بعد طرد مستر جونز كانت المزرعة على شفا القيام بانقلاب آخر (p. 65).	بانقلاب آخر	Another coup	binqlābin ākhar	Situational substitution
13	The three hens who had been the ringleaders in the attempted rebellion over the eggs now came forward and stated that Snowball had appeared to them in a dream and incited them to disobey Napoleon's orders (p. 52).	Rebellion	فتقدمت ثلاث دجاجات سوداء وهي التي سبق لها أن تزعمت حركة العصيان عند تسليم البيض، وقررت أن سنوبول قد زارها في الأحلام وحرصها على عصيان أوامر الزعيم نابليون! (p. 71).	العصيان	The disobedience	al-‘iṣyān	Paraphrase
14	As Clover looked down the hillside her eyes filled with tears. If she could have spoken her thoughts, it would have been to say that this was not what they had aimed at when they had set themselves years ago to work for the overthrow of the	Overthrow of human race	ونظرت كلوفر من أعلى الربوة وعيناها مبللتان بالدموع، ولو استطاعت أن تعبر عما يجيش بخاطرهما لأفصحت أن الثورة التي عملت الحيوانات من أجلها قد ضلت عن غاياتها! (p. 73).	الثورة	The revolution	athawrah	Superordinate

	human race (p. 54).						
15	At last, feeling this to be in some way a substitute for the words she was unable to find, she began to sing Beasts of England. The other animals sitting round her took it up, and they sang it three times over — very tunelessly, but slowly and mournfully, in a way they had never sung it before (p. 55).	Beast of England	كل هذا كان يدور بخلد كلوفر ولو أنها ظلت على صمتها إلى حين، ثم بددت صمتها هذا بالغناء وكأنها تهرب به من واقعها المر وما فيه من الأسى البالغ العميق وحولها الحيوانات الأخرى وقد تبعتها في ترديد نشيد الثورة بنغمة بطنية حزينة جميلة، وكأنها تنعى أيامها الحزينة (p. 74).	نشيد الثورة	The revolution anthem	nashydu athawrah	Superordinate
16	At the beginning, when the laws of Animal Farm were first formulated, the retiring age had been fixed for horses and pigs at twelve, for cows at fourteen, for dogs at nine, for sheep at seven, and for hens and geese at five (p. 68).	At the beginning	ففي بداية حركة الانقلاب قننت الثورة نظاماً تحال بموجبه شتى الحيوانات إلى سن التقاعد عند سن محددة وكانت هذه السن هي اثني عشر عاماً للخنازير والخيول وأربعة عشر عاماً للبقر وتسعة	ففي بداية حركة الانقلاب	At the beginning of the coup movement	fafy bidāyati ḥarakati al-inqilāb	Explication

			أعوام للكلاب وخمسة أعوام للدجاج والإوز والبط (p. 94).				
17	Reading out the figures in a shrill, rapid voice, he proved to them in detail that they had more oats, more hay, more turnips than they had had in Jones's day, that they worked shorter hours, that their drinking water was of better quality, that they lived longer, that a larger proportion of their young ones survived infancy, and that they had more straw in their stalls and suffered less from fleas (p. 69).	In Jones's days	وفي صوت سريع يفيض بالانفعال بين لها الزيادة التي تحظى بها في كل المواد الغذائية من القرطم والدريس واللفت، كما بين لها انخفاض عدد ساعات عملها الفعلية في ظل الثورة وتحسن نوعية ونقاء مياه الشرب وارتفاع متوسط الأعمار وانخفاض نسبة وفيات الأطفال، كما زنها أصبحت تنعم بالمزيد من القش اللازم للتنفئة؛ كما هبطت نسبة وجود البراغيث كثيرا عما كانت عليه قبل الانقلاب! (p. 95).	في ظل الثورة	Under the shadow of the revolution	fy zili athawrah	Situational substitution
18	Reading out the figures in a shrill,	-	وفي صوت سريع	عما كانت	What they used to be	'amā kānat 'alyihi tabla al-inqilāb	Addition

	<p>rapid voice, he proved to them in detail that they had more oats, more hay, more turnips than they had had in Jones's day, that they worked shorter hours, that their drinking water was of better quality, that they lived longer, that a larger proportion of their young ones survived infancy, and that they had more straw in their stalls and suffered less from fleas (p. 69).</p>		<p>يفيض بالانفعال بين لها الزيادة التي تحظى بها في كل المواد الغذائية من القرطم والدريس واللفت، كما بين لها انخفاض عدد ساعات عملها الفعلية في ظل الثورة وتحسن نوعية ونقاء مياه الشرب وارتفاع متوسط الأعمار وانخفاض نسبة وفيات الأطفال، كما زنها أصبحت تنعم بالمزيد من القش اللازم للتدفئة؛ كما هبطت نسبة وجود البراغيث كثيرا عما كانت عليه قبل الانقلاب! (p. 95).</p>	<p>عليه قبل الانقلاب</p>	<p>before the coup</p>		
19	<p>There were many more creatures on the farm now, though the increase was not so great as had been expected in earlier years (p. 79).</p>	<p>In earlier years</p>	<p>وقد زادت أعداد الحيوانات بالمزرعة وإن كانت بدرجة أقل مما كان متوقعا في السنوات الأولى من الانقلاب (p.) (108).</p>	<p>السنوات الأولى من الانقلاب</p>	<p>The first years of the coup</p>	<p>asanawāt al- 'ulā mina al- inqilāb</p>	<p>Addition</p>

20	Many animals had been born to whom the Rebellion was only a dim tradition, passed on by word of mouth, and others had been bought who had never heard mention of such a thing before their arrival (p. 79).	Of such a thing	وقد وردت على المزرعة حيوانات لا تكاد تعرف شيئاً عن الثورة إلا القليل مما تتناقله الحيوانات التي لم يسيق لها أن سمعت شيئاً عن الثورة من قبل! (p. 108).	الثورة	The revolution	athawrah	Explicitation
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The following example discusses in detail number 1 from the table:

Example 14

ST

And among us animals let there be perfect unity, perfect comradeship in the **struggle** (Orwell, [1945] 2015, p. 5).

TT

أما نحن معشر الحيوانات فلا بد لنا من أن نتحد في طريق **الثورة** (Orwell, 1997, p. 13).

In the above example, the word *struggle* was translated as *الثورة (ath-Thawra) /revolution*. The strategy used here is cultural substitution which is replacing a ST item with a TC one (Pedersen, 2011, p. 89).

This example is taken from Chapter One; Old Major gives a speech on the importance of solidarity and unification of animals toward humankind. He informs the animals that they must be steadfast in their opposition to human beings and not be distracted by anyone who says that men and animals have common interests. Therefore, he urges the animals to continue their struggle and to be united in doing so.

In the translation, the substitution of the word *struggle* for الثورة *revolution* has a political aspect. Looking back at the TC, we find that the word revolution is presented in various parts. Multiple revolutions occurred throughout the history of Egypt until the advent of the so-called Arab Spring in 2011. For instance, the 1919 revolution in which all social and political groups unified to free Egypt. Therefore, the representation of the word in the translation appears to be linked to the TC political atmosphere. Moreover, the Abāza brothers were politically involved since their early childhood. In addition, both used their pens to convey their political attitudes and opinions. Therefore, the ideological manipulation here is likely driven by their attitude and existing political occurrences and their coexistence in different political periods. Thus, the ideological manipulation in this example stands out clearly.

5.2.2.2. The Theme of Struggle and Enmity

The Abāza's notion of struggle and enmity may agree with Ibrāhīm on several points and differ on several others. We find that the period in which Abāza lived is somewhat similar to Ibrāhīm regarding the governmental regime change from a monarchy to a republic and the hostility to British colonization. On the other hand, we also see Abāza's hostility to several internal and external policies, such as the policy of Abdel Nasser and some of Sadat's policies, and hostility to several different political parties, such as Islamic groups, the Muslim Brotherhood, Communists and Socialists. During those generations, many nationwide conflicts existed between the state and the people, political parties, and other sects. Therefore, this section will discuss the theme of struggle and enmity in Translation 2. The main ideas found during the data collection were about enmity, attack, betrayal and conspiracy. The following table shows the ideological manipulations relating to enmity, while the others will follow:

Table19 First set of the theme of struggle and enmity of Translation 2

#	English sentence	ST	Arabic sentence	TT	Back Translation	Transliteration	Strategy
1.	I merely repeat, remember always your duty of enmity towards Man and all his ways (p. 6).	your duty	إن لدي القليل لأقوله بشأن ضرورة استمرار الكفاح في سبيل معاداة سبيل الإنسان	ضرورة استمرا ر الكفاح في سبيل معاداة الإنسان	The necessity of pursuing the struggle with the aim of antagonizing the man	ḍarūrat istimrār al-kifāḥ fy sabyili mu'adati al-insān	Situational substitution

			وفضح أساليبه! (p. 13).				
2.	But the most terrifying spectacle of all was Boxer, rearing up on his hind legs and striking out with his great iron-shod hoofs like a stallion (p. 26).	-	أما المنظر الذي كان رهيباً حقاً فهو بوكسر الذي ألقى على رجليه الخلفيتين ضارباً أعداءه برجليه الأماميتين نواتي الحدوات الحديدية (p. 38).	ضارباً أعداءه	Kicking his enemies	ḍāriban a 'dā' hu	Addition
3.	The animals carried on as best they could with the rebuilding of the windmill, well knowing that the outside world was watching them and that the envious human beings would rejoice and triumph if the mill were not finished on time (p. 54).	the envious human beings	وكانت الحيوانات تبذل كل طاقته لبناء الطاحونة في موعدها المعلن، وهي تدرك أن العالم الخارجي يتابع أنباءها، وأن فشلها سيكون مدعاة لشماتة أعدائها! (p. 63).	أعدائها	Their enemies	'a 'dā' ihā	Superordinate
4.	It was vitally necessary to conceal this fact from the outside world. Emboldened by the collapse of the windmill, the human beings were inventing	the human beings	وحتى لا يشمت أعداؤها في الخارج ويشيعوا عنها شتى الأكاذيب بعد سقوط الطاحونة فقد عمدت الحيوانات إلى إخفاء حقيقة أمرها بشتى	أعداؤها	Their enemies	'A 'dā' ūhā	Superordinate

	fresh lies about Animal Farm (p. 46).		وسائل التعمية! (p. 64)				
5.	Meanwhile Frederick and his men had halted about the windmill. The animals watched them, and a murmur of dismay went round. Two of the men had produced a crowbar and a sledge hammer. They were going to knock the windmill down (p. 63).	Frederick and his men	وتابع نابليون تحركات الأعداء فإذا بهم يتوقفون حول الطاحونة وقد حملا في أيديهما عتلة ومطرقة (p. 86)	الأعداء	The enemies	al-'a'dā'	Superordinate

The following example discusses in detail number four from the table:

Example 13

ST It was vitally necessary to conceal this fact from the outside world. Emboldened by the collapse of the windmill, **the human beings** were inventing fresh lies about Animal Farm (p. 46).

TT وحتى لا يشمت **أعداؤها** في الخارج ويشيعوا عنها شتى الأكاذيب بعد سقوط الطاحونة فقد عمدت الحيوانات إلى إخفاء حقيقة أمرها بشتى وسائل التعمية! (p. 64).

In the above example, the phrase *the human beings* was translated as *أعداؤها* ('A'dā'ūhā)/ *their enemies*. The strategy used here is the superordinate which is “exploiting sense relations in the form of hyponymy or meronymy, and thus replacing the ST [item]... with a Superordinate Term” (Pedersen, 2011, p. 85).

In *Animal Farm* Chapter Seven, the animals are reconstructing the windmill for the second time after it was destroyed by Snowball as Napoleon claims. Nevertheless, the weather is freezing this time, and the ground is covered with sleet and frost. At the same time, food stocks are in short supply, and food has rotted and is no longer edible. Therefore, the animals have not had enough food to help them work; they starve and are hopeless. Hence, the animals try to hide this matter from the people, who would gloat about it with joy, as they spread lies about the animal farm that they will die of hunger, eat each other and kill their children.

In the translation, human beings were portrayed as enemies. This embroidering in the translation reveals a deep impression of the concept of enmity to the translator or the surrounding environment. Going back to the SC in Chapter Four, the study found that the concept of enmity existed between the different political groups or toward colonization. In addition, both the translator and the editor of the work were hostile toward different ideological concepts and beliefs as well as different political groups and regimes. Therefore, the presentation of enmity in the translation is likely related to the SC, the translator's ideology, and the editor's ideologies.

By using different strategies, the translation of the idea of struggling in a battle and being attacked was presented. The following table displays this type of ideological manipulation:

Table20 Second set of the theme of struggle and enmity of Translation 2

#	English sentence	ST	Arabic sentence	TT	Back Translation	Transliteration	Strategy
1.	All the pigeons, to the number of thirty-five, flew to and fro over the men's heads and muted upon them from mid-air; and while the men were dealing with this, the geese, who had been hiding behind the hedge,	the men's heads	فقد حومت خمس وثلاثون حمامة فوق رؤوس المهاجمين وعلى ارتفاع منخفض، هي تلقى بقاذوراتها عليهم، وبينما الرجال يتعجبون لهذا الهجوم	رؤوس المهاجمين	The heads of the attackers	Ruw's al-Muhājimīn	Explicitation

	rushed out and pecked viciously at the calves of their legs (p. 25).		المفاجئ- خرج عليهم الأوز من مكمنه خلف السور وهو يعضهم بوحشية في عضلات أرجلهم، ولم يكن هذا الهجوم الخفيف إلا من قبيل المناوشات التي تسبق المعركة بغرض إيقاع الارتباك في صفوف المهاجمين (p. 38).				
2.	All the pigeons, to the number of thirty-five, flew to and fro over the men's heads and muted upon them from mid-air; and while the men were dealing with this, the geese, who had been hiding behind the hedge, rushed out and pecked viciously at the calves of their legs (p. 25).	this	فقد حومت خمس وثلاثون حمامة فوق رءوس المهاجمين وعلى ارتفاع منخفض ، هي تلقي بقاذوراتها عليهم، وبينما الرجال يتعجبون لهذا الهجوم المفاجئ- خرج عليهم الأوز من مكمنه خلف السور وهو يعضهم بوحشية في عضلات أرجلهم، ولم يكن هذا الهجوم	الهجوم المفاجئ	The sudden attack	al-hujūma al-mufājy'	Explication

			الخفيف إلا من قبيل المناوشات التي تسبق المعركة بغرض إيقاع الارتباك في صفوف المهاجمين (p. 38).				
3.	However, this was only a light skirmishing manoeuvre, intended to create a little disorder, and the men easily drove the geese out with their sticks (p. 25).	-	ولم يكن هذا الهجوم الخفيف إلا من قبيل المناوشات التي تسبق المعركة بغرض إيقاع الارتباك في صفوف المهاجمين ! وقد صد الرجال هجوم الأوز والحمام بعضبهم الغليظة بسرة وسهولة (p. 38).	صفوف المهاجمين	The attackers' rows	şufūfa al- muhājimyīn	Addition
4.	Snowball was secretly frequenting the farm by night! The animals were so disturbed that they could hardly sleep in their stalls. Every night, it was said, he came creeping in under cover of darkness and performed all kinds of mischief (p. 48).	He came creeping in under cover of darkness	فقد أشيع أن سنوبول اعتاد أن يرتاد مزرعة الحيوانات بالليل وقد ذعرت الحيوانات لهذا حتى إنها أصبحت لا تكاد تنعم بسباتها، وأصبحت غزوات سنوبول الليلية شيئاً متكرراً. وأصبحت غزوات سنوبول الليلية شيئاً	غزوات سنوبول الليلية	Snowball's night invasions	ghazawāt Snowball al- layliyah	Superordinate

			متكرراً؛ (p. 67).				
5.	For the moment even Napoleon seemed at a loss (p. 63).	Napoleon seemed at a loss	وخيل للجميع بما في ذلك نابليون أن المعركة قد انتهت بالفعل وقد تمت هزيمتها (p. 86).	أن المعركة قد انتهت بالفعل وقد تمت هزيمتها	That the battle has already ended and has been defeated	'anna al-ma'rasah qad intahat bilfi'l wa sad tamat hazymatuhā	Paraphrase
6.	Napoleon had commanded that once a week there should be held something called a Spontaneous Demonstration, the object of which was to celebrate the struggles and triumphs of Animal Farm (p. 71).	Struggle	كما أمر نابليون أن تقدم لها كل أسبوع حفلة مفاجآت تدور في محورها حول انتصار المزرعة وحتمية النضال! (p. 97).	حتمية النضال	The inevitability of struggle	ḥatmiyat al-nidhāl	Explication

The following example discuss number 1 from the above table:

Example 15

ST All the pigeons, to the number of thirty-five, flew to and fro over **the men's heads** and muted upon them from mid-air; and while the men were dealing with this, the geese, who had been hiding behind the hedge, rushed out and pecked viciously at the calves of their legs (p. 25).

TT فقد حومت خمس وثلاثون حمامة فوق **رءوس المهاجمين** وعلى ارتفاع منخفض، هي تلقي بقاذوراتها عليهم، وبينما الرجال يتعجبون لهذا الهجوم المفاجئ- خرج عليهم الإوز من مكانه خلف السور وهو يعضهم بوحشية في عضلات أرجلهم، ولم يكن هذا الهجوم الخفيف إلا من قبيل المناوشات التي تسبق المعركة بغرض إيقاع الارتباك في صفوف المهاجمين (p. 38).

In the above example, the phrase *the men's heads* is translated as *رءوس المهاجمين / (ruw's al-Muhājimīn)/ The heads of the attackers*. The strategy used in this translation is explicitation which is “expansion of the text or spelling out anything that is implicit in the source text” (Pedersen, 2005, p. 4).

In Chapter Four of the ST, after the animals take over the farm, and the news circulates among the adjoining farms, the animals on the neighbouring farms begin responding to the bird campaigns sent from the animal farm, encouraging them to rebel. The neighbouring farm owners become anxious and determined to help Mr Jones regain the farm from the animals. The animals prepare to meet as the farmers arrive at the farm with sticks in their hands, except for Jones, who carries a gun. That is the first battle in the story of Animal Farm. Furthermore, the animals begin to defend the farm, as each has a role. The pigeons' role was to fly over the men's heads at a low altitude to distract them.

In the translation, the translator made explicit use of the nominal phrase *the men's heads*. He referred to them as attackers instead of men, even though there was no mention of the word attackers in the scene. Regardless of who the attackers are in the novel- the animals that attacked their master and took over the farm or the farmers who attacked the animals in defence of their farms -it is essential to consider that the idea of attacking is part of the TC context. In Chapter Four, the study found out that during the time of the translation and the life-times of the translator and editor, Egypt was attacked by the British army, by different terrorist groups and so on. Therefore, it is evident that this ideological intervention reflects what is happening in the surrounding environment.

Another ideological manipulation in this section is related to the idea of betrayal and conspiracy. Table 13 displays different examples:

Table21 Third set of the theme of struggle and enmity of Translation 2

#	English sentence	ST	Arabic sentence	TT	Back Translation	Transliteration	Strategy
1.	'Now, comrades,' cried Snowball, throwing down the	more quickly than Jones and his	ثم صاح فيها سنوبول بعد أن ألقى بالفرشاة طالباً منها	خيراً من جونز وعصابته من الادميين	Better than Jones and his human gang	khayran min Jones wa 'iṣabātihi mina al-ādamyyin	Situational substitution

	paint brush, 'to the hayfield! Let us make it a point of honour to get in the harvest more quickly than Jones and his men could do.' (p. 15).	men could do	التوجه إلى العمل مذكراً لها أن أمامها عملاً ضخماً يقع على عاتق الحيوانات أن تؤديه خيراً من جونز وعصابته من الادميين! (p. 25).				
2.	'Snowball has done this thing! In sheer malignity, thinking to set back our plans and avenge himself for his ignominious expulsion, this traitor has crept here under cover of night and destroyed our work of nearly a year (p. 44).	Snowball has done this thing	إنه هو الخانن الأثيم الذي قام بهذه الجريمة الشنعاء؛ لينتقم لنفسه من المهانة التي لحقته عند طرده من المزرعة (p. 61).	إنه هو الخانن الأثيم الذي قام بهذه الجريمة الشنعاء؛ لينتقم لنفسه من المهانة التي لحقته عند طرده من المزرعة	He is the vicious traitor who committed this heinous crime; to avenge himself for the humiliation inflicted upon him when he was expelled from the farm	'inahu huwa al-khā'in al-'athiyim alladhy qāma bihadhihi al-jarymati ashan'ā'; liyantaqima linafsihi mina al-mahānati allaty laḥiqathu 'inda ṭardihi mina al-mazra'ah	Situational substitution
3.	Out of spite, the human beings pretended not to believe that it was Snowball who had destroyed the windmill: they said that it had fallen down because the walls were too thin (p. 54).	It was Snowball who had destroyed the windmill	ولم يكن الادميون ليصدقوا المؤامرة المرعومة، بل يعززون أسباب تدهم البناء إلى رقعة غلظ الجدران! (p. 63).	المؤامرة المرعومة	The Alleged conspiracy	al-mu'āmarah al-maz'ūmah	Superordinate
4.	The animals knew that this was not	this was not the case	وبرغم أن الحيوانات كانت تؤمن	مؤامرة سنوبول	Snowball's conspiracy	mu'āmarat Snowball	Superordinate

	the case. Still, it had been decided to build the walls three feet thick this time instead of eighteen inches as before, which meant collecting much larger quantities of stone (p. 54).		بما لقنته عن مؤامرة سنوبول؛ فإنها عند إعادة البناء قد أمرت بتعريض غلظ المباني بحيث يصل إلى ثلاثة أقدام بدلاً من الغلظ القديم الذي سبق وأن بنيت به وكان ١٨ بوصة فقط، وكان ذلك يعني المزيد من الحجارة والجهد (p. 63).				
5.	They were all slain on the spot (p. 52).	-	وقد نفذت على الخونة جميعاً أحكام الإعدام في الحال! (p. 71)	الخونة	The betrayers	al-khawanah	Addition

The following example is number 3 on the above table discusses in detail the idea of betrayal and conspiracy:

Example 16

ST Out of spite, the human beings pretended not to believe **that it was Snowball who had destroyed the windmill**: they said that it had fallen down because the walls were too thin (p. 54).

TT ولم يكن الآدميون ليصدقوا **المؤامرة المزعومة**، بل يعزون أسباب تهمد البناء إلى رقة غلظ الجدران! (p. 63).

In the above example the nominal phrase *Snowball who had destroyed the windmill* was translated as *المؤامرة المزعومة (al-Mu'āmara al-Maz'ūma)/ The alleged conspiracy*. The translator here opted for superordinate strategy which means “exploiting sense

relations in the form of hyponymy or meronymy, and thus replacing the ST [item]... with a superordinate Term” (Pedersen, 2011, p. 85).

At the introduction of Chapter Seven in the ST, the animals rebuild the windmill as they think Snowball is behind the destruction of the first windmill. However, the human beings who watch the collapse think Snowball does not destroy the windmill, but rather that the thin wall the animals construct leads to its destruction.

In the translation, the independent clause *that it was Snowball who had destroyed the windmill* was replaced by the phrase *المؤامرة المزعومة* *the alleged conspiracy*. This reflects the reality of Egyptian history. Plotting and conspiracies have a long history in Egypt that can be read in literature, seen in films and found in newspapers. Also, the ideas of treachery, conspiracies and betrayals are presented in different places in Abāza’a writings. For instance, in his book, *حلف الأفاعي بين الثورة والإرهاب* *Hilf al-’Afā’ī Bayn ath-thawra wa al-Irhāb (The Snakes’ Alliance between Revolutions and Terrorism)* published in 1995, he mentions different stories and incidents where conspiracies are central to the events described. Therefore, it is likely that the presentation of this idea in his translation reveals part of his ideology and Egypt’s ideology during specific periods.

5.2.2.3. The Theme of Social Inequality and Overwork

The following section presents the theme of inequality and overwork that presented in Abāza’s translation. In this translation, the time period covered is somewhat broad. Therefore, it is impractical to isolate the time spans of the lives of the translators from their impact on the translation. Also, the year in which the translation was published must be considered. Hence, addressing this theme in the translation, in particular, has different phases. First, the idea of class inequality and overwork has diverged into several parts throughout history. In sum, social inequality is often found between social classes, that is, between the upper and lower classes. However, it also takes a different turn in other eras and falls under the religious sect or the political doctrine. As for Abāza, who, in turn, hated socialism and communism and tended to patriotism, the concept defined in Chapter Four, we find that he sees class conflict between peasants and landowners as something familiar in his time. Tharwat also said that despite his social status, he was raised with the sons of other classes, which indicates here the existence of the idea of class division. Likewise, hard work was evidently

something witnessed by the Abāza brothers in the lives they lived, regardless of the degree of misery that resulted from the work. From this point of view, all these connotations affected the translated text, as the study found ideological manipulations relating to this idea.

The study concludes that this ideological theme is discernible in translation 2, focusing on the ideas of suffering and misery, slavery, and cruelty. Table 14 presents the idea of suffering and misery, while the others will follow:

Table22 First set of theme struggle and enmity in Translation 2

#	English sentence	ST	Arabic sentence	TT	Back Translation	Transliteration	Strategy
1.	We are born, we are given just so much food as will keep the breath in our bodies, and those of us who are capable of it are forced to work to the last atom of our strength (p. 3).	-	نحن نولد فلا يسمح لنا الا بالكفاف الذي لا يكاد يمسك علينا رمقنا، والحيوانات يستغلها الآدميون في أعمالهم فتتبقى بها حتى أنفاسها الآخيرة (p. 10)	فتتبقى بها	So they suffer from it	fatashqā bihā	Addition
2.	We are born, we are given just so much food as will keep the breath in our bodies, and those of us who are capable of it are forced to work to the last atom of our	to the last atom of our strength	نحن نولد فلا يسمح لنا الا بالكفاف الذي لا يكاد يمسك علينا رمقنا، والحيوانات يستغلها الآدميون في أعمالهم فتتبقى بها حتى أنفاسها الآخيرة (p. 10)	حتى أنفاسها الآخيرة	Till its last breath	ḥatā 'anfāsihā al-'akhyirah	Situational substitution

	strength (p. 3).						
3.	The life of an animal is misery and slavery: that is the plain truth (p. 3).	misery	إن حياتنا في حقيقتها هي الشقاء مجسداً والعبودية في أبشع صورها (p. 10).	الشقاء مجسداً	clear misery	ashaqā'u mujasadan	Explication
4.	There, comrades, is the answer to all our problems (p. 4).	our problems	وهي الحقيقة المرة التي تفسر لنا أسباب تعسنا وإن دارت كلها حول محور واحد هو الإنسان! (p. 11).	أسباب تعسنا	Reasons of our misery	'Asbāba Ta'sinā	Explication
5.	If this Rebellion is to happen anyway, what difference does it make whether we work for it or not? (p. 10).	work	وإذا ما ذكرت لها الخنازير الثلاثة أن الثورة آتية لا ريب فيها، وأنها من الأمور الحتمية تساءلت: فعلام إذن الجهاد والتعب فيما هو آتٍ بالضرورة واقع الحتمية؟ (p. 18).	الجهاد والتعب	Jihad and tiredness	aljihād wa ata'ab	Paraphrase
6.	By the autumn the animals were tired but happy (p. 43).	Tired	وبحلول الخريف فإن الحيوانات كانت سعيدة برغم ما حل بها من عناء العمل ونقص الغذاء (p. 60).	عناء العمل ونقص الغذاء	The hardness of the work and the lack of food	'anā' al-'amali wa naqṣu al-ghdhā'	Explication
7.	The animals knew that this was not the case.	which meant collecting much larger	وبرغم أن الحيوانات كانت تؤمن بما لقنته عن مؤامرة سنوبول؛	وكان ذلك يعني المزيد من الحجارة والجهاد.	And that means more rocks and hard work	wa kāna dhalika ya'ny al-mazyida mina al-hijārati wa al-juhd	Addition

	Still, it had been decided to build the walls three feet thick this time instead of eighteen inches as before, which meant collecting much larger quantities of stone (p. 54).	quantities of stone	فإنها عند إعادة البناء قد أمرت بتعريض غلط المباني بحيث يصل إلى ثلاثة أقدام بدلاً من الغلط القديم الذي سبق وأن بنيت به وكان ١٨ بوصة فقط، وكان ذلك يعني المزيد من الحجارة والجهد (p. 63).				
8.	They knew that life nowadays was harsh and bare, that they were often hungry and often cold, and that they were usually working when they were not asleep (p. 69).	They were usually working when they are not asleep	إنها ولا شك تعاني من وطأة عمل قاس في ظل ظروف صعبة؛ فهي تعمل طوال يومها برغم البرد والجوع، (p. 95)	Deleted	-	-	Omission

Example 4 from the above table is discussed in detail:

Example 17

ST There, comrades, is the answer to all our problems (p. 4).

TT وهي الحقيقة المرة التي تفسر لنا أسباب تعسنا وإن دارت كلها حول محور واحد هو الإنسان! (p. 11).

In the above example, the phrase *our problems* is translated as *أسباب تعسنا (Asbāba Ta'sinā)/ Reasons for our misery*. The strategy used here is explication which is the “expansion of the text or spelling out anything that is implicit in the source text” (Pedersen, 2005, p. 4).

In Chapter One of *Animal Farm*, old Major, the swine, delivers his speech to the animals in the farm at night. He tells them about how miserable the animals are and that they do not have enough food. He tells them that man is the source of their problems and the only one who should be removed for them to live happily.

However, in the translation, the phrase *our problems* was ideologically shifted into *reasons for our misery*. As mentioned in Chapter Four, it appears that the factor of poverty and destitution in that period were social phenomena visible on Egyptian streets. Most of the Egyptian people during the era of President Hosni Mubarak suffered considerably, as 40% were below the poverty line. Therefore, the choices made in the translation as focusing on the animals' misery likely reflect this class of people. Also, it is essential to note that the translator, as mentioned by his daughter, is very sympathetic to the less fortunate. Therefore, it seems that this manipulation is part of his ideological intervention.

However, the following table displays examples on the idea of slavery:

Table23 Second set of the theme struggle and enmity in Translation 2

#	English sentence	ST	Arabic sentence	TT	Back Translation	Transliteration	Strategy
1.	We are born, we are given just so much food as will keep the breath in our bodies, and those of us who are capable of it are forced to work to the last atom of our	are forced to work	نحن نولد فلا يسمح لنا الا بالكفاف الذي لا يكاد يمسك علينا رمقنا، والحيوانات يستغلها الادميون في أعمالهم فتشقى بها حتى أنفاسها الآخيرة (p. 10)	يستغلها الادميون في أعمالهم	are exploited by humans in their work	yastaghiluhā al-ādamiyūna fy 'a mālihim	Superordinate

	strength (p. 3).						
2.	The life of an animal is misery and slavery: that is the plain truth (p. 3).	slavery	إن حياتنا في حقيقتها هي الشقاء مجسداً والعبودية في أبشع صورها (p. 10).	والعبودية في أبشع صورها	And slavery in its ugliest image	wa al-‘ubūdyiah fy ‘absha‘i šuwariha	Explication
3.	Remove Man from the scene, and the root cause of hunger and overwork is abolished for ever (p. 4).	overwork	فإذا ما استبعدناه من طريقنا فإننا نكون بذلك قد محونا جذور الجوع والعبودية إلى الأبد! (p. 11).	العبودية	slavery	al-‘Ubūdyiah	Situational substitution
4.	Comrade,’ said Snowball, ‘those ribbons that you are so devoted to are the badge of slavery. Can you not understand that liberty is worth more than ribbons?’ (p. 10).	slavery	أما بخصوص الشرائط فقد وجه سنوبول حديثه لجميع الحيوانات محذراً منها؛ فهي في رزبه رمز العبودية والتبعية، وأن الحرية تستحق من الحيوانات التضحية بمثل تلك المظاهر التافهة (p. 19).	العبودية والتبعية	Slavery and dependency	al-‘ubūdiyah wa atabi‘yah	Paraphrase

Example 18 discusses number 3 from the table:

Example 18

ST Remove Man from the scene, and the root cause of hunger and **overwork** is abolished forever (Orwell, [1945] 2015, p. 4).

TT فإذا ما استبعدناه من طريقنا فإننا نكون بذلك قد محونا جذور الجوع والعبودية إلى الأبد!
(Orwell, 1997, p. 11).

The above example the word *overwork* was translated as *العبودية* (*al-'Ubūdyiah*)/ *Slavery*. The translator here opted for situational substitution strategy which is a complete replacement of the ST item by something different that fits the situation (Pedersen, 2011, p. 89).

In Chapter One of *Animal Farm*, again, in the scene where old Major is delivering his speech on the farm at night, he talks to the animal about removing the human being from the farm. He asserts that if they removed Man from the farm, the source of hunger and overwork would end.

In the translation, the lexis *overwork* is ideologically manipulated as *slavery*. The slavery view relates to the time of the translator and of the editor. Looking at Chapter Four and through the available resources, we find that the image of slavery in the sense of enslaving needy people to work was relevant in Egypt. Looking at the era before Abdel Nasser, the monarchical period, people were compelled to work on farms, fields, or at home. Another type of enslavement was the dominance of people in higher positions, such as in the army, over people in lower positions. Also, from the translator's and editor's point of view, freedom, the opposite of slavery, focuses on expressing one's opinion, whether in writing or by abstaining from voting, as indicated earlier in Chapter Four. Therefore, everything that contradicts their principles of freedom from their point of view is slavery. Hence, we find that the ideological shift in the translated text echoes the translator's and the editor's beliefs and reflects aspects of the social culture in the eras in which they lived.

Lastly, table 16 shows the representation of the idea of cruelty in the translation:

Table24 Third set of the theme struggle and enmity in Translation 2

#	English sentence	ST	Arabic sentence	TT	Back Translation	Transliteration	Strategy
1.	this was more that the hungry animal	this	وكانت هذه القسوة أكثر مما تحتمله الحيوانات	هذه القسوة	This cruelty	hadhihi al-qaswah	Explication

	could bear (p. 11).		الجوعى (p. 21).				
2.	All the animals capered with joy when they saw the whips going up in flames (p. 12).	the whips	وحينما كانت النار تلتهم أدوات الإرهاب هذه ارتفعت صيحات الابتهاج والاستحسان (p. 21).	أدوات الإرهاب	The terrorist tools	'adawāti al-'irhāb	Situational substitution
3.	And in many ways the animal method of doing things was more efficient and saved labour. Such jobs as weeding, for instance, could be done with a thoroughness impossible to human beings. And again, since no animal now stole, it was unnecessary to fence off ⁴ pasture from arable land, which saved a lot of labour on the upkeep of hedges and gates (p. 39).	-	ولقد كان احساسها بالكرامة يخفف عنها العناء وما تلاقيه من الشناء القارس، كما كان شعورها بتملك المزرعة وما عليها يمنعها من سرقة المحصول وقد وفر ذلك عليها كثيراً من الوقت الذي كان يضيع في بناء أسيجة حول الحقول لحفظها وكذلك فإن الحيوانات كانت أكثر قدرة من الأدميين في تنقية الحشيش الضار من الأرض! (p. 55).	ولقد كان احساسها بالكرامة يخفف عنها العناء وما تلاقيه من الشناء القارس	And her sense of dignity eased her suffering and what she encountered from the harsh winter	wa laqad kāna iḥsāsuha bilkarāmati yukhfifu 'anhā al-'anā' wa mā tulāqiyhi min ashitā' al-qāris	Addition
4.	The rule was against sheets, which are a human invention. We have removed the sheets from the farmhouse beds, and sleep between	Human invention	ولكن المنع جاء قبل استعمال الملاء التي يغطي بها السرير، وهم إثم جاء به العقلية الإنسانية الشريرة! ولذلك فقد نزعنا الخنازير الملاءات	إثم جاء به العقلانية الإنسانية الشريرة	A sin brought on by evil human rationality	'ithmun jā't bihi al-'aqlānyah al-'insānyah ashiryrah	Situational substitution

	blankets (p. 42).		عن الأسيرة قبل أن تنام عليها، وأبقت البطاطين فقط، (p. 59).				
5.	Some progress was made in the dry frosty weather that followed, but it was cruel work, and the animals could not feel so hopeful about it as they had felt before. They were always cold, and usually hungry as well (p. 54).	it was cruel work, and the animals could not feel so hopeful about it as they had felt before. They were always cold, and usually hungry as well	وفي ظل هذه الظروف القاسية والروح المعنوية المنخفضة (p. 63)	وفي ظل هذه الظروف القاسية والروح المعنوية المنخفضة	Under these cruel conditions and the low morale	wa fy ḡili hadhi aẓurūfi al-qāsyah wa arrūḡi al-ma'nawyah al-munkhafīdah	Superordinate
6.	The animals sniffed the air hungrily and wondered whether a warm mash was being prepared for their supper. But no warm mash appeared, and on the following Sunday it was announced that from now on all barley would be reserved for the pigs (p. 71).	But no warm mash appeared	وظلّت الحيوانات تشم هذه الرائحة المنبعثة التي تشبه رائحة الشعير المطبوخ وهي تحلم بوجبة ساخنة عند العشاء تهدئ من شدة البرد الذي تعانيه عند حلول المساء. ولكن حلمها هذا كان بعيداً عن التحقيق، بل على العكس من ذلك: ففي اجتماع يوم الأحد التالي تلقت الحيوانات الأمر بتخصيص كل إنتاج الشعير	ولكن حلمها هذا كان بعيداً عن التحقيق	But this dream of them was far to reach	wa lakina ḡulmuhā hadha kāna ba'iydan 'ani al-taḡḡiyq	Superordinate

			لاستعمال الخنزير وحدها (p. 97).				
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Example 19 discusses in detail number 2 from the table:

Example 19

ST All the animals capered with joy when they saw the whips going up in flames (Orwell, [1945] 2015, p. 12).

TT وحينما كانت النار تلتهم أدوات الإرهاب هذه ارتفعت صيحات الابتهاج والاستحسان
(Orwell, 1997, p. 21)

In the above example, the nominal phrase *the whips* is substituted by *أدوات الإرهاب* ('*Adawāt al-`Irḥāb*)/ *the terrorist tools*. The strategy used in this translation is the situational substitution which is a complete replacement of the ST item with something different that fits the situation (Pedersen, 2011, p. 89).

In Chapter Two of the novel, the animals triumph in achieving the revolution as they remove their master and the farm owner, Mr Jones and his men. Then the animals visit Mr Jones's house on the farm. There they see the whips, which are used to beat and torture animals while working. They throw them in the fire amid waves of joy and excitement in getting rid of the tools used to torment them.

In the translation, we find that the expression is different from what it is in the original text. The nominal phrase *the whips* has been translated as *the terrorist tools*. The figurative depiction of whips as instruments of terror gives a solid and in-depth sense. The tools of terrorism echo a kind of fluctuation in the country or inequity among the people. At the same time, it reveals a type of struggle and suffering the people have against something. The translation likely refers to a form of terror practised on people. It could be by the higher authorities, who are Mr Jones and his men, against the people, who are in this story the animals. Also, it presumably relates to the Islamic group and the massacre in Luxor. This incident happened in the same year as the publication of

this translation, as mentioned above. Therefore, referring to terrorism or terrorist tool in the translation is probably related to the TC context.

5.2.3. *Translation 3*

This translation was translated by Fāṭima Naṣr in 2009, just around the time of the Arab Spring. As noted about Naṣr in Chapter Four, even though she used her pen to express her political ideas and thoughts, in her translations, she preferred to be faithful to the ST. In other words, Naṣr's translation of *Animal Farm* was less ideologically manipulated than the other two translations. In most cases, she remained faithful in her choices. Although this appears at first sight to be an effortless job, since it does not require equivalents to be found, it is, in fact, quite the opposite, as the translator remaining neutral in the translation and keeping the translated text very close to the ST and not meddling with their ideological thoughts in the TT is challenging. As discussed in the second chapter, ideologies are integral to the translation process and may break into the translation without the translator's awareness. Hence, the translator remaining alert during the translation process and being reluctant to show their ideology in translation is also an ideological aspect. Therefore, we find that Fāṭima's translation is faithful: it does not contain many ideological manipulations or shifts. This seemed challenging for the translator, as the political period in which she translated the story was unstable. Likewise, and more significantly, despite having the freedom of her publishing house, Fāṭima stayed close to the ST. Fāṭima appears to have a strong tendency towards preserving the ideas of the ST. During the interview, her daughter Suha confirmed this inclination, shedding light on Fāṭima's commitment to the source text's meaning and faithfulness. Nevertheless, this can be attributed to Fāṭima's personality, as understood from her biography in Section 4.2.3.4. It is conceivable that her upbringing influenced this inclination in a society that discouraged girls from engaging in political discourse and expressing their political views. These societal constraints challenged Fāṭima during her academic career, as discussed in Chapter Four Section 4.2.3.4. Therefore, the remnant of these ideas might have shaped Fāṭima's approach to writing and translation and made her consciously opt to conceal her personal opinions and focus on communicating the original author's perspective, even when she had the freedom to do otherwise. However, few instances reflected the translator's and the TC's ideologies, which may be happening unconsciously. The following sections discuss three ideological themes.

5.2.3.1. The Theme of Allusions to politics

Even though the translator had her political affiliations and beliefs, it is surprising that her ideas do not emerge explicitly in the translation. Also, as mentioned in Chapter Four, this translation took place a year prior to the Arab Spring, yet not many manipulations were found in the TT. A few instances were only found in the translation during data collection. The first one deals with the idea of the presidency:

Example 20

- ST** Some of the animals talked of the duty of loyalty to Mr. Jones, whom they referred to as 'Master,' or made elementary remarks such as 'Mr. Jones feeds us (Orwell, [1945] 2015, p. 10).
- TT** تحدثت بعض الحيوانات عن واجب الولاء للمستتر جونز الذي كانت تشير إليه بلقب "السيد" أو "الرئيس"، أو كانت تأتي ببعض التعليقات الأولية مثل "المستتر جونز يطعمنا" (Orwell, 2008, p. 23).

In the above example the lexis 'master' was translated as *السيد أو الرئيس (as-Sayid 'aw ar-Ra'īs)/ master or president*. The strategy used here is explication which is "expansion of the text or spelling out anything that is implicit in the source text" (Pedersen, 2005, p. 4).

In Chapter Two of *Animal Farm*, after the death of Old Major, the swine that inspires the animals to rebel, many secret meetings are held to organize the rebellion. Three pigs take the command to distribute the teachings to the other animals. These pigs are Napoleon, Squealer and Snowball. For this reason, they arrange meetings every night when their master, Mr Jones, goes to sleep to teach the other animals about the ideas of what they call Animalism. However, in the beginning, some animals are still loyal to their master as they believe he is the one who takes care of them and feeds them.

In the translation, the word *master* was translated into two words: *master or president*. Making the word master more explicit in the translation by adding the word president reflects the political structure in Egypt. The picture of having a president as custodian of the country's affairs is, in fact, a mirror of the reality of Egypt, as it was ruled by

President Mubarak when the translation was undertaken. Accordingly, this translation shift is potentially related to the TC context.

Example 21

ST After the hoisting of the flag all the animals trooped into the big barn for a general assembly which was known as the Meeting (Orwell, [1945] 2015, p. 19).

TT بعد رفع العلم، كانت الحيوانات جميعها تتجه إلى الزريبة الكبيرة للقاء العام الذي كان يعرف بالمجلس (Orwell, 2008, p. 39).

In the above example, the phrase *the meeting* was translated as *بالمجلس (bilmajlis)/ as the assembly*. The translator opted for cultural substitution strategy which is adding to or replacing something from the SC with something from the TC (Pedersen, 2011, p. 89).

In Chapter Three of *Animal Farm*, the animals systematize their new role in farm management. The pigs take control, and the other animals take on different roles at the farm. However, every Sunday is an official holiday when all animals meet over breakfast. There is a ceremony that everyone should attend, and then all the animals go to the barn to meet there to set the week's agenda and allocate the tasks.

In the translation, *the meeting* was translated as *بالمجلس* which means in Arabic, *the assembly*. Looking back at Chapter Four, the assembly was mentioned in the discussion of the House of Representatives in the Egyptian parliament. Therefore, choosing this particular equivalence for *the meeting* reflects the SC context.

However, the last example from Translation 3 that is related to this theme is:

Example 22

ST Squealer made excellent speeches on the joy of service and the dignity of labour, but the other animals found more inspiration in

Boxer's strength and his never-failing cry of 'I will work harder! ' (Orwell, [1945] 2015, p. 45).

TT مضى سكويلر يلقي خطابات حماسية منمقة عن بهجة الخدمة وكرامة العمل، لكن الحيوانات الأخرى استمدت الإلهام من بوكسر ومن صيخته الدائمة "سأبذل المزيد من الجهد" (Orwell, 2008, p. 91)

In the above example, the phrase *excellent speeches* was translated as *خطابات حماسية منمقة* (*khiṭābāt ḥamāsyah munamaqah*)/ *enthusiastic figurative speeches*. The translator here opted for the explication strategy which involves “expansion of the text or spelling out anything that is implicit in the source text” (Pedersen, 2005, p. 4).

In Chapter Seven of *Animal Farm*, the animals reconstruct the windmill during a brutal winter. They wish to complete it as they understand that human beings would be cheered by their failure to do so. Regardless, the animals are desperate as the weather is not helpful and the food is insufficient. However, only the horse Boxer and the mare Clover are remarkably optimistic about it. Therefore, Squealer makes speeches encouraging animals to work and boosting their spirits.

In the translation, the phrase *excellent speeches* was paraphrased as *enthusiastic figurative speeches*. Looking back at Chapter Four, it is noted that the translator's political ideology was Nasserist, which means she supported Nasser's policies. Also, following Nasser, he utilised the radio to reach people. Nasir used to deliver speeches that were remarkably enthusiastic and contained elegant wording. Nonetheless, the shift that occurred in the translation reveals the translator's Nasserist ideology.

5.2.3.2. *The Theme of Struggle and Enmity*

For the translator, struggle and enmity have a political angle. In Chapter Four, the translator supported the Palestinian cause and opposed the Israeli occupation, even though she raised her children to know that the Jewish individual should not be equated with Israel. Likewise, her struggle was based on spreading her ideas regarding women's issues and their rights to education. Consequently, she left her job at the university. Also, for society, the struggle in that period was directed against the country's existing policies, such as activating the emergency system, which was one

of the reasons for the Arab Spring along with the several issues dealt with in Chapter Four, including the country's low standard of living and economy. We found through analyzing the data that the theme of struggle and enmity falls under the idea of hostility, rebellion, and revolution, as we will see in this section.

The following example displays an instance from the TT on the idea of hostility:

Example 22

ST They all remembered, or thought they remembered, how they had seen Snowball **charging** ahead of them at the Battle of the Cowshed, (Orwell, [1945] 2015, p. 49).

TT كانت جميعها تتذكر، أو تعتقد أنها تتذكر، كيف أنها رأت سنوبول وهو **يهاجم الأعداء** قبلها في معركة زريبة البقر (Orwell, 2008, p. 98).

In the above example the word *charging* was translated into the phrase *يهاجم الأعداء* (*Yhājim al-'A'dā'*) / *attacking the enemies*. Here the translator opted for the explication strategy which means the “expansion of the text or spelling out anything that is implicit in the source text” (Pedersen, 2005, p. 4).

In Chapter Seven of *Animal Farm*, Squealer makes a speech to the animals, telling them that Snowball is in league with Mr Frederick of Pinchfield. He says that Mr Frederick intends to attack the farm and take it away from the animals, and Snowball is his guide in this attack. The animals cannot believe that as they remember Snowball's loyalty during the Cowshed Battle when he fights against Mr Jones. They remember he is brave and is on the front line during the battle.

In the translation, the word *charging* was made explicit as the translator ideologically shifted it to *attack the enemies*. The mention of the word *enemies*, particularly in the translation, is related to the translator, as we find that among her political ideas, she abhors the Israeli occupation in Palestine. She has a feeling of hostility toward them, and she opposed the Camp David Accords. Even after the passage of time, and changes

in her political ideas, she still made the Palestinian Cause the top of her list. Therefore, this manipulation is likely related to the translator's ideology.

The following table presents the idea of rebellion and revolutions:

Table25 The idea of revolution in Translation 3

#	English sentence	ST	Arabic sentence	TT	Back translation	Transliteration	Strategy
.1	That is my message to you, comrades: Rebellion! (p. 5).	Rebellion	هذه رسالتي إليكم زيتها الرفاق: التمرد والثورة! (p. 14).	التمرد والثورة	Rebellion and revolution	atamarud wa althawrah	Explicitation
.2	They had all the more reason for doing so because the news of their defeat had spread across the countryside and made the animals on the neighbouring farms more restive than ever (p. 32).	restive	كان لديهم المزيد من الأسباب للقيام بمثل ذلك الهجوم لأن أخبار هزيمتهم انتشرت في أنحاء الريف وغدت الحيوانات في المزارع المجاورة أكثر تمردا من أي وقت مضى (p. 64 & 65).	تمردا	Rebelled	tamarudān	Superordinate
.3	Many animals had been born to whom the Rebellion was only a dim tradition, passed on by word of mouth, and others had been bought who had never heard mention of such a thing before their arrival (p. 79).	of such a thing	ولدت حيوانات كثيرة لم تكن الثورة تعني لها سوى أنها إحدى الموروثات غير الواضحة، التي تنقل شفاهيا، وكان قد شراء حيوانات أخرى لم تكن قد سمعت أبدا أي ذكر للثورة قبل وصولها (p. 151).	للثورة	the revolution	lithawra	Explicitation

This example discusses number three from the table:

Example 23

ST Many animals had been born to whom the Rebellion was only a dim tradition, passed on by word of mouth, and others had been bought who had never heard mention **of such a thing** before their arrival (Orwell, [1945] 2015, p. 79).

TT ولدت حيوانات كثيرة لم تكن الثورة تعني لها سوى أنها إحدى الموروثات غير الواضحة، التي تنقل شفاهيا، وكان قد شراء حيوانات أخرى لم تكن قد سمعت أبدا أي ذكر **للثورة** قبل وصولها (Orwell, 2008, p. 151).

In the above example the phrase *of such a thing* was translated as *للثورة (lithawra)/ the revolution*. The translator again used the explicitation strategy in this ideological shift which means the “expansion of the text or spelling out anything that is implicit in the source text” (Pedersen, 2005, p. 4).

In the last chapter of *Animal Farm*, Chapter Ten, many years have passed and, many things have changed; many short-lived animals die, new animals are born, and others are bought. Therefore, the revolution for the newly born is only a tradition they hear about, and for the newly bought animals, one they have never heard of before.

In the translation, even though the lexis *revolution* was prementioned in the ST in the first clause, the translator emphasized it by mentioning it again in the second clause. This might sound as if the translator is translating the sentence’s tone. However, looking at the TT, we find it clear that the translator was more faithful to the ST and did not try to shift any word or sentence for clarity. Therefore, some sentences and words in the TT were weakly constructed and stylistically vague. For this reason, the selection of the word *revolution* here is more likely related to the translator’s unconscious ideology.

5.2.3.3. The Theme of Social Inequality and Overwork

Social inequality and overwork can be seen at the time of translation differently from the previous periods, or at least slightly different. For example, the social division in Egypt at that time claimed that about 80% of the people were poor while 40% were below the poverty line. Moreover, a new social phenomenon emerged in Egypt at that time: street children. Those children are non-educated poor children with no shelter and live in the street. Another factor is the workers' poor payments and the high living standard. All these, with other factors, led to the social division of classes. Moreover, many people hold more than one job at a time and usually overwork for low pay. These different things might be reflected in the translation.

The following table here presents the theme of social inequality and overwork:

Table26 Social inequality and overwork in Translation 3

#	English sentence	ST	Arabic sentence	TT	Back translation	Transliteration	Strategy
1	Yes, there it lay, the fruit of all their struggles, levelled to its foundations, the stones they had broken and carried so laboriously scattered all around (p. 44).	struggles	نعم، كانت هناك، ثمرة كل كدحها ونضالها، وقد سويت بالأرض حتى الأساسات، وتناثرت الأحجار التي كانت قد كسرتها وحملتها بكل تلك المشقة في جميع الأنحاء (p. 86 & 87).	كدحها ونضالها	Their toil and struggle	kadḥihā wa niḍalihā	Paraphrase
2	Almost the last trace of their labour was gone! (p. 65).	labour	نعم، لقد اختفت، اختفت حتى آخر علامة على الكدح والنضال! (p. 125).	الكدح والنضال	Toil and struggle	alkadḥu wa anidhāl	Paraphrase
3	They may have worked hard, at least they worked for themselves (p. 54).	they worked hard	وإذا كانت تعمل كادحة وتنشقى، فقد كان ذلك من أجل أنفسها (p. 155).	تعمل كادحة وتنشقى،	worked hard and are miserable,	wa idha kānt ta'malu kādihatan wa tashqā	Addition

4.	Was not the labour problem the same everywhere? (p. 86).	labour problem	ألا توجد مشكلة العمال والعمالة في كل مكان؟ (p. 163).	العمال والعمالة	Workers and labours	al-‘umāl wa al-‘amālah	Explicitation
5.	‘If you have your lower animals to contend with,’ he said, ‘we have our lower classes!’ (p. 86).	contend with	"إذا كانت لديكم أيها السادة الخنازير مشاكل مجابهة حيواناتكم الدنيا والنضال ضدها، فلدينا نحن البشر مشكلة طبقاتنا الدنيا" (p. 163).	والنضال ضدها	And the struggles against it	wa anidhāl dhidahā	Explicitation
6.	Mr. Pilkington once again congratulated the pigs on the low rations, the long working hours, and the general absence of pampering which he had observed on Animal Farm (p. 86).	-	مرة أخرى، هنا مستر بيلكينجتون الخنازير على مؤن الطعام القليلة التي تخصص للحيوانات العاملة، وعلى ساعات العمل الطويلة، وعدم وجود أي نوع من التدليل أو التسيب (p. 163).	التي تخصص للحيوانات العاملة	That specified for the working animals	Allatytukhaṣaṣu lilḥaywānāti al-‘āmīlah	Addition

The following example discusses number one from the table:

Example 24

ST Yes, there it lay, the fruit of all **their struggles**, levelled to its foundations, the stones they had broken and carried so laboriously scattered all around (Orwell, [1945] 2015, p. 44).

TT نعم، كانت هناك، ثمرة كل كدحها ونضالها، وقد سويت بالأرض حتى الأساسات، وتناثرت
 الأحجار التي كانت قد كسرتها وحملتها بكل تلك المشقة في جميع الأنحاء (Orwell, 2008, p. 86 & 87).

In the above example the phrase *their struggles* was translated as *كدحها ونضالها (kadḥahā wa niḍalahā) / their toils and struggles*. The strategy used here is explication which involves “expansion of the text or spelling out anything that is implicit in the source text” (Pedersen, 2005, p. 4).

In Chapter Six of *Animal Farm*, the animals are about to finish the windmill they construct. They work ridiculously hard to collect and break the stone. They work day and night and are very tired but happy that they have completed half of the windmill. However, one night, when it is windy, the animals hear a loud noise. It is the windmill that they have built collapsing to the floor. All their efforts to build this windmill have been in vain.

In the translation, the translator paraphrased the phrase *their struggles* into *their toil and struggles*. The translator pictured the windmill’s destruction as a loss of all the effort made in the hope of finishing it. This loss of hope was exaggerated by adding the word *toil* which highlights the amount of work and fatigue involved in constructing the mill. Therefore, this ideological shift underscored the idea of overwork which is part of the TC context.

All in all, what emerges from the results reported in the above sections indicate that the ideologies of an individual translator and the target cultural context are concealed in the translation via the manipulation of the words. There is always an association between the time when the translation took place, the translators’ ideas and beliefs and the common and dominant ideologies.

5.3. Discussion of the Results

In conclusion, the above two sections, 5.2. and 5.3., interpret the results extracted at the linguistic level and social practice level within the framework of Fairclough’s dialectical-relational approach (1992) to CDA. It discussed some examples of the three most frequent ideological themes which are the allusions to politics theme, the struggle

and enmity theme, and the social inequality and overwork theme. The interpretation demonstrates a high incidence of ideological manipulations in the TTs that are clearly determined by the translators' and the TC's ideology. Also, the analysis indicates different translation strategies selected by the three translators that ideologically shifted the TTs' lexical meanings.

Translation 1 and Translation 2 are packed with plentiful instances of ideological manipulations while, surprisingly, Translation 3, which was translated close to the time of the Arab Spring, showed fewer manipulations. These ideological shifts were mostly in response to allusions to politics, struggle and enmity, and social inequality and overwork. Other ideological themes were also represented as discussed in Chapter Four⁶⁵. However, Translation 1 emphasized the idea of British colonization which was part of the TC during the time of the translation. Also, it focused on personal experience of the injustice at work and the translator represented his own struggle while carrying out his job. Moreover, the translation highlighted the social discrimination issue and the idea of slavery as defined in the above sections.

By contrast, Translation 2 appeared to focus on the idea of revolution, sectarian differences, and economy. It also expressed under the theme of struggle and enmity the translator's opposition to other political groups and to the terrorist groups. Moreover, the translator touched upon the idea of colonization which is a historical period the translator had experienced. Furthermore, the translator expressed his view on social discrimination and work through manipulating some words and phrases. As in the case of Translation 1, Translation 2 presented other ideological themes that were presented in Chapter Four⁶⁶.

Lastly, Translation 3 is the least affected in terms of ideological manipulations. The translator remained faithful to the ST on most occasions. However, few instances of ideological shifts were detected. These instances show both personal opinions and TC context's ones.

All in all, based on the findings of these analyses, it is worth noting that the manipulations in the above examples are, in most cases, not incidental. They

⁶⁵ See Chapter Four, Section 4.3.2.

⁶⁶ See Chapter Four, Section 4.3.2.

demonstrate a tendency of the translators to indulge their own belief and ideas in the TTs. Also, the TC ideology plays a vital role in influencing the translators-and consequently their translations. Thus, Orwell's novel clearly underwent ideological shifts in the translations used for the aim of this study.

5.4. Conclusion

This chapter has aimed to interpret the data collected at both the linguistic and social practice levels, utilising the theoretical framework drawn up for this study. It began by presenting the ideological shifts in the TTs, focusing on the three most frequent themes: politics, struggle and enmity, and social inequality and overwork. Each translation was treated on its own merits and discussed in detail. The chapter concluded with a discussion of the full range of findings and analyses.

The upcoming chapter will be the final chapter that wraps up this study, combining the key insights and findings from the analysis. It will summarise the results and review the main research questions. Moreover, it also discusses the strengths and limitations of the study. In addition, the chapter will encapsulate the core conclusions and propose areas for future investigations, offering valuable suggestions for further research in this field.

6. Chapter Six: Conclusion and Suggestions for Future Studies

This study examines the influence of the socio-political ideology and the translators' ideologies on the outcomes of three translations of George Orwell's *Animal Farm* in Egypt. The study discovered that various factors—such as ideas, beliefs, customs, traditions, cultural level, and scientific knowledge—influence the translated text's style, in general, and lexical choices, in particular. As discussed in Chapter One, previous studies focusing on ideological manipulations in Arabic translations predominantly addressed political texts, like speeches. To the best of our knowledge, there has been limited investigation into whether such ideological influences and manipulations also occur in the Arabic translations of political literary works, including novels like George Orwell's *Animal Farm*. Hence, this research came to fill the existing knowledge gap concerning the Arabic translations of political literary texts. It was particularly inspired by George Orwell's *Animal Farm*, its embedded political concepts, and the surrounding controversies. The novel's numerous translations into various languages, including multiple versions in Arabic, further sparked interest in this study. Moreover, the Arab Spring in Egypt and reports of government attempts to restrict the distribution of the novel among Egyptians during the revolution added another layer of relevance and urgency to the exploration of its translations.

This study employs CDA as a foundational framework, incorporating various theories to unveil ideological manipulations in the TTs. CDA, particularly Fairclough's approach, that enabled the detection of ideological manipulations in the TTs. The benefit of this approach lies in its ability to help the researcher not only identify ideological manipulations but also comprehend them from a broader context, including the translators' perspectives and personal circumstances. However, applying this theoretical framework, the study demonstrates that the ideologies of the translators and the TC's context significantly influence the TTs. The theories utilised under Fairclough's approach to CDA have enhanced the objectivity of this study by providing a systematic method for analyzing and interpreting the ideological biases and assumptions embedded in the translations.

Following Fairclough's approach to CDA, the study has comprehensively analyzed the three translations in three stages. This thorough analysis has sought to address the following research questions:

- 1- How do the political ideology of the target culture and/or the translator influence the translated texts?
 - a. What are the noticeable shifts in the translations of *Animal Farm* that might pose ideological and discursive issues?
 - b. What are the most frequent ideological themes in the Egyptian political arena?
 - c. What are the main strategies used by translators that led to ideological manipulations?

The study handled the questions above through several stages in five chapters. Central to this exploration was Chapter One, which provided an extensive literature review crucial for framing the study's theoretical and contextual underpinnings. This review clarified key concepts such as *ideology* and its meaning for this study and provided an in-depth background on Orwell's political ideologies, setting a rich contextual stage for the analysis. It delved into the evolution of scholarly discussions on translation and ideological manipulation, highlighting the scarcity of research in the field of Arabic translations of political literary works against the backdrop of Egypt's socio-political dynamics. Chapter One was crucial in framing the study's approach to exploring how ideological undercurrents and the socio-political context influence the process and outcome of literary translations. This thorough grounding laid the foundation for our investigation, contributing significantly to the broader discourse on translation studies by uncovering the nuanced interplay between translation and ideology within a politically charged environment, thus advancing our understanding of the ideological dimensions in translation practices.

Chapter Two laid the foundation by detailing the theories and methods that underpin the study. It introduced Critical Discourse Analysis as the primary analytical framework, precisely Fairclough's approach. The chapter also explored the integration of various theories designed to identify and understand ideological manipulations

within the target texts, setting the stage for applying these theories to the analysis of translations. A key concept introduced was the notion of *shift*, specifically how shifts in translation can signal underlying ideological manipulation. The chapter went on to differentiate between shifts that were ideologically driven and those that were not, so extending our analysis by adding new dimensions to it. Additionally, the chapter presented Pedersen's (2011) taxonomy, a tool for identifying the specific strategies used to enact these ideological shifts in translation. This foundational chapter significantly contributed to the thesis, equipping it with the necessary theoretical and analytical tools to undertake an exploration of the translated texts, ultimately enriching the research with depth and clarity.

Building on the theoretical groundwork, Chapter Three described the systematic process for locating and analyzing ideologically charged words within the TTs. This involved identifying dominant ideologies in Egypt and the translators, mindsets, which was crucial for achieving objectivity in recognizing ideological shifts in the translations. The methodology was designed to contrast the original text with the translated texts, allowing for a nuanced examination of ideological influences. This comparative analysis not only highlighted the subtle nuances in language choice and framing but also shed light on the broader socio-political contexts that these translations inhabit. As a result, this chapter significantly contributed to the thesis by offering a clear, methodical approach to uncovering the intricate interplay between translation, ideology, and cultural context, thereby enriching our understanding of the complexities involved in the translation process.

The focus of Chapter Four is to provide a foundation for the analysis. It sketched Egypt's political background and displayed it in a chronological timespan that pertained to the translated texts. Also, it generated ideological themes according to which the exported ideological manipulations at the linguistic level were listed and classified. The findings of this study demonstrate how political events that occur during the period of translation play a significant role in lexical selection. Based on the study of Egypt and the translators, the analysis identified eleven ideological themes. Moreover, Chapter Four provided information about the translation strategies, based on Pedersen's (2011) taxonomy, which led to the prevalence of ideological manipulations. Different strategies were used by translators, and some were used more than others.

Chapter Five critically links and interprets the findings of the linguistic analysis of the ST/TT and the social, political and historical contexts of the translations as discourse. The aim of the chapter was to link all the findings of the previous analyses to reach a resolution on the main argument (on whether the translated novel was impacted by the ideological atmosphere of the surrounding environment and of the translators). The analysis and discussion were based on the final level of Fairclough's CDA. Therefore, each translation was presented and discussed through the three most recurrent ideological themes as well as the gender theme. However, the three levels of analysis suggested by Fairclough's approach allowed the study to identify instances of ideological manipulation in the three translations. The analysis revealed that Translations 1 and 2 were highly manipulated compared to Translation 3. In this context, it is critical to note that these ideological manipulations in the TTs cannot be recognised without linking the reasons to the causes. In other words, the existence of salient shifts between the ST and the TTs needed to be scrutinised from the lens of the translators and their political backgrounds at that time. With the aim of achieving objectivity in the study, the analyses were based on examining the translator's background, ideas and beliefs obtained by the research and linking them to the shifts that transpired in the translation. It also connected the events and common ideas and beliefs of the time of translation to the ideological shifts. The linkage brought to the surface explanations on the presence of ideological manipulations.

All in all, the findings demonstrate that the SC dominant ideologies as well as of the translators are discernible through studying the shifts observed in the translations. In addition, the utilization of CDA framework combined with translation theory tools, the notion of translation *shift* and Pederson's taxonomy proved to be a good means of recognizing these manipulations and the strategies used to detect these types of manipulations.

6.1. Research Strength and Limitation

This study has several strengths as well as limitations. A key strength of the present study was the attempt to bridge the scientific gap in the field of political literary translation, especially in the translation into the Arabic language and Arab culture. The study revealed the close connection between the acquired political backgrounds and the written output in translation using the available tools. Moreover, this type of study

in the Arab world is almost nonexistent, especially since it touched on three stages in the analysis to link the outputs in the translations and explain them through research questions. The political manipulations in translations are sensitive to the reader, especially those residing in politically unstable countries at a specific time. So, the effect of these translations constitutes a turning point in the reader's perception and linking of events. Therefore, this study came to explain the factors that inform translation, whether the translator's personal or environmental experiences.

Nonetheless, some limitations need to be noted regarding the present study. First, gathering data at the linguistic level was time-consuming since there were no electronic publications of the translations that could be used in combination with appropriate software. Therefore, it would have been simpler if these translations were available in electronic forms. Also, other difficulties were found while gathering information on the translators as they had all passed away. Lastly, due to the size of the data and the PhD word limit, I was not able to present a complete discussion of all the linguistic items or all the ideological themes and had to discuss sampling with three examples each, from three themes only.

6.2. Suggestion for Future Research and Recommendations

Political literary translated texts can be a fruitful area for further research in future. It is hoped this thesis will spark new research to approach this genre of translation from new social, political and linguistics perspectives. The study should be repeated using translators from diverse cultural backgrounds, in other words, from different Arab countries to see how different cultures and political situations, whether stable or turbulent, affect the choice of words from an ideological perspective. Moreover, further research should be undertaken to consider the female characters in *Animal Farm* from the perspective of other female translators or compare the translations of other male and female translators. Also, it would be interesting to assess the effects of female and male translators in terms of representation of female characters in other novels by Orwell. In addition, tackling the recipient perspectives and how they understand the ideological manipulation in the text is a valuable area of research.

It is hoped that this study has contributed to the field of ideological manipulation in translating political literary novels into Arabic and emphasized the importance of this type of study. It is also hoped that there will be an opportunity, through the relevant

institutions, to review the main findings of this thesis and enlighten readers regarding the selection of translations based on the translator's identity and the time of translation. Therefore, it is important to consider including the translators' names and brief biographies in the preface of any translated work.

Overall, future research in the field should highlight the roles of the translators' perspectives and beliefs in political literature, and further contribute to our comprehension of this complex and nuanced field.

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Appendix 1 Ideological Manipulations Found in Translation 1

#	English Sentence	Source Text	P.	Arabic Sentence	Target Text	p.	Back Translation	Transliteration	Translation Strategy	Ideological theme
8.	Chapter 1: Clover was a stout motherly mare approaching middle life, who had never quite got her figure back after her fourth foal.	Motherly	2	وكانت "كلوفر" فرساً ضخمة حنوناً يكاد العمر ينتصف بها، وقد ولدت وعشرت أربع مرات، فترهلت ولم يعاودها شكلها القديم.	حنوناً	10 & 11	Compassionate	Ḥanūnan	Situational substitution	Gender
9.	Clover was a stout motherly mare approaching middle life, who had never quite got her figure back after her fourth foal.	who had never quite got her figure back	2	وكانت "كلوفر" فرساً ضخمة حنوناً يكاد العمر ينتصف بها، وقد ولدت وعشرت أربع مرات،	فترهلت	10 & 11	Became flabby	Fatarahalat	Superordinate	Gender

				فتر هلت ولم يعاودها شكلها القديم.					
10	He seldom talked, and when he did it was usually to make some cynical remark-	He seldom talked	2	فقلما كان يتكلم، وإذا هو يوماً تحدث، لم يفتح الله عليه بقول طيب، وإنما كان أكثر كلامه النادر استهزاء وسخرية،	لم يفتح الله عليه بقول طيب	10	Allah did not guide him to good speech	lam yaftaḥi Allah ‘alyhi biqawlin ṭayib	Addition Religious
11	At the last moment Mollie, the foolish, pretty white mare who drew Mr. Jones’s trap, came mincing daintily in, chewing at a lump of sugar.	Pretty	2	وفي اللحظة الأخيرة اقبلت "موللي" الفرس البيضاء الخرقاء المدللة التي تجر مركبة السيد جونز كلما خرج إلى المدينة، وهي تنهادي في مشيتها، وتخطر مدلة	المدللة	11	Spoiled	Al-mudalala	Situational substitution Gender

				بحسناها، وتتلمظ بقطعة السكر في فمها						
12	At the last moment Mollie, the foolish, pretty white mare who drew Mr. Jones's trap, came mincing daintily in, chewing at a lump of sugar.	came mincing daintily in,	2	وفي اللحظة الأخيرة أقبلت "موللي" الفرس البيضاء الخرقاء المدللة التي تجر مركبة السيد جونز كلما خرج إلى المدينة، وهي تتهادى في مشيتها، وتخطر مدلة بحسناها، وتتلمظ بقطعة السكر في فمها	وتخطر مدلة بحسناها	11	And walks arrogantly of her beauty	wa takhtūru mudilatan biḥusniha	Explicitation	Gender
13	She took a place near the front and flaunting? her white mane, hoping to draw attention to the	-	2	وراحت تتخذ مجلساً لها في المقدمة، وتنشر معرفتها البيضاء،	زينة وتطرية	11	Adornment and praising	zinatan wa taṭriyatan	Addition	Gender

	red ribbons it was plaited with.			على أمل اجتذاب الأنظار إلى الأشرطة الحمراء التي انعقدت حولها زينة وتطرية...!						
14	Last of all came the cat, who looked round, as usual, for the warmest place, and finally squeezed herself in between Boxer and Clover; there she purred contentedly throughout Major's speech without listening to a word of what he was saying.	-	2 & 3	وكانت القطّة آخر من جاء، وهي تتلفت حولها كعادتها لتبحث عن مكان دافئ، وانثنت بعد البحث تحشر نفسها بين الفرس والحصان، وهي تهز راضية فارغة البال، دون ان تسمع كلمة واحدة مما يقال.	فارغة البال	11	Empty mind	fāriḡhat al-bāl	Addition	Gender
15	Let us face it: our lives are	laborious	3	إننا نعيش في بؤس وكد	وكد ونصب	12	Toil and tiredness	Kad wa naṣab	Paraphrase	Social inequality

	miserable, laborious, and short.			ونصب، وحياتنا محدودة الأجل،						and overwork
16	And the very instant that our usefulness has come to an end we are slaughtered with hideous cruelty.	our usefulness has come to an end	3	فإذا لم نعد صالحين للعمل وانقطع نفعنا لأربابنا، سيق بنا إلى المذبح فذبحونا بقسوة بالغة، وجز السكين أعناقنا بوحشية نكراء	وانقطع نفعنا لأربابنا	13	And our usefulness has ended for our masters	wa inqāṭa 'a naf'unā liarbābina	Explicitation	Social inequality and overwork
17	And the very instant that our usefulness has come to an end we are slaughtered with hideous cruelty.	-	3	فإذا لم نعد صالحين للعمل وانقطع نفعنا لأربابنا، سيق بنا إلى المذبح فذبحونا بقسوة بالغة، وجز السكين أعناقنا	وجز السكين أعناقنا بوحشية نكراء	13	The knife tears our nicks(?) in an awful brutality	wa jaza asikyinu 'a'nāqana Biwaḥshiyatin nakrā'	Addition	Struggle and enmity

				بوحشية نكراء						
18	No animal in England knows the meaning of happiness or leisure after he is a year old.	happiness	3	فلا يعرف في هذه الأرض حيوان معنى السعادة والهناء والفراغ، إذا ما حال الحول الأول عليه في هذه الحياة.	السعادة والهناء	13	Happiness and contentment	asa‘āda wa alhanā’	Paraphrase	Liberty and freedom
19	No animal in England is free	-	3	-	-	13	-	-	Omission	Liberty and freedom
20	The life of an animal is misery and slavery: that is the plain truth	slavery	3	الحق أقول لكم، إن حياة الحيوان، في هذه الدنيا بؤس واستعباد وهوان...	واستعباد وهوان	13	Slavery and degradation	isti‘bādun wa hawānun	Explicitation	Social inequality and overwork
21	Is it because this land of ours is so poor that it cannot afford a decent life to those who dwell upon it?	Is it	3	وهل مرجع هذا الشقاء الذي نعانيه إلى قلة الخير في هذا العالم حتى ليضيق	وهل مرجع هذا الشقاء الذي نعانيه	13	Is the reason for this misery we suffer	wa hal marji‘u hadhā ashaqā’a alladhi nu‘anihi	Situational substitution	Corruption and poverty

				عن رغد ننعم به، وعيش طيب نحياه؟						
22	The soil of England is fertile, its climate is good, it is capable of affording food in abundance to an enormously greater number of animals than now inhabit it.	England	3	إن الدنيا بخير، والأرض كوثر، والخصب وفير، وفي الأرض متاع حسن لأمثالنا معاشر الحيوان،	والأرض	12	And the land	wa al-a'rd	Superordinate	Nationalism
23	And all of them living in comfort and dignity that are now almost beyond our imagination.	-	3 & 4	ويذل لهم العيش في رغد لا وجود له اليوم الا في الخيال، والظفر من الدنيا بمكانة مرموقة لا أثر لها الآن ولا جواز لتحقيقها ولا احتمال.	والظفر من الدنيا بمكانة مرموقة لا أثر لها الآن ولا جواز لتحقيقها ولا احتمال.	14	And obtain from the world a remarkable position that has no sign now nor it is permissible to achieve, nor it is possible.	wa aẓifīri min aldunyā bimakānatin marmūqatin lā 'athara lahā al'an wa lā jawāza litaḥqiqhā wa lā iḥtimāl	Addition	Injustice

24	Why then do we continue in this miserable condition?	miserable condition	4	فلماذا لعمركم الله نرضى بهذا العيش الأليم، ونسكن إلى هذا البؤس المقيم...؟؟	هذا العيش الأليم، ونسكن إلى هذا البؤس المقيم...؟؟	14	This painful life and accept this permanent misery?	hadah al-‘aysha al-a‘lyim wa naskunu ‘ila hadha al-buw’si al-muqiymi	Paraphrase	Injustice
25	Because nearly the whole of the produce of our labour is stolen from us by human beings.	of our labour	4	إننا راسفون فيه لأن كل ثمرات عملنا أو جلها مغتصبة ونهب مقسم بين معاشر الناس. إن البشر يسرق نتاج كدنا وتعبنا...	كدنا وتعبنا	14	Our toil and tiredness	kadunā wa ta‘abunā	Explication	Social inequality and overwork
26	There, comrades, is the answer to all our problems. It is summed up in a single word- Man.	our problems	4	إن البشر يسرق نتاج كدنا وتعبنا... وهذا أيها الرفاق هو علة شقائنا وسبب تعسنا وضنكنا.	شقائنا وسبب تعسنا وضنكنا	14	Our suffering and the reason of our misfortune and misery	shaqā‘yinā wa sababa tu‘sinā wa ḍankinā	Explication	Social inequality and overwork
27	Yet he is the lord of all animals.	the lord of all animals	4	ولكنه مع ذلك السيد الحاكم في	السيد الحاكم في معاشر الحيوان	14	The ruling class? in animal groups	al-sayidu al-ḥākimu fī	Addition	Authority, power and control

				معاشر الحيوان.				ma‘shari al-ḥaywānāti		
28	For myself I do not grumble, for I am one of the lucky ones.	-	4	وإن كنت من جهتي لا أشكو، لأنني أحد الذين أسعدهم الحظ فأفلتوا من سكين القصاب	16	So, they escaped from the butcher’s knife	fa’ flatu min sikini al-qaṣābi	Addition	Social inequality and overwork	
29	‘Is it not crystal clear, then, comrades, that all the evils of this life of ours spring from the tyranny of human beings?	evils of this life of ours	5	فهل أدركتم أيها الرفاق من هذا كله أن شقوتنا في هذه الحياة ومتاعبنا مرجعها إلى طغيان البشر علينا واستبدادهم بنا.	17	Our suffering in this life and our troubles	shaqwatunā fī hathihi al-ḥayati wa matā‘ibuna	Paraphrase	Social inequality and overwork	
30	‘Is it not crystal clear, then, comrades, that all the evils of this life of ours spring from the	the tyranny of human beings	5	فهل أدركتم أيها الرفاق من هذا كله أن شقوتنا في هذه الحياة ومتاعبنا	17	the tyranny of human beings over us and their domination over us.	ṭughyānu al-bashari ‘alynā wa istibdadahum binā	Paraphrase	Social inequality and overwork	

	tyranny of human beings?			مرجعها إلى طغيان البشر علينا واستبدادهم بنا.					
31	Almost overnight we could become rich and free.	Become rich and free	5	وتصبحوا بين عشية وضحاها في بسطة من العيش، كراماً على أنفسكم أحراراً ليس لأحد عليكم سلطان...	17	In an opulent livelihood, honouring yourself, free no one has an authority over you.	Fy baṣṣatin min al-‘ayshi kirāmān ‘ala ‘anufisikum ‘aḥrārān laysa li’ aḥḍin ‘alaykum slṭān	Paraphrase	Liberty and freedom
32	That is my message to you, comrades: Rebellion!	Rebellion	5	هذه هي رسالتي أيها الرفاق. إلى الثورة!	17	To the revolution	‘ila al-thawra	Situational substitution	Struggle and enmity
33	‘And remember, comrades, your resolution must never falter.	your resolution must never falter	5	أيها الرفاق اجمعوا أمركم ولا بينكم، تهنوا فيه، ولا تترددوا	18	Gather your matter among you and do not be complacent about it and do not hesitate.	ijma‘ū ‘amrakum bynakum wala tahnū fyihi wala tataradadu	Paraphrase	Solidarity
34	No argument must lead you astray.	-	5	ولا تدعوا أحداً يضلكم عنه، أو يخدعكم فيه،	18	And do not let anyone mislead you from it or	Wa la tada‘ū ‘aḥadan yuḍlakum ‘anhu ‘aw	Situational substitution	Solidarity

							deceive you about it.	yakhda'kum fyih		
35	Man serves the interests of no creature except himself.	-	5	إن الإنسان لا يخدم إلا نفسه، ولا يهتم من الدنيا إلا ذاته،	ولا يهتم من الدنيا إلا ذاته	18	He does not care about the world only himself	Wa la yahimuhu min al-dunyā ila dhatuhu	Paraphrase	Social inequality and overwork
36	And among us animals let there be perfect unity, perfect comradeship in the struggle.	Struggle	5	فلنوحّد صفوفنا نحن معاشر الحيوان، ولنكن رفقاء في الجهاد متضافرين،	الجهاد	18	Jihad	Al-jihād	Cultural substitution	Religious
37	All animals are comrades.	comrades	5	وكل الحيوانات رفاق وزملاء	رفاق وزملاء	18	Comrades and colleagues	Rifaqun wa zumala'	Explicitation	Solidarity
38	I propose this question to the meeting: Are rats comrades?'	comrades	6	وليكن موضوع الاقتراح: "هل معاشر الجرذان والفيران رفاق وإخوان...؟؟"	رفاق وإخوان	19	Comrades and brothers	Rifaqun wa 'ikhwānun	Addition	Solidarity

39	No animal must live in a house, or sleep in bed, or wear clothes, or drink alcohol, or smoke tobacco, or touch money, or engage in trade.	or engage in trade.	6	فلا يجوز لحيوان أن يقم في مسكن، ولا أن ينام في فراش، ولا أن يرتدي ثياباً، ولا أن يعاقر شرباً، أو يدخن تبغاً، أو يلمس مالاً، ويبغى إثراء، ويطلب تجراً وكسباً.	ويبغى إثراء ويطلب تجراً وكسباً.	20	He wants to get rich and asks for trade and profit.	wa yabghi 'thrā'an wa yaṭlubu tijrān wa kasbān	Paraphrase	Struggle and enmity
40	And above all, no animal must ever tyrannize over his own kind. Weak or strong, clever or simple, we are all brothers.	brothers	6	ولا تنسوا فوق ذلك كله أنه لا يجوز لحيوان أن يطغى على أبناء جلدته، ويستبد بإخوته، ويعصف بزمريته، فنحن جميعاً، أقوياء وضعفاء،	إخوان وأصحاب ورفقاء.	20	Brothers and friends and comrades	'ikhwanun wa 'aṣḥābun wa rufaḳā'	Explication	Solidarity

				أذكيا وسذجا، إخوان وأصحاب ورفقاء.						
41	All animals are equal	All animals are equal	6	إن معاشر الحيوانات في نظر القانون سواء	في نظر القانون	20	In the eyes of the law	fy naẓari al- qanūni	Addition	Authority, power and control
42	And now, comrades, I will tell you about my dream of last night.	Comrades	6	والآن إني محدثكم عن الحلم الذي ترأى لي في المنام الليلة الماضية.	deleted	20	-	-	Omission	Allusions to politics
43	It is called "Beast of England".	It is called "Beast of England".	6	deleted	deleted	21	-	-	Omission	Nationalism
44	Beasts of England, beasts of Ireland,	Beasts of England, beasts of Ireland,	7	deleted	deleted	21	-	-	Omission	Nationalism
45	Tyrant Man shall be overthrown	Man	7	يزول فيه الطغيان	الطغيان	22	The tyranny	al-ṭuḡhyān	Superordinate	Liberty and freedom
46	And the fruitful fields of England	England	7	وتخلو الأرض للحيوان،	الأرض	22	And the land	wa al-a'rḍ	Superordinate	Nationalism

				وتكثر الثمار في البستان						
47	England	England	7	deleted	deleted	22	-	-	Omission	Nationalism
48	Chapter 2: They did not know when the Rebellion predicted by Major would take place, they had no reason for thinking that it would be within their own lifetime, but they saw clearly that it was their duty to prepare for it.	Prepare for it	9	ولم يكن هؤلاء يدرون متى هذا الوعد الذي وعدهم، وزيان تتحقق "الثورة" التي تنبأ بها، ولا وجدوا سبباً يدعوهم إلى الاعتقاد بأنها ستحدث في عهدهم، وتنشأ في زمانهم، ولكنهم كانوا موقنين بأن من واجبه في الجهاد في سبيلها، والمثابرة على التمهيد لها،	الجهاد في سبيلها، والمثابرة على التمهيد لها،	24	Jihad for its sake and persevere in to prepare for it.	Al-jihādu fy sabilihā wa al-muthābaratu 'ala al-tamhyidi lahā	Cultural substitution	Religious

49	Napoleon was a large, rather fierce-looking Berkshire boar, the only Berkshire on the farm, not much of a talker, but with a reputation for getting his own way.	Berkshire	9	وكان "نابليون" ضخماً مهيب السحنة، مخيف الخلق، قليل الكلام، ولكنه المتفرد بالرأي، النفاذ لما يشاء، العنيد لا يثنيه عن رغبة شيء.	deleted	25	-	-	Omission	Nationalism
50	Napoleon was a large, rather fierce-looking Berkshire boar, the only Berkshire on the farm, not much of a talker, but with a reputation for getting his own way.	Berkshire on the farm	9	وكان "نابليون" ضخماً مهيب السحنة، مخيف الخلق، قليل الكلام، ولكنه المتفرد بالرأي، النفاذ لما يشاء، العنيد لا يثنيه عن رغبة شيء.	deleted	25	-	-	Omission	Nationalism
51	Snowball was a more vivacious pig than	But was not considered to have the same	9	أما "سنبول" فكان أكثر	في رأي الجماعة	25	In the opinion of the group	fy rā'yi al-jamā'h	Addition	Solidarity

	Napoleon, quicker in speech and more inventive, but was not considered to have the same depth of character.	depth of character.		من صاحبه نشاطاً وأشدّ مرحاً، وأجبح إلى الكلام، وأوفر ابتداءً، وإن لم يكن في رأي الجماعة قوي الشخصية ك نابوليون.						
52	These three had elaborated old Major's teachings into a complete system of thought, to which they gave the name of Animalism.	Complete system of thoughts	9	وقد عكف أولئك الخنازير الثلاثة على إفراغ تعاليم الخلوف الأكبر في نظام كامل، ومذهب معين، أطلقوا عليه "الحيوانية" أ، "الأنيماليزم".	ومذهب معين	26	And specific doctrine	Wa mathhab mu'ayan	Addition	Allusions to politics

53	Several nights a week, after Mr. Jones was asleep, they held secret meetings in the barn and expounded the principles of Animalism to the others.	principles of Animalism	9	وكانوا يعقدون في الليل عدة اجتماعات سرية كل أسبوع، عقب ذهاب المستر جونز إلى فراشه، وكانه لقاؤهم عادة في "الجرن" حيث مضوا يشرحون المبادئ الجديدة للحيوانات الأخرى ويبسطون ما دق عليها من الأفكار والتعاليم.	المبادئ الجديدة	26	The new principles	al-mabādy' al-jadyidah	Superordinate	Allusions to politics
54	And the pigs had great difficulty in making them see that this was contrary to the	the spirit of Animalism.	10	وكان الخنازير يجتهدون في إقناعهم بأن هذا الاتجاه يتنافى مع	روح التعاليم وجوهرها.	27	The spirit of the precepts and its essence.	rūḥ al-ta'ālyim wa jawharuhā	Superordinate	Allusions to politics

	spirit of Animalism.			روح التعاليم وجوهرها.					
55	And Shall I still be allowed to wear ribbons in my mane?' asked Mollie.	ribbons	1 0	قالت: وهل سيؤذن لي بتجميل معرفتي بالأشرطة والفيونكات؟	الأشرطة والفيونكات	27	Ribbons and bows	al-'ashritāh wa al-fyūnkāt	Explicitation Gender
56	'Comrade,' said Snowball, 'those ribbons that you are so devoted to are the badge of slavery. Can you not understand that liberty is worth more than ribbons?'	slavery	1 0	فصاح سنوبول بها قائلاً: إن هذه الأشرطة التي تولعين بها أيتها الرفيقة هي شارة العبودية والهوان، أفلا تدركين أن الحرية خير ألف مرة من أشرطتك هذه وربطاتك؟؟	العبودية والهوان	27	Slavery and humiliation	al-'ubudyiah wa al-hawān	Paraphrase Social inequality and overwork
57	'Comrade,' said Snowball, 'those ribbons that you are so devoted	ribbons	1 0	فصاح سنوبول بها قائلاً: إن هذه الأشرطة	أشرطتك هذه وربطاتك	27	Ribbons and bows	'shritātuki wa rabṭātuki	Explicitation Gender

	to are the badge of slavery. Can you not understand that liberty is worth more than ribbons?’			التي تولعين بها أيتها الرفيقة هي شارة العبودية والهوان، أفلا تدركين أن الحرية خير ألف مرة من أشرطتك هذه وربطاتك؟؟						
58	They were unfailing in their attendance at the secret meetings in the barn, and led the singing of Beasts of England, with which the meetings always ended.	beasts of England	1 1	وكانا يحضران الاجتماعات السرية مثابرين لا يتخلفان ليلة عنها، ويستبقان الجمع إلى إنشاد النشيد القومي، قبل انفضاضها.	النشيد القومي	28	National anthem	al-nashyidu al-qawmy	Superordinate	Nationalism
59	And so, almost before they knew what was happening, the Rebellion had	the Rebellion	1 2	وهكذا قامت "الثورة" المنشودة وانتهت	"الثورة" المنشودة	31	The desired revolution	al-thwrah al-manshūdah	Addition	Struggle and enmity

	been successfully carried through			بنجاح وهم لا يشعرون.						
60	So were the whips	whips	1 2	وهكذا فعلوا "بالكرابيچ" والسياط.	الكرابيچ والسياط	32	Scourges and whips	al-karābyij wa asyiāt	Explicitation	Social inequality and overwork
61	'Ribbons,' he said, 'should be considered as clothes, which are the mark of a human being. All animals should go naked.'	Ribbons	1 3	وعمد "سنوبول" إلى الأشرطة والفيونكات " التي كانت تزين بها معارف الأفراس وأذبالها حين الخرجة إلى السوق فدسها في النار وهو يقول إن هذه الأشرطة ينبغي أن تعد من ضمن الثياب، والثياب من شعائر البشر، ولا يجوز	الأشرطة والفيونكات	32	Ribbons and bows	al-'ashrīṭah wa al-fyūnkāt	Explicitation	Gender

				للحيوانات ارتداءها بحال.						
62	In a very little while the animals had destroyed everything that reminded them of Mr. Jones.	Mr. Jones.	1 3	وهكذا في لحظة قصيرة أتلف الحيوانات كل ما يذكرهم بالمستر جونز والعهد البائد.	والعهد البائد	33	And the bygone era.	wa al-‘ahd al-bāyid	Addition	Allusions to politics
63	Then they sang Beasts of England from end to end seven times running, and after that they settled down for the night and slept as they had never slept before.	Beasts of England	1 3	وانطلقوا ينشدون "النشيد القومي" سبع مرات ثم آووا إلى المراقدين جن الليل واستمتعوا بنوم هنيئ لم يستمتعوا بمثله في يوم من الأيام.	النشيد القومي	33	National anthem	al-nashyidu al-qawmy	Superordinate	Nationalism
64	Yes, it was theirs — everything that	Yes, it was there	1 3	إي والله...!	إي والله...!	33	Yes, by Allah (God)	’iy WaAllah	Cultural substitution	Religious

	they could see was theirs!									
65	-	-	1 4	بين سرر منصوبة، ونمارق مصفوفة، وزرابي مبثوثة،	-	35	between erected beds and cushions lined up and carpets spread out.	bayna sururin maṣṣūbah wa namāriqa maṣṣūfah wa zarābiyu mabthūtah	Addition	Religious
66	She had taken a piece of blue ribbon from Mrs. Jones's dressing-table, and was holding it against her shoulder and admiring herself in the glass in a very foolish manner.	Admiring herself	1 4	فإذا هي قد تناولت منه شريطاً أزرق وأمسكت به حبال كتفها، ووقفت تتراءى في المرأة مختالة مزدهية، فعنفوها على فعلتها، ونزلوا السلم منصرفين.	مختالة مزدهية	35	Swaggering boasting	mukhtālatan muzdahyatan	Paraphrase	Gender
67	painted out MANOR FARM from the top bar of the gate and in its place painted	Manor Farm	1 4	وراح يمحو اسم المزرعة المكتوب على لوح قائم عند	مزرعة الذوات	36	The elite farm	mazra'at al-dhawāt	Superordinate	Social inequality and overwork

	ANIMAL FARM.			البوابة وهو "مزرعة الدوات" ويكتب مكانه اسماً جديداً وهو "مزرعة الحيوانات!"					
68	They explained that by their studies of the past three months the pigs had succeeded in reducing the principles of Animalism to Seven Commandments .	principles of Animalism	1 4 & 1 5	قد درسوا في الأشهر الثلاثة الماضية مبادئ المذهب الجديد، "الحيوانية" واستطاعوا تلخيصها في "سبع وصايا".	37	The principles of the new doctrine "animalism"	mabādy' al-madhhabī al-jadyīdī "al-ḥayawānyah"	Superordinate	Allusions to politics
69	Chapter 3 Every mouthful was an acute positive pleasure,	-	1 7	فكانت كل لقمة هنيئة، وكل طعام سائغاً، لأنه طعامهم وحدهم، وثمرة كدهم دون شريك مستبد	42	Because it is their food alone, and the fruit of their labour without a partner or a tyrant rapist.	li'anahu ṭa'āmuhum waḥdahum, wa thamartu kadihim wa ta'abihim dūna sharyikin 'aw	Addition	Liberty and freedom

				أو مغتصب مستبد،				mughtaṣibin mustabid		
70	Not doled out to them by a grudging master.	grudging master	1 7	فلم يلق إليهم من كف سيد متفضل، ولا جاء فتاتاً من موائد طاغية محتكر.	طاغية محتكر	42	And did not come as crumbs from the tables of a monopolist tyrant.	wa la jaā' futātan min māwa'idi ṭaghyatin muḥtakir	Superordinate	Social inequality and overwork
71	With the worthless parasitical human beings gone, there was more for everyone to eat.	gone	1 7	لقد أصبح الطعام كثيراً، وبدأ الخير كوثراً، لأن الذين كانوا يعيشون "عالة" أو "أوكالا" عليهم قد ذهبوا، وانقضى عهدهم البغيض	ذهبوا، وانقضى عهدهم البغيض	42	Gone and their repulsive era has ended	dhahabū wa inqada 'ahduhum al-baghyiḍ	Paraphrase	Allusions to politics
72	Mollie, it was true, was not good at getting up in the mornings,	Mollie	1 8	"موللي" الفرس المزهوة بنفسها تتأخر في النوم،	الفرس المزهوة بنفسها	44	The mare that is conceited of herself	al-farasu al-mazhuatu binafsihā	Explicitation	Gender

73	But she always made such excellent excuses, and purred so affectionately, that it was impossible not to believe in her good intentions.	good intentions	1 8	حتى ليصعب على الآخرين الاعتقاد بأن تصرفها كان بسوء نية، أو عن مكر وخب.	بسوء نية، أو عن مكر وخب.	44	With bad intention, or out of cunning and deceit	bisū' i nyatin, 'aw 'an makrin wa khib	Paraphrase	Gender
74	When asked whether he was not happier now that Jones was gone,	Jones was gone,	1 8	فإذا سئل هل هو أسعد حالا مما كان على العهد البائد،	العهد البائد	44	The bygone era.	al- 'ahda al-bā' id	Superordinate	Allusions to politics
75	The flag was green, Snowball explained, to represent the green fields of England,	England	1 8 & 1 9	وكان سنوبول في شرح هذا العلم يقول: لقد جعلناه أخضر كما ترون ليمثل الحقول الناضرة والمروج الخضر،	Deleted	46	-	-	Omission	Nationalism
76	while the hoof and horn signified the	The human race	1 8 &	وأما الحافر والقرن فيمثلان	أعدائنا	46	Our enemies	'a' dā' yinā	Superordinate	Struggle and enmity

	future Republic of the Animals which would arise when the human race had been finally overthrown.		1 9	"الجمهورية؛ المنتظرة في عالم الحيوان. أذا ما تم لنا القضاء على أعدائنا، وإزالة دولة خصومنا من الأرض جميعاً.						
77	while the hoof and horn signified the future Republic of the Animals which would arise when the human race had been finally overthrown.	Overthrown	1 8 & 1 9	وأما الحافر والقرن فيمثلان "الجمهورية؛ المنتظرة في عالم الحيوان. أذا ما تم لنا القضاء على أعدائنا، وإزالة دولة خصومنا من الأرض جميعاً.	إزالة دولة خصومنا من الأرض جميعاً.	46	Remove our enemies' state from all land.	'izālatu dawlati khuṣūmina min al-'arḍi jami'an	Paraphrase	Struggle and enmity
78	It was always the pigs who put forward the resolutions.	put forward the resolutions.	1 9	وكانت الخنازير هي التي تتقدم إلى المؤتمر	تتقدم إلى المؤتمر بمشروعات القرارات،	46	Present to the conference the resolutions projects.	tataqadamu 'ila al-mutamar bimashrū'ati al- qarārat	Cultural substitution	Allusions to politics

				بمشروعات القرارات،						
79	The other animals understood how to vote, but could never think of any resolutions of their own.	think of any resolutions of their own.	1 9	أما الحيوانات الأخرى فكانت تعرف كيف "تقترح" عليها، ولكنها لم تكن تفكر يوماً في اقتراح مشروع قرار تطلب إلى المجلس إقراره.	اقتراح مشروع قرار تطلب إلى المجلس إقراره	46	To propose a resolution project asking the Council to approve it.	iqtiraḥi mashrū'ī qarārīn taṭlubu min al-majlisi 'iqraruḥu	Cultural substitution	Allusions to politics
80	Even when it was resolved — a thing no one could object to in itself —	-	1 9	وقد عرض يوماً على المجلس اقتراح لم يكن أحد يظن أنه سيجد اعتراضاً عليه من أية ناحية،	وقد عرض يوماً على المجلس اقتراح	46 & 47	A proposal has been presented-one day- to the Council.	Wa qad 'uriḍa yawmān 'ala al- majlisi iqtiraḥ	Addition	Allusions to politics

81	there was a stormy debate over the correct retiring age for each class of animal.	-	1 9	ولكن لم تلبث المناقشة أن استحمت وارتفع مد الجدل حول تحديد سن التقاعد لكل طبقة من الحيوانات، ولم ينته المجلس إلى رأي حاسم.	ولم ينته المجلس إلى رأي حاسم.	46 & 47	And the Council did not reach to a decisive opinion	Wa lam yantahy al-majlisu 'ila rā' yin ḥāsim	Addition	Allusions to politics
82	The meeting always ended with the singing of 'Beasts of England',	Beasts of England	1 9	وكان المجلس ينتهي بالنشيد القومي	النشيد القومي	47	National anthem	al-nashyidu al-qawmy	Superordinate	Nationalism
83	The pigs had set aside the harness-room as a headquarters for themselves.	headquarters	1 9	وما لبث الخنازير أن جعلوا مخزن السروج مركز رياسة لهم،	مركز رياسة	47	Presidential centre (office?) Central presidential office?	markaz riyasah	Cultural substitution	Authority, control and power
84	Snowball also busied himself with organizing the other animals into	Animal Committees	1 9	وتوفر سنوبول على تنظيم اللجان وتشكيل الهيئات،	تنظيم اللجان وتشكيل الهيئات	47	Organizing committees and forming bodies	tanzyma al-lijani wa tashkyila al-hay'āt	Cultural substitution	Allusions to politics

	what he called Animal Committees.									
85	Mollie refused to learn any but the six letters which spelt her own name.	Mollie	20	وأبّت الفرس المدللة "موللي" أن تحفظ أكثر من الأحرف القليلة التي يتألف منها اسمها	الفرس المدللة "موللي"	50	The spoiled mare “Mollie”	al-farasu al-mudalalah Mollie	Explicitation	Gender
86	She would form these very neatly out of pieces of twig, and would then decorate them with a flower or two and walk round them admiring them.	admiring them.	20	فكانت ترسمها على شكل عيدان أو قطع من العوسج، ثم تجملها بزهرة أو زهرتين وتروح تلف حولها في زهو وإعجاب.	في زهو بها وإعجاب	50	In pride of them and admiration	fy zuhūin bihā wa i’ ‘jāb	Paraphrase	Gender
87	This, he said, contained the essential principle of Animalism.	principle of Animalism	20 & 21	ومضى يقول لهم، هذه هي في الحق خلاصة المبادئ التي ينطوي عليها	مذهبنا الجديد	50	Our new doctrine	madhhabunā al-jadyid	Superordinate	Allusions to politics

				مذهينا الجديد،						
88	Whoever had thoroughly grasped it would be safe from human influences.	human influences	2 1	فمن أدركها فقد أمن شر المعتدين.	شر المعتدين	50	The viciousness of the attackers	shar al-mu'tadyin	Situational substitution	Struggle and enmity
89	The distinguishing mark of man is the hand, the instrument with which he does all his mischief.'	instrument with which he does all his mischief.	2 1	أن العلامة التي يمتاز بها الإنسان هي "اليـد" التي يستخدمها كسلاح للأذى وأداة للعـوان.	كسلاح للأذى وأداة للعـوان.	51	As a weapon of harm and a tool of aggression.	kasilaḥin lil'adha wa al-'udwān	Paraphrase	Struggle and enmity
90	and all the humbler animals set to work to learn the new maxim by heart.	the new maxim	2 1	وطفقت الحيوانات الدنيا تجتهد في حفظ الملخص الذي تطوع به لمبادئ النظام الجديد	مبادئ النظام الجديد	51	The principles of the new system	mabādi' al-niẓām al-jadyid	Explicitation	Allusions to politics
91	Napoleon took no interest in Snowball's committees.	Snowball's committees.	2 1	ولم يكن "نابليون" يعني كثيراً بلجان	بلجان "سنوبول" وتشكيلاته، وسلسلة	51	Snowball's committees and his groups and the series of his	Bilijāni Snowball wa tashkilātihi wa silsilati	Paraphrase	Allusions to politics

				"سنوبول" وتشكيلاته، وسلسلة دراساته وحلقاته،	دراساته وحلقاته،		studies and workshops	dirāsātihi wa ḥalaqātihi		
92	Milk and apples (this has been proved by Science, comrades) contain substances absolutely necessary to the well-being of a pig. We pigs are brainworkers. The whole management and organization of this farm depend on us. Day and night we are watching over your welfare. It is for your sake that we drink that	It is for your sake that we drink that milk and eat those apples.	2 2	أيها الرفاق أن اللين والنفاح يحتويان على مواد ضرورية لصحة الخنازير، ونحن نشغل بعقولنا، ونتولى بأنفسنا إدارة المزرعة وتنظيم شئونها، ونحن ليل نهار الساهاون على خيركم، العاملون على ما فيه اسعادكم، فنحن من أجلكم "أنتم"	ونحن ليل نهار الساهاون على خيركم، العاملون على ما فيه اسعادكم،	53	We are night and day taking care of you well-being, working toward what make you happy	al-sahirūna ‘ala khayrikum al- ‘āmilūna ‘ala mā fyihi is ‘ādikum	Paraphrase	Authority, power and control

	side to side and whisking his tail, 'surely there is no one among you who wants to see Jones come back?'			يومئذ لعاوند...					
95	Chapter 4: Every day Snowball and Napoleon sent out flights of pigeons whose instructions were to mingle with the animals on neighbouring farms, tell them the story of the Rebellion, and teach them the tune of Beasts of England.	Beasts of England.	2 3	وجعل نابليون وسنوبول يرسلان في كل يوم أسراباً من الحمام مزودة بتعليمات تقضي بوجوب الاختلاط بالحيوانات في المزارع المجاورة لتتحدث إليهم عن "الثورة" وتدربهم على "النشيد	النشيد القومي الجديد	55	The new national anthem	al-nashyidu al- qawmy al- jadyid	Superordinate Nationalism

				القومي" الجديد وتبث فيهم المبادئ والتعاليم.					
96	Every day Snowball and Napoleon sent out flights of pigeons whose instructions were to mingle with the animals on neighbouring farms, tell them the story of the Rebellion, and teach them the tune of Beasts of England.	-	2 3	وجعل نابليون وسنوبول يرسلان في كل يوم أسراباً من الحمام مزودة بتعليمات تقضي بوجوب الاختلاط بالحيوانات في المزارع المجاورة لتتحدث إليهم عن "الثورة" وتدربهم على "النشيد القومي" الجديد وتبث فيهم المبادئ والتعاليم.	55	And spread among them the principles and the teachings.	wa tabuthu fyihim al- mabādy' a wa al-ta'ālyim	Addition	Allusions to politics

97	At heart, each of them was secretly wondering whether he could not somehow turn Jones's misfortune to his own advantage.	turn Jones's misfortune to his own advantage.	2 3	بل كان كل منهم في أعماق صدره يفكر في الأمر من ناحية مصلحته، ويسائل نفسه أليس من سبيل إلى استغلال ما أصاب زميلهم والانتفاع بمحتته.	استغلال ما أصاب زميلهم والانتفاع بمحتته.	55	Take advantage of what befell their colleague and get benefit from his distress.	istighlālu ma āṣāba zamyiluhum wa al-intifā'i bimihnatih	Paraphrase	Injustice
98	One of them, which was named Foxwood, was a large, neglected, old-fashioned farm, much overgrown by woodland, with all its pastures worn out and its hedges in a disgraceful condition.	-	2 3	وكانت إحدى المزرتين تدعى فوكسوود، وهي ضيعة كبيرة مهملة عتيقة الطراز كثرت فيها الأكام، وقد ذبلت منها المروج، وصوحت الحقول،	وتلفت المراعى من عوزها إلى المتعهد الراوي، والمنظم الرشيد	56	The grassland damaged from its need for a water contractor and a caring organizer	wa talifati al-marā'y min 'awzihā i'la al-muta'ahidi al-rawai wa al-munazimi al-rashyid	Addition	Corruption and poverty

				وتلفت المراعى من عوزها إلى المتعهد الراوي، والمنظم الرشيد.						
99	The whole thing would be over in a fortnight, they said.	The whole thing	2 3 & 2 4	وجعلا يعزيان نفسيهما بقولهما إن هذه الثورة لن يمضي عليها أسبوعان حتى تخدم، ويزول أثرها،	إن هذه الثورة	57	This revolution	hathihi al- thawrah	Explicitation	Struggle and enmity
10	Frederick and Pilkington changed their tune and began to talk of the terrible wickedness that now flourished on Animal Farm.	terrible wickedness that now flourished on Animal Farm.	2 4	بدأ المزارعان فردريك وبلكنجتون يغيران لهجتهما، ويتحدثان عن الجرائم والجنايات المنكرة التي فشّت فيها،	الجرائم والجنايات المنكرة التي فشّت فيها،	57	The crimes and the bad felonies that prevail over it.	al-jarā'imu wa al-jināyāti al- munkarati allati tafashat fyiḥā	Paraphrase	Corruption and poverty

10	It was given out that the animals there practised cannibalism, tortured one another with red-hot horseshoes, and had their females in common.	-	2 4	ويشيعان أن الحيوانات يأكل بعضها بعضاً، ويفترس الأقوياء فيها كبارها صغارها ويعذب الأقوياء فيها الضعفاء.	57	And the older (seniors) prey upon the youngest (juniors) and the strongest in it torture the weakest	Wa yaftarisu kibāraha ṣighārahā wa yu‘adhbu al-a‘qwiya‘a fyiha al-ḍu‘afā’	Addition	Social inequality and overwork
10	Above all, the tune and even the words of Beasts of England were known everywhere.	Beasts of England	2 4	وأصبحت ألفاظ النشيد القومي منتشرة في كل مكان.	58	National anthem	al-nashyidu al-qawmy	Superordinate	Nationalism
10	Any animal caught singing it was given a flogging on the spot.	given a flogging on the spot.	2 4	وكلما وقعوا على حيوان لديهم وهو يعني بها أو يغمغم ألهبوا بالسياط ظهره في الحال وأوجعوه ضرباً. ووضعوا العقوبات على اللذين يعرف عنهم أنهم يمتون	59	They flogged his back with whips at once and beat him painfully. And they imposed sanctions on those who are known to relate to these	‘alhabū zāhrahū bisiyāṭi fy al-ḥāl wa ‘awja‘ūhu ḍarbān wa waḍa‘ū al-‘uqubāti ‘alā alladhiyna yu‘rafu ‘anhum ‘anahum yamutūna ‘ila	Paraphrase	Injustice

				ووضعوا العقوبات على اللذين يعرف عنهم أنهم يمتنون إلى هذه المبادئ الهدامة، أو يرجون لهذا المذهب المدمر.	إلى هذه المبادئ الهدامة، أو يرجون لهذا المذهب المدمر.		destructive principles or seek this destructive doctrine.	hadhihi al- mabādi' al- hadāmah 'aw yarjūna lihadha al-madhhab al- mudamir		
10	He gave his orders quickly, and in a couple of minutes every animal was at his post.	-	2 5	فلم يلبث أن أصدر أوامره، فلم تمض لحظات حتى كان كل حيوان مستوياً في الموضع المعين له، على أتم الأهبة للقاء الغزاة المعتدين.	على أتم الأهبة للقاء الغزاة المعتدين.	60	Ready to meet the aggressor invaders	'ala 'atami al- 'ahabah liliqā' al-ghuzati al- mu'tadyin	Addition	Struggle and enmity
10	As the human beings approached the farm buildings,	the human beings	2 5	ولما اقترب الزاحفون من مباني المزرعة،	الزاحفون	60	The marchers	al-zāḥifūn	Superordinate	Struggle and enmity

	Snowball launched his first attack.			بادرهم سنوبول بالهجمة الأولى.						
10	All the pigeons, to the number of thirty-five, flew to and fro over the men's heads and muted upon them from mid-air;	the men's heads	2 5	وانطلقت الحمام، وهن خمس وثلاثون أو يزدن، يحلقن فوق رؤوس القوم الغزاة، ويسلحن عليهم من الفضاء،	رؤوس القوم الغزاة	60	The head of the invaders group	r'ūs al-qawmi al-ghuzat	Superordinate	Struggle and enmity
10	Muriel, Benjamin, and all the sheep, with Snowball at the head of them, rushed forward and prodded and butted the men from every side, while Benjamin turned around and lashed at them with his small hoofs.	the men	2 5	فإذا هو يهجم على رأس الغنم وينضم إليه الجدي والحمار، وإذا هم ينطحون الغزاة بالقرون من كل ناحية في حين مضى بينامين يرفسهم بمؤخريه.	الغزاة	61	The invaders	al-ghuzat	Superordinate	Struggle and enmity

10	But once again the men, with their sticks and their hobnailed boots, were too strong for them;	men	2 5	ولكن الغزاة أيضاً بهرواتهم ومهاميز نعالهم الطويلة لم يلبثوا أن تغلبوا عليهم،	الغزاة	61	The invaders	al-ghuzat	Superordinate	Struggle and enmity
10	The men gave a shout of triumph.	The men	2 5	وعندئذ أرسل الغزاة صيحة مدوية من الفرح بالانتصار.	الغزاة	61	The invaders	al-ghuzat	Superordinate	Struggle and enmity
11	As soon as they were well inside the yard,	they	2 5 & 2 6	فلم يكذ الفناء يحصر المهاجمين	المهاجمين	62	The attackers	al-muhājimyīn	Explication	Struggle and enmity
11	At the sight, several men dropped their sticks and tried to run.	several men	2 6	وعلى المشهد ألقى فريق من المهاجمين الهروات من أيديهم وحاولوا الفرار.	فريق من المهاجمين	62	Team of the attackers	fariqun mina al- muhājimyīn	Superordinate	Struggle and enmity

11	There was not an animal on the farm that did not take vengeance on them after his own fashion.	on them	2 6	فلم يبق منهم أحد إلا أخذ ثأره من الغزاة على طريقته،	من الغزاة	63	From the invaders	mina al-ghuzat	Explicitation	Struggle and enmity
11	'No sentimentality, comrade!' cried Snowball from whose wounds the blood was still dripping. 'War is war. The only good human being is a dead one.'	The only good human being is a dead one	2 7	"حسبك أيها الرفيق، ولا تنسق مع عواطفك، إن الحرب هي الحرب، وماقتلت يا صاح غير إنسان، والانسان لك عدو مبين."	والانسان لك عدو مبين.	64	And the human being is your obvious enemy	Wa al-insānu laka 'adūn mubyin	Paraphrase	Struggle and enmity
11	Mollie in fact was missing. For a moment there was great alarm; it was feared that the men might have harmed her in some way, or even carried her off with them.	the men	2 7	وخيف أن يكون الغزاة قد أصابوها بأذى، أو اختطفوها اختطافاً.	الغزاة	64	The invaders	al-ghuzat	Superordinate	Struggle and enmity

11	The flag was run up and Beasts of England was sung a number of times,	Beasts of England was sung a number of times,	2 7	ونصب العلم على السارية وأنشد النشيد القومي الذي وضع تحية للثورة.	أنشد النشيد القومي الذي وضع تحية للثورة.	65	National anthem was sung which was put as a salute to the revolution	'unshida al-nashyidu al-qawmy allady ūḍi 'a taḥyiatan lithawrah	Addition + Superordinate	Nationalism
11	then the sheep who had been killed was given a solemn funeral, a hawthorn bush being planted on her grave.	who had been killed	2 7	وتلا الاحتفال بالنصر تشييع جنازة الكباش الذي استشهد في القتال. وغرست شجرة عضاه فوق مقبرته.	الذي استشهد	65	Who was martyred (killed in the battle)	allady 'ustushhid	Cultural substitution	Religious
11	and once on Midsummer Day, the anniversary of the Rebellion.	the anniversary of the Rebellion.	2 8	ومرة في ٢٦ يونية ذكرى الثورة العامة	ذكرى "الثورة العامة"	66	Anniversary of the general revolution	ḍikra al-thawrah al- 'āmah	Paraphrase	Struggle and enmity
11	Chapter 5: On every kind of pretext, she would run away from work and go to the drinking pool, where she	stand foolishly	2 8	وكثيراً ما كانت تتعلل بمختلف المعاذير لتهرب من العمل وتذهب إلى	Deleted	67	-	-	Omission	Gender

	would stand foolishly gazing at her own reflection in the water.			الترعة فتقف على الضفة تتطلع إلى وجهها في صفحة الماء.					
11	She appeared to be enjoying herself, so the pigeons said.	She appeared to be enjoying herself.	2 9	وهي تلوح فرحة بنفسها راضية عن عيشها الجديد.	وهي تلوح فرحة بنفسها راضية عن عيشها الجديد.	69	And she is waving joy of herself and satisfied with her new life	wa hiyya tulawiḥu fariḥatan binafsiha rāḍiyatan ‘an ‘ayshihā al-jadyid	Paraphrase Gender
12	None of the animals ever mentioned Mollie again.	None of the animals ever mentioned Mollie again.	2 9	ومن ذلك الحين لم يكن أحد من الحيوانات يورد ذكر موللي على لسانه أو يذكرها بخير أبداً.	يورد ذكر موللي على لسانه أو يذكرها بخير أبداً.	69	None of the animals mentioned Mollie on his tongue nor said any good thing about her.	yuwridu ḍikra Mollie ‘ala lisānihi ‘aw yaḍkuruhā bikhayir	Addition Gender
12	It had come to be accepted that the pigs, who were manifestly cleverer than the other animals, should decide all questions of	though their decisions had to be ratified by a majority vote.	2 9	وإن احتاج الأمر إلى عرض قراراتهم على الجمعية العامة، فلا يصح العمل بها إلا إذا	عرض قراراتهم على على الجمعية العامة،	69 & 70	Presenting their decisions to the general assembly	‘arḍ qarārātihim ‘ala al-jam‘iyati al-‘āmah	Cultural substitution Allusions to politics

	farm policy, though their decisions had to be ratified by a majority vote.			وافقت الأغلبية عليها.						
12	At the Meetings Snowball often won over the majority by his brilliant speeches,	At the Meetings	29	ولكن سنوبول كان في الجمعية العامة يكسب الأغلبية بخطبه الرنانة، وبياناته البارعة،	في الجمعية العامة	70	At the general assembly	fi al-jam'iyati al-`amah	Cultural substitution	Allusions to politics
12	The animals formed themselves into two factions under the slogan, 'Vote for Snowball and the three-day week' and 'Vote for Napoleon and the full manger.'	-	31	واختلف القوم بين هذين الزعيمين فقام منهم حزب ينادي بتأييد سنوبول و "مشروع أيام العمل الثلاثة"، وانبرى آخر يقول بمظاهرة نابليون	بين هذين الزعيمين	74	Between these two leaders	bayina haḍayini aza'yimayn	Addition	Allusions to politics

				وتنمية الإنتاج الزراعي.						
12	The animals formed themselves into two factions under the slogan, ‘Vote for Snowball and the three-day week’ and ‘Vote for Napoleon and the full manger.’	Napoleon and the full manger	3 1	واختلف القوم بين هذين الزعيمين فقام منهم حزب ينادي بتأييد سنوبول و "مشروع أيام العمل الثلاثة"، وانبرى آخر يقول بمظاهرة نابليون وتنمية الإنتاج الزراعي.	وتنمية الإنتاج الزراعي	74	Developing the agricultural production	wa tanmiyat al-intāj al-zirā'y	Cultural substitution	Allusions to politics
12	He refused to believe either that food would become more plentiful or that the windmill would save work.	work	3 1	فقد أبى أن يصدق أن الأغذية ستصبح أوفر وأكثر، ورفض أن يعتقد أن بناء الطاحون	الجهد والعمل	75	labour and work	al-juhdu wa al-‘amal	Explicitation	social inequality and overwork

				سيكون وسيلة للاقتصاد في الجهد والعمل.					
12	Windmill or no windmill, he said, life would go on as it had always gone on — that is, badly.	badly	3 2	سواء بنى الطاحون أم لم يبن، ستمضي الحياة بنا كما كان دأبها أن تمضي... سيئة لا خير فيها ولا رجاء منها.	75	Bad no good nor hope of it	sa'iyatan la khayra fiyhā wa la rajā'a minhā	Paraphrase	Injustice
12	Apart from the disputes over the windmill, there was the question of the defence of the farm.	-	3 2	وبغض النظر عن ذلك الخلاف القائم حول الطاحون، كانت هناك أيضاً مسألة الدفاع الداخلي ضد الغزو والعدوان.	75	Against invasion and aggression	ḍida al-ghazwi wa al-'idwan	Addition	Struggle and enmity
12	They had all the more reason for doing so	-	3 2	وكانت حجتهم في ذلك أن أنباء	75	It became inevitable that people would	wa bāta muḥatamān 'an yuhāwila	Addition	Struggle and enmity

	because the news of their defeat had spread across the countryside and made the animals on the neighbouring farms more restive than ever.			الهزيمة الأولى شاعت في البلاد كلها فهاجت لها الحيوانات في القرى والضياع، وبات محتماً أن يحاول الناس الغلبة على هذه الحركة الجديدة، وتشديد العزم على إبادة هذه الروح الهدامة الطارئة.	على هذه الحركة الجديدة، وتشديد العزم على إبادة هذه الروح الهدامة الطارئة.		try to conquer this new movement and intensify the determination to exterminate this destructive, emergent spirit.	annasa al-ghalabata ‘ala hadhihi al-ḥarakah al-jadyidah wa tashdydu al-‘azmi ‘ala ibādati hadhihi arūḥi al-hadamah aṭāri’ah		+ Allusions to politics
12	As usual, Snowball and Napoleon were in disagreement.	were in disagreement	3 2	ولكن نابليون وسنوبول اختلفا أيضاً في مسائل الدفاع والتحصين.	اختلفا أيضاً في مسائل الدفاع والتحصين	75	They disagreed also in the matters of defending and protecting	ikhtalafa ‘aydan fi masā’ili al-taḥṣyini wa adifā’	Paraphrase	Struggle and enmity
13	he once argued that if they could not defend	-	3 2	وكان الأول يؤيد رأيه بقوله إنهم	مادامت الحيوانات في العالم	76	As long as all the animals in the world are	mādāmat al-ḥaywānātu fy al-‘ālamī kulihā	Addition	Allusions to politics

	themselves they were bound to be conquered, the other argued that if rebellions happened everywhere they would have no need to defend themselves.			كلها ثائرة بمبادئها الجديدة على النظام القديم مهزومون لا محالة إذا هم عجزوا عن الدفاع، وراح الآخر يحتج بأنه إذا انتشرت الثورة في كل مكان فيومئذ لا يحتاج الأمر إلى الدفاع عن مزرعتهم، مادامت الحيوانات في العالم كلها ثائرة بمبادئها الجديدة على النظام القديم.		revolting with their new principles against the old system.	thā'iratan bimabād' ihā al-jadyidah 'ala al-nizāmi al-qadyim		
13	The animals would still assemble on Sunday mornings to salute the flag, sing Beasts of England, and	Beasts of England	3 4	وإن الحيوانات عاماً في يوم الأحد من كل أسبوع إلا لإنشاد النشيد القومي وتلقي برامج	النشيد القومي 80	National anthem	al-nashyidu al-qawmy	Superordinate	Nationalism

	receive their orders for the week; but there would be no more debates.			الأسبوع والأعمال المطلوبة فيه، ولكنها لن تجري مناقشات مطلقاً.						
13	He would be only too happy to let you make your decisions for yourselves.	make your decisions for yourselves.	3 5	وكان أولى به أن يغني نفسه عن هذا العناء الذي رضيهِ طائعاً، وما أحسب شيئاً أحب إلي صدره من أن تكونوا أحراراً تقرررون بأنفسكم ما تشاءون،	تكونوا أحراراً تقرررون بأنفسكم ما تشاءون	82	Become free deciding yourselves what you desire.	takūnū 'aḥrārān tuqarirūna bi' anfusikum mā tashā'ūn	Paraphrase	Liberty and freedom
13	Snowball, who, as we now know, was no better than a criminal?’	a criminal	3 5	هو سنوبول، وماذا تعرفون عنه، إنه مجرم أثيم، وأخو سوء ونكر...	إنه مجرم أثيم، وأخو سوء ونكر...	82	He is a sinful criminal, a brother of evil and an ignorant man	'inahu mujrimun 'athyim, wa 'akhu sū'in wa nakir	Paraphrase	Corruption and poverty

13	'Loyalty and obedience are more important.	are more important.	3 5	الولاء والطاعة أهم وأخطر شأناً	أهم وأخطر شأناً	82	The most important and most serious matter	'ahamu wa 'akhtaru sh'anan	Explicitation	Authority, power and control
13	Discipline, comrades, iron discipline!	iron discipline!	3 5	أيها الرفاق عليكم التمسك بالنظام... نعم، النظام الحديدي، والطاعة المطلقة، إي والله، الطاعة المطلقة،	والطاعة المطلقة، إي والله، الطاعة المطلقة،	82	And absolute obedience, yes by Allah, absolute obedience,	wa aṭā'ah al-muṭlaqah, 'i wallah, aṭā'ah al-muṭlaqah	Adaition + Cultural substitution	Authority, power and control + Religious
13	Surely, comrades, you do not want Jones back?'	comrades	3 5	ولست أشك يا معشر الحيوانات أنكم لا تريدون أن يعود إلى جونز المزرعة...	Deleted	82 & 83	-	-	Omission	Allusions to politics
13	'If Comrade Napoleon says it, it must be right.'	Comrade	3 5	"إذا قال نابليون شيئاً فصدقوه، لأن القول ما قاله."	Deleted	83	-	-	Omission	Allusions to politics
13	Every Sunday morning at ten	Orders	3 5	وجعل الحيوانات	البرامج والإرشادات	83	Programs and instructions	al-barāmiji wa al-'irshādat	Explicitation	Allusions to politics

	o'clock the animals assembled in the big barn to receive their orders for the week.			في صبيحة كل أحد يجتمعون في الجرن الكبير ليتلقوا البرامج والتعليمات.						
13	Napoleon read out the orders for the week in a gruff soldierly style, and after a single singing of Beasts of England, all the animals dispersed.	Beasts of England,	3 6	فإذا اكتمل عقدهم، قرأ نابليون "الأوامر" عليهم في لهجة عسكرية خشنة، ثم ينشد النشيد القومي، وينصرفون متفرقين.	النشيد القومي	84	National anthem	al-nashyidu al-qawmy	Superordinate	Nationalism
14	On the contrary, it was he who had advocated it in the beginning,	-	3 6	بل لقد كان فعلاً هو أول من أيده في بداية الأمر وأكبر مناصريه،	وأكبر مناصريه	85	And biggest supporter	wa 'akbara munāshirihi	Addition	Allusions to politics
14	This, said Squealer, was something called tactics.	-	3 6	وهذا ما يدعونه في السياسة فن "التكتيكات".	في السياسة	86	In politics	Fi asiyāsah	Addition	Allusions to politics

14	The animals were not certain what the word meant, but Squealer spoke so persuasively, and the three dogs who happened to be with him growled so threateningly, that they accepted his explanation without further questions.	threateningly	3 7	ولم يدرك القوم المراد من هذه الكلمة، ولكن لهجة سكويلا كانت من قوة الإغراء، وفتون الإقناع، كما كانت مهمة الكلاب الثلاثة التي جاءت معه، رغبة التهديد، وشدة الوعيد، بحيث قبل القوم بيانه صامتين، وارتضوا شرحه بغير سؤال ولا جواب.	رغبة التهديد، وشدة الوعيد،	86	Fear of threat and severity of intimidation	rahabat al-ahdyid wa shidata al-wa'yid	Paraphrase	Authority, power and control
14	Chapter 6: well aware that everything that they did was for	and not for a pack of idle,	3 7	مدركين أنه سيجدي عليهم، وينفع	لا لمصلحة جماعة من المستثمرين	87	Not for the sake of a group of investors nor a	lā limaṣlaḥati jamā'atin min al-	Cultural substitution	Struggle and enmity

	the benefit of themselves and those of their kind who would come after them, and not for a pack of idle, thieving human beings.	thieving human beings.		الأجيال القادمة من بعدهم، لا لمصلحة جماعة من المستثمرين، أو حفنة من الكسالى واللصوص والمستغلين.	، أو حفنة من الكسالى واللصوص والمستغلين		pack of lazy, thieves and exploiters	mustathmiryn ‘w ḥafanatin min al-kusāla wa al-luṣūṣi wa al-mustaghliyn		
14	The animals were not badly off throughout that summer, in spite of the hardness of their work.	the hardness of their work	3 9	على فرط الجهد الذي بذلوه، والعناء الذي قاسوه	فرط الجهد الذي بذلوه، والعناء الذي قاسوه	91	Excessive effort they offered, and suffering they went through	farṭ al-juhd alladhy badhalūh wa al-‘anā’ alladhy qāsūh	Explicitation	Social inequality and overwork
14	If they had no more food than they had had in Jones’s day, at least they did not have less.	in Jones’s day,	3 9	وإذا لم يكن الطعام يومئذ أوفر مما كان يأتيهم على عهد جونز وطغيانه	عهد جونز وطغيانه	91	Jones era and his tyranny	‘ahdu Jones wa ṭughyānihi	Explicitation	Corruption and poverty
14	The advantage of only having to feed themselves, and not having to	five extravagant human beings	3 9	وكانت المتعة التي يحسونها في قيامهم على طعامهم،	أولئك الاستغلاليين من البشر والمستثمرين	91	Those exploiters of human beings and investors	‘ula’ika al-istighlayyin min al-bashari wa al-mustathmiryin	Cultural substitution	Struggle and enmity

	support five extravagant human beings as well, was so great that it would have taken a lot of failures to outweigh it.			وكفالة غذائهم، والاستغناء عن تغذية أولئك الاستغلاليين من البشر والمستثمرين وإشباع بطونهم، خير عزاء لهم عن فشل يمنون به، وأحسن سلوة عن متاعب متعددة يقاسونها،						
14	And in many ways the animal method of doing things was more efficient and saved labour.	labour	3 9	بل كانت طريقتهم في العمل أدق من قبل وأبلغ كفاية وأكثر اقتصاداً في الجهد والكدح،	الجهد والكدح	91	Labour and toil	al-juhdi wa al-kadḥ	Explicitaion	Social inequality and overwork
14	And again, since no animal now stole, it was unnecessary to	-	2 9	ولم يعد للسرقات أثر في هذا النظام الجديد	في هذا النظام "الحيواني" الجديد	91	In this new “animal” system	fy hadhā anizām al-ḥaywany al-jadyid	Addition	Allusions to politics

	fence off pasture from arable land, which saved a lot of labour on the upkeep of hedges and gates.			"الحيواني" الجديد						
14	Never to have any dealings with human beings, never to engage in trade, never to make use of money — had not these been among the earliest resolutions passed at that first triumphant Meeting after Jones was expelled?	human beings	4 0	حظر التعامل مع الأعداء، أو الارتباط بالتجارة أو استثمار الأموال، موضوع قرارات سابقة اتخذت في ذلك الاجتماع "التاريخي" الذي انعقد بعد طرد العناه المستثمرين.	الأعداء	93	The enemies	al-'a'dā'	Superordinate	Struggle and enmity
15	Never to have any dealings with human beings, never to	To make use of money	4 0	حظر التعامل مع الأعداء، أو الارتباط	التعامل مع الأعداء	93	Dealing with enemies	ata'āmūl ma'a al-'a'dā'	Superordinate	Struggle and enmity

	engage in trade, never to make use of money — had not these been among the earliest resolutions passed at that first triumphant Meeting after Jones was expelled?			بالتجارة أو استثمار الأموال، موضوع قرارات سابقة اتخذت في ذلك الاجتماع "التاريخي" الذي انعقد بعد طرد المعتاه المستثمرين.						
15	Never to have any dealings with human beings, never to engage in trade, never to make use of money — had not these been among the earliest resolutions passed at that first triumphant Meeting after Jones was expelled?	dealings with human beings	40	حظر التعامل مع الأعداء، أو الارتباط بالتجارة أو استثمار الأموال، موضوع قرارات سابقة اتخذت في ذلك الاجتماع "التاريخي" الذي انعقد بعد طرد	استثمار الأموال	93	Investing money	istithmār al-'amwāl	Superordinate	Struggle and enmity

				العتاه المستثمرين.						
15	Never to have any dealings with human beings, never to engage in trade, never to make use of money — had not these been among the earliest resolutions passed at that first triumphant Meeting after Jones was expelled?	Jones was expelled?	4 0	حظر التعامل مع الأعداء، أو الارتباط بالتجارة أو استثمار الأموال، موضوع قرارات سابقة اتخذت في ذلك الاجتماع "التاريخي" الذي انعقد بعد طرد العتاه المستثمرين.	طرد العتاه المستثمرين	93	Expelling the idiot investors	ṭard al-‘utah al- mustathmyrin	Cultural substitution	Struggle and enmity
15	The four young pigs who had protested when Napoleon abolished the Meetings raised their voices timidly, but they were promptly silenced by a	abolished the Meetings	4 0	وعندئذ بدأ الحلايف الأربعة الشباب الذين حاولوا من قبل الاحتجاج حين ألغى نابليون المناقشات،	ألغى نابليون المناقشات، وأبطل الاجتماعات ، وحلقات الدراسة والبحث،	93	Napoleon canceled the debates, he abolished meetings, study and research seminars,	’algha Napoleon al- munāqshāt wa ’bṭala al- ijtimā‘āt wa ḥalqāt adirasah wa al-baḥṭh	Paraphrase	Allusions to politics

	tremendous growling from the dogs.			وأبطل الاجتماعات، وحلقات الدراسة والبحث، يرفعون عقائهم في خوف وإشفاق، ولكنهم لم يلبثوا أن أمسكوا رعباً من همهمة الكلاب الضارية.						
15	There would be no need for any of the animals to come in contact with human beings, which would clearly be most undesirable.	human beings	40	فلا حاجة بأي حيوان منهم إلى الاتصال بالتجار والممولين، لأن ذلك أمر غير مرغوب به بلا شك.	بالتجار والممولين	94	Traders and funders	bitujār wa al-mumawilyin	Cultural substitution	Struggle and enmity
15	and after the singing of Beasts of England the	Beasts of England	40	وأنشد القوم النشيد القومي	النشيد القومي	94	National anthem	al-nashyidu al-qawmy	Superordinate	Nationalism

	animals were dismissed.			وانصرفوا متفرقين						
15	He assured them that the resolution against engaging in trade and using money had never been passed, or even suggested. I t was pure imagination, probably traceable in the beginning to lies circulated by Snowball.	trade	40	فمضى يؤكد لهم أن القرار المتعلق بحظر إنشاء علاقات تجارية مع الخارج واستخدام المال في التعامل لم يتخذ في يوم الأيام، بل هو محض خيال أو مجرد وهم، لعله من أثر من الأكاذيب التي دأب "سنوبول" على ترويجها.	علاقات تجارية مع الخارج	94	Trade relationships abroad -	'alāqāt tijāryah ma'a al-khārij	Cultural substitution	Struggle and enmity
15	Their relations with the human race were now not quite the	as they had been before.	41	فقد أصبحت علاقاتهم بالبشر غير ما كانت عليه بالأمس	بالأمس الدابر، والماضي الممقوت.	96	In the bygone yesterdays, and the hated past.	bil'amsi adābir, wa al-maḍi al-mamqūt	Paraphrase	Struggle and enmity

	same as they had been before.			الدابر، والماضي الممقوت.					
15	Every human being held it as an article of faith that the farm would go bankrupt sooner or later, and, above all, that the windmill would be a failure.	the farm would go bankrupt sooner or later, and, above all, that the windmill would be a failure.	4 1	وما لبث كل إنسان أن آمن بالإيمان كله بوجوب تدمير هذا النظام المصنوع والعمل على احباطه بكل سبيل.	96	It is imperative to destroy this established system and work to thwart it in every way.	biūjūbi tadmiyr hatha anizāmi al-maṣnū‘ wa al-‘amal ‘ala iḥbāṭihi bikuli sabiyl	Situational subsitiution	Struggle and enmity
15	And yet, against their will, they had developed a certain respect for the efficiency with which the animals were managing their own affairs.	efficiency with which the animals were managing their own affairs	4 1	وإن ظل فريق منهم على الرغم منهم معجبين بظاهر ذلك النظام أو مختلبي الألباب بغشائه الخداع، وطلائه البراق.	96	That system	dhalika anizām	Superordinat e	Allusions to politics
16	One symptom of this was that they had begun	they had begun to call Animal	4 1	وكان من أعراض هذا التأثير الذي مضوا يطلقون على النظام	96	They are calling the system with its new name	maḍū yuṭliqūna ‘ala anizām ismahu al-jadyi	Superordinat e	Allusions to politics

	to call Animal Farm by its proper name and ceased to pretend that it was called the Manor Farm.	Farm by its proper name		طراً عليهم أنهم مضوا يطلقون على النظام اسمه الجديد، ويسمون المزرعة تسمية أهلها لها، وانتثوا عن دعواها "مزرعة الذوات" كما كانت تدعى وسط المزارع والضياع.	اسمه الجديد،					
16	One symptom of this was that they had begun to call Animal Farm by its proper name and ceased to pretend that it was called the Manor Farm.	the Manor Farm	4 1	وكان من أعراض هذا التأثر الذي طراً عليهم أنهم مضوا يطلقون على النظام اسمه الجديد، ويسمون المزرعة تسمية أهلها لها، وانتثوا عن دعواها	مزرعة الذوات	96	The elite farm	mazra'at al- dhawāt	Superordinate	Social inequality and overwork

				"مزرعة الذوات" كما كانت تدعى وسط المزارع والضياع.						
16	Again the animals seemed to remember that a resolution against this had been passed in the early days,	in the early days	4 1	وتذكر القوم أنهم قرورا في الأيام الأولى من قيام نظامهم الجديد منع الإقامة في الدور والسكنى في القصور	الأيام الأولى من قيام نظامهم الجديد	97	The first days of the start of their new regimes	al-'ayām al-'ula min qiyām nizāmihim al- jadyid	Paraphrase	Allusions to politics
16	It was absolutely necessary, he said, that the pigs, who were the brains of the farm, should have a quiet place to work in. It was also more suited to the dignity of the Leader (for of	speaking of Napoleon under the title of 'Leader')	4 1 & 4 2	ومضى يقول إنه لا غناء مطلقاً لمعاشر الخنزير، وهم العقل المدير، والقريحة المفكرة، في المزرعة، عن مكان هادئ يخلون فيه إلى	تسمية "نابليون" بالزعيم، وإضفاء أبدع الكنى والألقاب عليه.	97	Calling Napoleon the leader and granting him the most amazing nicknames and titles	tasmiyat Napoleon biza'iyim wa 'idfā' 'abda' al- kuna wa al- 'lqāb 'alyihi	Paraphrase	Authority, power and control

	late he had taken to speaking of Napoleon under the title of 'Leader') to live in a house than in a mere sty.			أفكارهم، ويعكفون فيه على بحوثهم ودراساتهم، وإن ذلك أيضاً أكرم وأنسب لمكان "الزعامة" فيهم، وكان قد درج في تلك الأيام على تسمية "نابليون" بالزعيم، وإضفاء أبداع الكنى والألقاب عليه.						
16	The rule was against sheets, which are a human invention.	human	4 2	وإنما كان المنع منصبا على "الأغطية" التي امتاز بها خصومنا وأعداؤنا الألداء،	خصومنا وأعداؤنا الألداء	98	Our bitter opponents and enemies	khuṣumanā wa 'a'dā' ūnā al- lidā'	Paraphrase	Struggle and enmity
16	But not more comfortable	Comrades	4 2	ولكنها ليست فخمة كما	Deleted	98	-	-	Omission	Allusions to politics

	than we need, I can tell you, comrades, with all the brainwork we have to do nowadays.			يجب لمعاشر ذوى العقول المفكرة والقرائح المبتدعة،					
16	You would not rob us of our repose, would you, comrades? You would not have us too tired to carry out our duties? Surely none of you wishes to see Jones back?’	Jones	4 2 & 4 3	أفتريدون أن تضنوا علينا بشيء من الراحة، أم تودون ألا نجد من الترفيه ما يعيننا على العمل، ويحفزنا إلى تأدية المهام الجسام الملقاة علينا، فلا يلبث خصومنا أن يعودوا أدراجهم ويستردوا في المجتمع المكان الذي فقدوه...	خصومنا	98 & 99	Opponents	khuṣumanā	Superordinate + omission of comrade Struggle and enmity + Allusions to politics

16	And when, some days afterwards, it was announced that from now on the pigs would get up an hour later in the mornings than the other animals, no complaint was made about that either.	Complaint	4 3	وحين أذيع بعد أيام أن الخنازير سينهضون من النوم متأخرين ساعة عن الموعد الذي يصحو فيه الحيوانات عامّة، لم يرتفع في المزرعة صوت بشكاة أو احتجاج.	بشكاة أو احتجاج.	100	With a complaint or a protest	Bishkātin 'aw iḥtijāj	Paraphrase	Authority, power and control
16	By the autumn the animals were tired but happy.	Tired	4 3	وما إن حل الخريف حتي كان القوم في كد واصب	كد و اصب	100	Permanent toil	kadin wāṣib	Explicitation	Social inequality and overwork
16	'Snowball has done this thing! In sheer malignity, thinking to set back our plans and avenge himself for his	Snowball	4 4	فقد ظن هذا الخائن أنه قادر بخبثه المركب فيه، وحب الشر المستمكن منه، على أن يثأّر لنفسه	الخائن	103	The betrayal	al-khā'yin	Superordinate	Corruption and poverty

	ignominious expulsion,			بعد أن طرد شر طردة، وأخرج من هذه الديار خرجة السوء،						
17	Chapter 7: The animals carried on as best they could with the rebuilding of the windmill, well knowing that the outside world was watching them and that the envious human beings would rejoice and triumph if the mill were not finished on time.	the envious human beings	4 5	ودأب الحيوانات على العمل على قدر جهدهم، مدركين أن العالم الخارجي ينظر إليهم، وأن خصومهم فيه سوف يفرحون ويشمتون إذا لم يستكملوا الطاحون في الموعد المضروب.	خصومهم	105	Their opponents	khuṣumihim	Superordinate	Struggle and enmity
17	Squealer made excellent speeches on the joy of service	the dignity of labour	4 5	وطفق "سكويلر" يلقي خطاباً بليغة في	فرحة العمل، وكرامة الدأب،	106	The joy of work, the dignity of perseverance,	farḥata al-‘amal wa karamat ad’ab wa sharaf aniḍāl	Paraphrase	Social inequality and overwork

	and the dignity of labour,			فرحة العمل، وكرامة الدأب، وشرف النضال.	وشرف النضال.		and the honor of struggle.			
17	however, a few selected animals, mostly sheep, were instructed to remark casually in his hearing that rations had been increased.	were instructed	4 6	تلقوا تعليمات من "الزعامة"	-	107	The received instructions from the the leadership "authority"	talaqū ta'limāatin min azza'āmah	Explicitation	Authority, power and control
17	They were just getting their clutches ready for the spring sitting, and they protested that to take the eggs away now was murder.	murder	4 7	وكانت قد أعدت العدة لرقدة الربيع، فلا غرو إذا احتجت اليوم بأن انتزاع البيض منها جناية منكرو بل جريمة قتل.	جناية منكرو بل جريمة قتل	109	Taking the eggs away from her was an indefinite felony and rather a murder.	intiza'u al- bayiḍi minhā jināyatun munkarah bal jariymatu qatl	paraphrase	Injustice
17	For the first time since the expulsion of Jones, there was something	resembling a rebellion.	4 7	ولأول مره بعد طرد سنوبول كادت تقوم "الثورة"	كادت تقوم "الثورة"	109	The revolution was about to rise	kādat taqūmu athawrah	Paraphrase	Struggle and enmity

	resembling a rebellion.									
17	It seemed to them as though Snowball were some kind of invisible influence, pervading the air about them and menacing them with all kinds of dangers.	menacing them with all kinds of dangers	4 9	وخيل إليها أن "سنوبول" قد عاد شبحاً غير منظور، وسلطاناً خفياً لا تراه الأعين، يسم الهواء الذي ينشقون، ويفسد عليهم الحياة التي يحيون، ويهددهم بكل ضروب الخطر والأذى وهم لا يشعرون.	يسم الهواء الذي ينشقون، ويفسد عليهم الحياة التي يحيون، ويهددهم بكل ضروب الخطر والأذى وهم لا يشعرون.	113	Poisons the air they breathe, damages the life they live, and threatens them with all types of danger and harm while they do not feel. guilty?	yusamimu al-hawā' alldhy ynshuquna, wa yufsidu 'alyhim al-ḥyāta allaty yaḥyawn wa yuhadiduhum bikuli ḍurubi al-kaṭari wa al-'adha wa hum la yash'urūn	Situational substitution	Corruption and poverty
17	Snowball is to act as his guide when the attack begins.	when the attack begins	4 9	وقد اتفقا على أن يكون أن يكون سنوبول مرشده حين يغير علينا،	حين يغير علينا، ويغزو ديارنا	113	When he attacks and invades our homes.	ḥyina yaghyru 'alyinā wa yaghzū diyāranā	Paraphrase	Struggle and enmity

				ويغزو ديارنا						
17	Do you not remember how, just at the moment when Jones and his men had got inside the yard, Snowball suddenly turned and fled, and many animals followed him?	Snowball	50	أفلا تذكرون كيف تولى جونز في اللحظة التي استطاع العدو التسلل إلى الفناء متراجعاً فجأة لأنذاً بأذيال الفرار وكيف تبعه فريق منكم؟	العدو	116	The enemy	al-‘adu	Superordinate	Struggle and enmity
17	that Snowball was Jones’s agent from the very beginning	Jones’s agent	51	سنوبول كان صنيعة أعدائنا منذ البداية	صنيعة أعدائنا	117	The creation of our enemies	ṣaniy‘ata ‘a‘dā’nā	Situational substitution	Struggle and enmity
17	That is the spirit, comrade!	That is the spirit, comrade!	51	هذه هي الروح الصادقة للمواطن الحسن، والرفيق الصالح.	هذه هي الروح الصادقة للمواطن الحسن، والرفيق الصالح.	117	This is the honest spirit of the good citizen and good comrade	hadhihi hiya arūuḥu aṣṣādiqah lilmwāṭṭini al-ḥassan wa arrafyiqi aṣāliḥ	Paraphrase	Nationalism
18	They were the same four pigs as had protested when Napoleon	abolished the Sunday Meetings	52	وتبين أنها الخنازير ذاتها البيت احتجت على	عند إلغاء الاجتماعات وإبطال المناقشات	119	When canceling meetings and abolishing discussions.	‘inda ‘ilghā’i al-ijtimā‘at wa ‘ibṭāli al-munāqshāt	Paraphrase	Allusions to politics

	abolished the Sunday Meetings.			نابليون عند إلغاء الاجتماعات وإبطال المناقشات.						
18	they had entered into an agreement with him to hand over Animal Farm to Mr. Frederick	to Mr. Frederick	5 2	واتفقت معه على تسليم المزرعة للأعداء	للأعداء	119	To the enemies	lil'a 'dā'	Superordinate	Struggle and enmity
18	Snowball had appeared to them in a dream and incited them to disobey Napoleon's orders.	to disobey Napoleon's orders.	5 2	إن سنوبول ظهر يوماً لهم في المنام، وحرضهن على عصيان أوامر نابليون والانشقاق عليه	عصيان أوامر نابليون والانشقاق عليه	120	Disobeying Napoleon's orders and defying -him.	'iṣyān 'awamira Napoleon wa al-nshiqāqa 'alyhi	Paraphrase	Struggle and enmity
18	They were all slain on the spot.	They were all slain on the spot.	5 2	ولم يلبث "الزعيم" أن أمر بهؤلاء جميعاً فذبحوا تذبيحاً.	الزعيم	120	The leader	azza'iym	Addition	Authority, power and control

18	If she could have spoken her thoughts, it would have been to say that this was not what they had aimed at when they had set themselves years ago to work for the overthrow of the human race.	the overthrow of the human race	5 4	ولو أتيح لها التعبير عن خواطرها في تلك الساعة لقاتلت إن هذا الذي جرى منذ قليل لم يكن الهدف المنشود حين تضافر القوم من سنين على طرد أعدائهم من الأرض وتطهير المزرعة من خصومهم.	طرد أعدائهم من الأرض وتطهير المزرعة من خصومهم.	123	Expel their enemies from the land and clear the farm of their opponents.	ṭardu 'a'dā'ihim min al-'arḍ wa taṭhyiri al- mazra'ati min khuṣūmihim	Paraphrase	Struggle and enmity
18	He announced that, by a special decree of Comrade Napoleon, Beasts of England had been abolished.	Beasts of England	5 5	وأنشأ يقول إن الرفيق نابليون أصدر أمراً بإبطال النشيد القومي "يا معشر الحيوان"	النشيد القومي "يا معشر الحيوان"	125	National anthem “o animal group”	al-nashyidu al- qawmy ya ma'shar al- ḥayawān	Superordinate	Nationalism

18	'Beasts of England was the song of the Rebellion.	Beasts of England	5 5	كان هذا النشيد نشيد الثورة	هذا النشيد	125	This anthem	hadhā anashyid	Superordinate	Nationalism
18	So Beasts of England was heard no more.	Beasts of England	5 5	وهكذا لم يعد أحد يسمع النشيد القومي إطلاقاً	النشيد القومي	126	National anthem	al-nashyidu al-qawmy	Superordinate	Nationalism
18	But somehow neither the words nor the tune ever seemed to the animals to come up to Beasts of England.	Beasts of England	5 5	ولكن الكلمات ذاتها، واللحن عينه، لم ترق القوم قدر ما كان النشيد القديم يروقهم... ولم يهز منهم الجوانح كما كان يهزها بنغمه البديع...	النشيد القديم	126	The old anthem	anashyidu alqadiym	Superordinate	Nationalism
18	Chapter 8: No animal shall kill any other animal	another animal	5 6	تنتهي عن قتل الحيوان أخاه الحيوان	أخاه الحيوان	127	His brother animal	'akhāhu al-ḥayawan	Explicitation	Solidity

19	It was announced that the gun would be fired every year on Napoleon's birthday, as well as on the other two anniversaries.	on the other two anniversaries	5 7	وأذيع كذلك أن البندقية ستطلق مرات معينة في عيد ميلاده كل عام، فضلا عن إطلاقها في عيد "الثورة" والأيام المشهوده في التاريخ	فضلا عن إطلاقها في عيد "الثورة" والأيام المشهوده في التاريخ	129	As well as launching it on the "revolution" holiday and the most memorable days in history	faḍlān 'an iṭlaqiha fy 'iyd athawrah wa al- 'ayāmi al- mashhudah fy atāryikh	Paraphrase	Struggle and enmity
19	Napoleon was now never spoken of simply as 'Napoleon.' He was always referred to in formal style as 'our Leader, Comrade Napoleon,' and this pigs liked to invent for him such titles as Father of All Animals, Terror	Father of all Animal	5 7	ولم يبق أحد في المزرعة يتحدث عنه كما مضى مجرداً من الألقاب، بل أصبح يلقب "بزعيمنا الرفيق نابليون"، وطلب من معاشر الخنازير أن يخلعوا عليه صفات أخرى،	أبا الشعب	129	Father of the nation	'abā asha'b	Superordinate	Authority, power and control

	of Mankind, Protector of the Sheep-fold, Ducklings’ Friend, and the like.			كقولهم "أبا الشعب" و "الزعيم المرهوب" و "حامي الأنعام" و "بطل الأنام"، و صديق الأوز والشياه، وما إليها من الأسامي والأمجاد.						
19	Napoleon was now never spoken of simply as ‘Napoleon.’ He was always referred to in formal style as ‘our Leader, Comrade Napoleon,’ and this pigs liked to invent for him such titles as Father of All Animals, Terror	-	5 7	ولم يبق أحد في المزرعة يتحدث عنه كما مضى مجرداً من الألقاب، بل أصبح يلقب "بزعيمنا الرفيق نابليون"، وطلب من معاشر الخنازير أن يخلعوا عليه صفات أخرى،	الزعيم المرهوب	129	The feared leader	azza ‘yimu al- marhūb	Superordinate	Authority, power and control

	of Mankind, Protector of the Sheep-fold, Ducklings' Friend, and the like.			كقولهم "أبا الشعب" و "الزعيم المرهوب" و "حامي الأنعام" و "بطل الأنام"، و صديق الأوز والشياه، وما إليها من الأسامي والأمجاد.						
19	Napoleon was now never spoken of simply as 'Napoleon.' He was always referred to in formal style as 'our Leader, Comrade Napoleon,' and the pigs liked to invent for him such titles as Father of All Animals, Terror	-	5 7	ولم يبق أحد في المزرعة يتحدث عنه كما مضى مجرداً من الألقاب، بل أصبح يلقب "بزعيمنا الرفيق نابليون"، وطلب من معاشر الخنازير أن يخلعوا عليه صفات أخرى،	بطل الأنام	129	Hero of mankind	baṭalu al-'nāmi	Addition	Authority, power and control

	of Mankind, Protector of the Sheep-fold, Ducklings' Friend, and the like.			كقولهم "أبا الشعب" و "الزعيم المرهوب" و "حامي الأنعام" و "بطل الأنام"، و صديق الأوز والشياه، وما إليها من الأسامي والأمجاد.						
19	Squealer would talk, with the tears rolling down his cheeks, of Napoleon's wisdom the goodness of his heart, and the deep love he bore to all animals everywhere, even and especially the unhappy	The unhappy animals	5 7	وجعل سكويلا في خطبه وبياناته يتحدث عنه وعينه مغرورقتان بالدمع، وهو يصف حكيمته وأصاله رأيه، وطيبه قلبه، والحب الصادق الذي يكنه للحيوانات	البائسين منهم والمكدودين	130	The misérables ones among them and the laborious	al-bā'isina minhumu wa al- makdūdyin	Explicitation	Social inequality and overwork

	animals who still lived in ignorance and slavery on other farms.			في كل مكان، ولا سيما البائسين منهم والمكذوبين الذين يعيشون منهم في رق وعبودية وامتهان						
19	Squealer would talk with the tears rolling down his cheeks of Napoleon’s wisdom the goodness of his heart, and the deep love he bore to all animals everywhere, even and especially the unhappy animals who still lived in ignorance and	ignorance and slavery	5 7	وجعل سكويلر في خطبه وبياناته يتحدث عنه وعينه مغرورقتان بالدمع، وهو يصف حكمته وأصاله رأيه، وطيبة قلبه، والحب الصادق الذي يكنه للحيوانات في كل مكان، ولا	رق وعبودية وامتهان	130	Bondage, slavery and contempt	riqin wa ‘ubudiyatin wa imtihān	Explicitation	Injustice + social inequality and overwork

	slavery on other farms.			سيما البائسين منهم والمكدودين الذين يعيشون منهم في رق وعبودية وامتهان						
19	Under the guidance of our Leader	our Leader	5 7	بفضل زعيمنا المحبوب	زعيمنا المحبوب	130	Our beloved leader	za'iyunā al-maḥbūb	Situational substitution	Authority, power and control
19	Friend of the fatherless	-	5 7	أبا الشعب وحبيب القلب	-	130	Father of the nation and love of the heart	'abā asha'bi wa ḥabyiba al-qalbi	Superordinate + Addition	Authority, power and control
19	Fountain of happiness	-	5 7	منبع الرخاء ومصدر الثراء	-	130	Source of prosperity and source of wealth	manba'a arrakha' wa maṣḍara atharā'	Paraphrase	
19	Lord of swill-bucket! Oh, how my soul is on (something missing?)	-	5 8	حامي الضعفاء وصديق الكادحين، إن روحي لتهفو إليك حين أرنو إليك	-	130 &131	The protector of the weak and the friend of the toilers, my soul will long for you when it yearns for you	ḥāmy aḍu'afā wa ṣadiyqa al-kādiḥiyina, inna rūḥy latahfū 'ilayka ḥiyina 'rnū 'ilayka	Paraphrase	Authority, power and control
20	I need to go back to check	-	5 8	وترعى المكدودين والبائسين	-	131	Take care of the overtired and the miserable	wa tar'a al-makdudyina wa al-bā'isyina	Paraphrase	Authority, power and control

20	At the same time there were renewed rumours that Frederick and his men were plotting to attack Animal Farm and to destroy the windmill, the building of which had aroused furious jealousy in him.	renewed rumours	58	وتجددت يومئذ الإشاعات عن مؤامرة جديدة فريدريك ورجاله يحبكون أطرافها لغزو المزرعة وتخریب الطاحون، غیرة منه وحقداً.	الإشاعات عن مؤامرة جديدة	132	Rumours of a new plot	al-'ishā'at 'an mu'āmaritin jadyidah	Explicitation	Struggle and enmity
20	a young pig named Pinkeye was given the task of tasting all his food before he ate it, lest it should be poisoned.	lest it should be poisoned.	59	وعهد إلى حلوف صغير يدعى "بنكي" بأن يذوق من طعامه قبل أن يقدم إليه مخافة أن يكون الأعداء قد دسوا فيه السم ليقتلوه	مخافة أن يكون الأعداء قد دسوا فيه السم ليقتلوه	132	Lest the enemies have hidden poison in it to kill him	makhāfata 'an yakuna al-'a dā'u qad dasū fyhi assumā liyaqtuluhu	Explicitation	Struggle and enmity

20	these things being done to their comrades	to their comrades	59	سوء معاملة الرجل لإخوانهم في المزرعة القريبة	لإخوانهم	133	To their brothers	l'ikhwānihim	Superordinate	Solidarity
20	sometimes they clamoured to be allowed to go out in a body and attack Pinchfield Farm, drive out the humans, and set the animals free.	drive out the humans	59	حتى لقد تصايحوا مطالبين بالتخلية بينهم وبين الهجوم عليها وإخراج ذلك المستبد الطاغية منها، وإطلاق سراح الحيوانات المعذبة فيها على تلك الصورة المنكرة.	وإخراج ذلك المستبد الطاغية منها	134	And take out that imperious tyrant from it	wa 'ikhraji dhalika al-mustabidi aṭāghyati minha	Superordinate	Struggle and enmity
20	The pigeons who were still sent out to spread tidings of the Rebellion were forbidden to set foot	Death to Humanity	60	وأمرت الحمامم اللاتي كن يوفدن إلى الخارج لبث تعاليم الثورة بأن لا يذهبن	سقوط العدو المبين	134	The defeat of the obvious enemy	suqūṭa al-'adwi al-mubiyn	Situational substitution	Struggle and enmity

	anywhere on Foxwood, and were also ordered to drop their former slogan of ‘Death to Humanity’ in favour of ‘Death to Frederick.’			إلى مزرعة فوكسوود، وأن لا ينادين بسقوط العدو المبين.						
20	So far from being decorated, he had been censured for showing cowardice in the battle	showing cowardice in the battle	60	وإن الواقع أنه قد وجهت إليه انتقادات مريرة، وعيب على خيانتة في المعركة وخوره في القتال.	خيانتة في المعركة وخوره في القتال	135	His betrayal in the battle and his failure to fight	khyānatuhu fy al-ma‘rakati wa khawrahu fy al-qitāl	Paraphrase	Struggle and enmity
20	In the teeth of every difficulty, in spite of inexperience, of primitive implements, of bad luck and of Snowball’s treachery, the work had been	Snowball’s treachery	60	لقد أنجز القوم العمل في ميقاته، برغم كل عقبة واجهتهم، وقلة خبرتهم وسذاجة وسائلهم	مؤامرات سنوبول ودسائسه عليهم	135 & 136	Snowball’s plots and intrigues against them	mu‘āmarāt Snowball wa dasā’isuhu ‘alyihim	Paraphrase	Corruption and poverty

	finished punctually to the very day!			وأدواتهم، ومؤامرات سنوبول ودسائسه عليهم						
20	But the superior quality of Napoleon's mind,	Napoleon	6 1	وأنشأ سكويلر يحدث القوم عن براعة الزعيم بأسلوبه الخاص	الزعيم	138	The leader	azza'iy	Superordinate	Authority, power and control
20	A cow, three sheep, and two geese were killed	were killed	6 4	وسقط في الحومة ثلاثة خراف وبقرة وأوزتان مستشهدين	مستشهدين	143	martyrs	mustashhidyn	Cultural substitution	Religious ideology
21	On the men's flank	men	6 4	على أعين الغزاة	الغزاة	143	The invaders	al-ghuzāt	Superordinate	Struggle and enmity
21	panic overtook them	them	6 4	حتى سرى الفرع في صفوف المعتدين	صفوف المعتدين	143	The row of the aggressors	ṣufūfa al-mu'tadyin	Explicitation	Struggle and enmity
21	Yes, it was gone	Yes	6 5	إي والله! لقد ذهب الطاحون	إي والله	144	Yes, by Allah (God)	'iy WaAllah	Cultural substitution	Religious ideology
21	'What victory, comrade? Have we not driven	The sacred soil of Animal Farm	6 5	أتسألني أيها الرفيق عن النصر، ألم	تربة وطننا المقدسة	145	The sand of our sacred country	turbata waṭaninā al-muqadasah	Superordinate	Nationalism

	the enemy off our soil — the sacred soil of Animal Farm?’			نظر العدو من أرضنا، ألم تربة وطننا المقدسة؟						
21	Congratulating them on their conduct	their conduct	6 5	مهنئاً لهم بجهادهم المثمر، ونضالهم الرائع، وبلائهم الحسن	جهادهم المثمر، ونضالهم الرائع، وبلائهم الحسن	146	Their fruitful jihad “fight”, their wonderful struggle, and their good affliction	jihāduhm al-muthmir wa niḍāluhm al-rā’i’ wa blā’ihim al-hassan	Paraphrase	Allusions to politics
21	The animals slain in the battle were given a solemn funeral.	The animals slain in the battle		واحتفل القوم بدفن الضحايا والشهداء	الضحايا والشهداء		Victims and martyrs	aḍaḥyā wa ashuhadā’	Cultural substitution	Religious
21	That night there came from the farmhouse the sound of loud singing	the sound of loud singing	6 6	وفي تلك الليلة بالذات ارتفعت من جانب الدار أصوات تغني أغنيات فاحشة، وترسل أحاناً فاسدة.	تغني أغنيات فاحشة، وترسل أحاناً فاسدة	147	sings indecent songs, and sends bad tunes	tughaniy ‘ughniyātīn fāḥishah wa tursilu ‘alḥānān fāsīdah	Situational substitution	Corruption and poverty
21	To everyone’s surprise, the strains of Beasts	Beasts of England	6 6	وطرقت أسماع الحيوانات	النشيد الوطني القديم	147	The old national anthem	anashiyda al-waṭāniy al-qadiym	Superordinate	Nationalism

	of England were mixed up.			في خارج البيت أنغام من النشيد الوطني القديم، فأتارت في نفوسهم دهشة بالغة					
21	Chapter 9: They had started the rebuilding of the windmill the day after the victory celebrations were ended	the windmill	6 8	وكان القوم قد عاودوا العمل في سبيل بناء الطاحون الذي نسفه الأعداء عقب النصر والاحتفال به.	الطاحون الذي نسفه الأعداء	151	The windmill that enemies has blown up	aṭāhūna alladhy nasafahu al-'a'dā'	Paraphrase Struggle and enmity
21	A horse's lungs do not last for ever	-	6 8	إن رئيتي الحصان يا أخي لا تعيشان أبداً	يا أخي	151	O' brother	yā 'akhiy	Addition Solidarity
22	When the laws of Animal Farm were first formulated	the laws of Animal Farm	6 8	وكانت القاعدة التي وضعت بعد "الثورة" عند اشتراع القوانين الجديدة،	القاعدة التي وضعت بعد "الثورة" عند اشتراع القوانين الجديدة،	151	The rule that was set after the "revolution" when the new laws were enacted, and the	al-qā'idah allaty wuḍi'at ba'da "athwrah" 'inda ishtirā'i al-qwanini al-jadyidah, was	Paraphrase Allusions to politics

				الجديدة، وسن المبادئ المثالية، لبناء مجتمع جديد، وتنظيم الدولة الناشئة	وسن المبادئ المثالية، لبناء مجتمع جديد، وتنظيم الدولة الناشئة		ideal principles were made, for building a new society and organizing the emerging state	sani al-mabādi' al-mithālyiah, libinā' i mujtama' in jadyid, wa tanziymi adawlah annāshi' ah		
22	A too rigid equality in rations, Squealer explained, would have been contrary to the principles of Animalism.	Animalism	6 9	وقال "سكوير" في تبرير هذا الإجفاف، والتشفع لذلك التمييز، إن مراعاة المساواة المطلقة في توزيع الأغذية تتناهى مع المبادئ الجديدة	المبادئ الجديدة	153	The new principles	al-mabādi' al- jadyidah	Superordinate	Allusions to politics
22	but in comparison with the days of Jones,	the days of Jones	6 9	ومضى يقارن بين الأرقام في النظام الجديد، وبينها على	عهد الطغاة الغابرين	153	The era of past tyrants	'ahdu aṭuḡhatt al-ghabiryin	Superordinate	Struggle and enmity

				عهد الطغاة الغابرين						
22	more turnips than they had had in Jones’s day,	Jones’s day	6 9	بمقادير تفوق ما كانوا يجدونه في ذلك العهد الممقوت	العهد الممقوت	153	The hated era	al-‘ahd al- mamqūt	Superordinate	Struggle and enmity
22	But if there were hardships to be borne,	hardships	7 1	ولكن بعض المتاعب التي كانوا يتحملونها، وصنوف الإجحاف التي كانوا يحيونها،	المتاعب التي كانوا يتحملونها، وصنوف الإجحاف التي كانوا يحيونها،	156	The troubles they were enduring, and the kinds of inequity that they were living,	al-matā‘ib allaty kāmū yataḥamalunhā, wa ṣunūfa al- ’ijhāf allaty kāmū yaḥyawnahā		Social inequality and overwork + injustice
22	spontaneous demonstration	demonstration	7 1	الحفلة الأسبوعية الدائمة	الحفلة	156	The party	al-ḥaflah	Situational substitution	Allusions to politics
22	To celebrate the struggles and triumphs of Animal Farm	the struggles	7 1	للاحتفال بالجهاد الوطني، والنصر المعلم، والأمجاد الكريمة الخالدة	الجهاد الوطني	156 & 157	The national jihad	al-jihād al- waṭany	Cultural substitution	Nationalism
22	Afterwards there were recitations of poems	in Napoleon’s honour	7 1	وفي هذه الحفلات كانت تتلى	في "مديح" الزعيم	157	In the "praise" of the leader and	fy "madyiḥi" azza‘iymi wa	Superordinate + Paraphrase	Authority, power and control

	composed in Napoleon's honour,			القصاصد الرنانة في "مديح" الزعيم والإشادة بأفضاله	والإشادة بأفضاله		praise of his virtues	al-'ishādati bi'afḍālihi		
22	If anyone complained	anyone	7 1	فإذا ما تصدى منهم فريق	فريق	157	party	fariyq	Situational substitution	Allusions to politics
22	But by and large the animals enjoyed these celebrations	These celebrations	7 1	ولكن جمهرة الحيوانات كانت تجد متعة في تلك المواكب والحفلات	المواكب والحفلات	158	Parades and parties	al-mawākibi wa al-ḥaflāt	Explicitation	Allusions to politics
23	There was only one candidate, Napoleon	Napoleon	7 2	ولم يكن للرياسة غير مرشح واحد، وهو الرفيق نابليون	الرفيق نابليون	158	Comrade Napoleon	al-rafiyq Napoleon	Explicitation	Allusions to politics
23	On the same day it was given out that fresh documents had been discovered which revealed further details about	complicity with Jones	7 2	وفي يوم الانتخابات بالذات أذيع اكتشاف مستندات جديدة تنطوي على أسرار	المؤامرة مع الأعداء ضد قومه	158 & 159	The conspiracy with the enemies against his people	al-mu'āmarati ma'a al-'a'dā' ḍida qawmihi	Paraphrase	Struggle and enmity

	Snowball's complicity with Jones.			ومعلومات أخرى تدل على اشتراك "سنوبول" في المؤامرة مع الأعداء ضد قومه.						
23	In fact, it was he who had actually been the leader of the human forces, and had charged into battle with the words 'Long live Humanity!' on his lips.	-	7 2	وقبل إنه لم يحاول، كما يظنون، إيقاع المزرعة في الهزيمة يوم السقيفة، بخدعة حربية، فحسب، بل كان فعلاً يحارب في صفوف العدو، بل كان هو الذي جاء بها وتولى قيادتها، وحرصها على مقاتلة المزرعة كل التحريض،	يحارب في صفوف العدو	159	Fighting in the enemies' row	yuḥāribu fy şufufi al- 'adw	Addition	Struggle and enmity

23	up there, just on the other side of that dark cloud that you can see — there it lies, Sugarcandy Mountain, that happy country where we poor animals shall rest for ever from our labours!	labours	7 2	هنالك أيها الرفاق، على الجانب الأخر من تلك السحب الوظفاء التي ترونها، يمتد ذلك العالم الجميل السعيد، الذي سنجد فيه نحن معاشر الحيوانات البائسين العناء الراحة الأبدية من الشقاء والعناء	الشقاء والعناء	159	Misery and trouble	ashaqā' wa al- 'anā'	Paraphrase	Social inequality and overwork + injustice
23	Their lives now, they reasoned, were hungry and laborious	Hungry and Laborious	7 2	فقد بدت الحياة لهم في المزرعة ملينة بكد وكدح	بكد وكدح	160	Labour and toil	bikadin wa kadḥ	Paraphrase	Injustice
23	With an allowance of a gill of beer a day.	beer	7 3	وأتوه طعاماً بغير عمل.	طعاماً	160	Food	ṭa'āmān	Cultural substitution	Religious
23	Sometimes the long hours on	the long hours	7 3	وكان طول الجهد بغير	طول الجهد	161	The long effort	tūla al-juhd	Explication	Social inequality

	insufficient food were hard to bear, but Boxer never faltered.			طعام كاف، مشقة بالغة على "بوكسر" ومجهدة مضنية لقواه، ولكنه لم يكن ليتردد أ، يتخاذل،						and overwork
23	He said that Comrade Napoleon had learned with the very deepest distress of this misfortune to one of the most loyal workers on the farm, and was already making arrangements to send Boxer to be treated in the hospital at Willingdon.	the most loyal workers	7 4	الذي نزل بمجاهد من أصدق المجاهدين	مجاهد من أصدق المجاهدين	163	Mujahid is one of the truest Mujahideen	mujāhidun min 'aṣḍaq al-mujāhidyn	Cultural substitution	Religious
23	He said that Comrade	Willingdon	7 4	إن الرفيق نابليون تأثر	البلدة المجاورة	163	The next county	al-baldah al-mujawirah	Superordinate	Nationalism

	Napoleon had learned with the very deepest distress of this misfortune to one of the most loyal workers on the farm, and was already making arrangements to send Boxer to be treated in the hospital at Willingdon.			أبلغ التأثير حين علم بهذا المصاب الذي نزل بمجاهد من أصدق المجاهدين، وأنه أخذ يعد العدة لإرساله إلى المستشفى القائمة في البلدة المجاورة لمعالجته						
23	Except for Mollie and Snowball, no other animal had ever left the farm, and they did not like to think of their sick comrade in the hands of human beings.	in the hands of human beings	7 4	ولكن القوم ساورهم بعض القلق حين سمعوا هذا النبأ، فلم يسبق لأحد منهم الخروج من المزرعة إلى بلد غريب، غير "موللي" وسنوبول،	إلى الخارج لعلاجه	163	Abroad to treat him	'ila al-khārij li' ilājih	Situational substitution	Allusions to politics

				ولم يرقهم أن يحمل رفيقهم المريض إلى إلى الخارج لعلاجه						
24	However, Squealer easily convinced them that the veterinary surgeon in Willingdon could treat Boxer’s case more satisfactorily than could be done on the farm.	in Willingdon	7 4	ولكن سكويلر لم يجد عناء في إقناعهم بأن الطبيب البيطري في ذلك المستشفى يستطيع علاجه وهو القدير على برئه.	في ذلك المستشفى	163	In that hospital	fy dhalika al- mustashfa	Superordinate	Nationalism
24	But alas!	But alas!	7 6	ولكن لله هو	ولكن لله هو	167	But he belongs to Allah	wa lakin lillahi huwa	Cultural substitution	Religious
24	Their beloved Leader, Comrade Napoleon	Their beloved Leader	7 7	زعيمهم نابليون	زعيمهم	169	Their leader	za‘iyumhum Napoleon	Omission	Authority, power and control
24	And when Squealer went on to give further graphic	Boxer	7 7	حفت بموت الحصان "المجاهد"	الحصان "المجاهد"	170	The Mujahid “fighter” horse	al-ḥiṣān al- mujāhid	Explicitation	Religious

	details of Boxer's death bed									
24	and the expensive medicines for which Napoleon had paid without a thought as to the cost	Napoleon	7 7	والأدوية الغالية التي دفع الزعيم ثمنها غير حافل بفداحة النفقات	الزعيم	170	The leader	azza'iyim	Superordinate	Authority, power and control
24	And in a few days' time the pigs intended to hold a memorial banquet in Boxer's honour.	Boxer's	8 7	لتقديس ذكرى البطل وتخليد الراحل الكريم	البطل	170	The hero	al-baṭal	Superordinate	Allusions to politics
24	and the word went round that from somewhere or other the pigs had acquired the money to buy themselves another case of whisky.	-	8 7	وشاع في المزرعة أن الخنازير اشتروا بما اجتمع لديهم من المال قدرا وفيرا من الخمر، ونعموا بليلة شراب وقصف... وعريضة!	ونعموا بليلة شراب وقصف... وعريضة	171	And they had a blessed night of drink, orgy and bacchanalian	wa na'imū bilaylati sharābin wa qaṣfin wa 'arbadah	Addition	Corruption and poverty
24	Chapter 10:									

	Boxer was forgotten	Boxer	7 8	ولم يعد في القوم من يذكر المجاهد "بوكسر"	المجاهد "بوكسر"	172	The fighter "mujahid" boxer	al-mujāhid "Boxer"	Explicitation	Religious
24	but in fact no animal had ever actually retired.	-	7 9	ولكن الواقع أن أحداً من القوم لم يحل إلى المعاش، ولا ترك الدين تقدمت بهم الأعمار ليخلدوا إلى الراحة، ويستمتعوا بالتقاعد، قبل الممات.	ولا ترك الدين تقدمت بهم الأعمار ليخلدوا إلى الراحة، ويستمتعوا بالتقاعد، قبل الممات.	173	And did not leave those of old age to be left to relax and enjoy retirement before death.	wa lā taraka alladhyina taqadamat bihimu al- 'a mā liyakhlidū 'ila al-rāḥati, wa yastamti'ū bitaqa'ud, qabla almamāt	Addition	Injustice
24	They accepted everything that they were told about the Rebellion and the principles of Animalism	principles of Animalism	7 9	وصدقوا كل ما قيل لهم عن الثورة ومبادئها	الثورة ومبادئها	174	The revolution and its principles	athwarah wa mabādi' ihā	Superordinate	Allusions to politics
25	Napoleon had denounced such ideas as contrary to the spirit of Animalism.	spirit of Animalism	8 0	ومضى نابليون يستنكر هذه الأحلام، ويندد بتلك	التعاليم والمبادئ الجديدة	175	The teachings and principles	ta'āliymi wa al- mabādi' al- jadyidah	Superordinate	Allusions to politics

				الأوهام ويقول إن التعاليم والمبادئ الجديدة منها براء.						
25	Sometimes the older ones among them racked their dim memories and tried to determine whether in the early days of the Rebellion, when Jones's expulsion was still recent, things had been better or worse than now.	Jones's expulsion was still recent	80	هل كان العيش أفضل من ذلك، أم أسوأ، إبان الثورة، وقيام العهد الجديد	وقيام العهد الجديد	177	And the start of the new era	wa qiyāmu al- 'ahdi al-jadyid	Superordinate	Allusions to politics
25	And when they heard the gun booming and saw the green flag fluttering at the masthead, their hearts	the expulsion of Jones	81	وكلما أطلقت القذيفة، وشوهد العلم الخفاق فوق السارية، سرت العزة في النفوس،	ومجد الثورة	178	And the glory of the revolution	wa majdu athwarah	Superordinate	Nationalism

	swelled with imperishable pride, and the talk turned always towards the old heroic days, the expulsion of Jones, the writing of the Seven Commandments , the great battles in which the human invaders had been defeated.			واستفاضت الأحاديث عن الأيام الخالية، وعهود البطولة، ومجد الثورة، وظهور الوصايا السبع، ونشوب المعارك الحامية في سبيل الخلاص من الطغاة والمستأثرين.						
25	And when they heard the gun booming and saw the green flag fluttering at the masthead, their hearts swelled with imperishable pride, and the talk turned	human invaders	81	وكلما أطلقت القذيفة، وشوهد العلم الخفاق فوق السارية، سرت العزة في النفوس، واستفاضت الأحاديث عن الأيام الخالية،	الطغاة والمستأثرون	178	Tyrants and exploiters	aṭughāt wa al-must'athiryin	Superordinate	Struggle and enmity

	always towards the old heroic days, the expulsion of Jones, the writing of the Seven Commandments , the great battles in which the human invaders had been defeated.			وعهود البطولة، ومجد الثورة، وظهور الوصايا السبع، ونشوب المعارك الحامية في سبيل الخلاص من الطغاة والمستأثرين.						
25	None of the old dreams had been abandoned. The Republic of the Animals which Major had foretold, when the green fields of England should be untrodden by human feet, was still believed in.	-	8 1	وبقيت الأحلام والأمانى القديمة تخالج الصدور، وظلت "الجمهورية؛ التي كان الحلوف الأكبر يتحدث عنها، أملا مداعباً للخواطر	تلك الجمهورية "المثالية" ذات المروج النضرة التي لا أثر فيها لطاغية ولا مستثمر مستغل	178	That perfect republic with fresh meadows that has no trace of a tyrant or an exploiting investor	tilka al-jumhuriyah "al-mithāliyah" dhat u al-murūji al-naḍīrah allati lā 'athara fiyhā liṭāghyatin wa lā mustathmir mustaghil	Addition	Struggle and enmity

				والأذهان. تلك الجمهورية "المثالية" ذات المروج النضر التي لا أثر فيها لطاغية ولا مستثمر مستغل.						
25	Even the tune of Beasts of England was perhaps hummed secretly here and there: at any rate, it was a fact that every animal on the farm knew it, though no one would have dared to sing it aloud.	Beasts of England	8 1	بل إن ذلك النشيد القومي الذي وضع بعد الثورة ظل في خفية يغمغم به أحياناً، وتخافت الأصوات بأنغامه. لقد كان كل فرد في المزرعة به عليماً، وإن لم يجرؤ على التغني صراحة به، أو يرفع	النشيد القومي	179	National anthem	al-nashyidu al-qawmy	Superordinate	Nationalism

				الصوت بلحنه الفريد.						
25	but they were conscious that they were not as other animals.	were not as other animals	8 1	ولكنهم كانوا يشعرون بأنهم ليسوا والحيوانات الأخرى سواسية	ليسوا والحيوانات الأخرى سواسية	179	They are not equal with the other animals	laysū wa al-ḥayawanātu al-'ukhra sawāsiyah	Paraphrase	Social inequality and overwork
25	If they went hungry, it was not from feeding tyrannical human beings; if they worked hard, at least they worked for themselves.	tyrannical human beings	8 1	فإن جاعوا فليس جوعهم من طغيان طغاة، ولا أثر من استبداد مستبدين، أثر من استبداد مستبدين، ولكنه جوع من قلة المحصول، أو نقص في الثمرات والغلات والإنتاج. وإن هم كدوا وكدحوا، فإن كدحهم لأنفسهم، وهم في الكد أحرار ليس	طغيان طغاة، ولا أثر من استبداد مستبدين،	179	Tyrannical tyrants nor sign(/) of domination of tyrants	min tuḡhyāni tuḡhātin, wa lā 'athara min istibdād mustabidyin	Explicitation	Corruption and poverty

				لأحد عليهم سلطان،						
25	If they went hungry, it was not from feeding tyrannical human beings; if they worked hard, at least they worked for themselves.	they worked for themselves	8 1	فإن جاعوا فليس جوعمهم من طغيان طغاة، ولا أثر من استبداد مستبدين، ولكنه جوع من قلة المحصول، أو نقص في الثمرات والغلات والإنتاج. وإن هم كدوا وكدحوا، فإن كدحهم لأنفسهم، وهم في الكد أحرار ليس لأحد عليهم سلطان،	وهم في الكد أحرار ليس لأحد عليهم سلطان	179	And they are in laborious free(?) no one has an authority over them	wa hum fy al-kadi 'aḥrār laysa li' aḥadin 'alayhim sulṭān	Paraphrase	Liberty and freedom
25	No creature among them went upon two legs. No	Master	8 1	وما في جمعهم مخلوق يمشي على	"السيد"، ولا رقيق ولا مولى	179	The master, wither ? slave nor lord	“alsayid”, wa la raqiyqin wa lā mawla	Addition	Authority, power and control

	creature called any other creature 'Master.' All animals were equal.			اثنتين، ولا فرد يدعو أحداً "السيد"، ولا رقيق ولا مولى، ولكنهم أحرار بغير استثناء.						
26	No creature among them went upon two legs. No creature called any other creature 'Master.' All animals were equal.	All animals were equal	8 1	وما في جمعهم مخلوق يمشي على اثنتين، ولا فرد يدعو أحداً "السيد"، ولا رقيق ولا مولى، ولكنهم أحرار بغير استثناء.	ولكنهم أحرار بغير استثناء	179	They are free without exception	wa lakinahum 'aḥrārūn bighayri istithnā'	Paraphrase	Liberty and freedom
26	Are the Seven Commandments the same as they used to be, Benjamin?	Benjamin	8 3	فانظر يا أخي بينامين هل الوصايا السبع باقيات على عهدها...؟	يا أخي بينامين	183	O'? brother Benjamin	ya akhay Benjamin	Addition	Solidarity

26	What could be happening in there, now that for the first time animals and human beings were meeting on terms of equality?	-	8 4	فطفقوا يتساءلون ماذا جرى حتى أصبح الحيوانات لأول مرة بعد الثورة، على قدم المساواة مع خصومهم السابقين.	بعد الثورة	184	After the revolution	ba'da athwrah	Addition	Struggle and enmity
26	What could be happening in there, now that for the first time animals and human beings were meeting on terms of equality?	human beings	8 4	فطفقوا يتساءلون ماذا جرى حتى أصبح الحيوانات لأول مرة بعد الثورة، على قدم المساواة مع خصومهم السابقين.	خصومهم السابقين	184	Their old opponents	khuṣumahum asābiqyin	Superordinate	Struggle and enmity
26	Unfortunate incidents had occurred, mistaken ideas had been current. It had been felt that the	-	8 5	بعد أن جرت أحداث يؤسف لها، وانتشرت روايات وأفكار وظنون لا	بمسبيل المبادئ التي يعتقدونها والتعاليم التي	186	By the mean of the principles they embrace and the teachings they try to spread	bisabiyli al- mabādi' allaty ya'taniqunahā wa ata'āliym allati yuḥawilūna bathahā	Addition	Allusions to politics

	existence of a farm owned and operated by pigs was somehow abnormal and was liable to have an unsettling effect in the neighbourhood.			محل لها ولا أساس، بسييل المبادئ التي يعتقونها والتعاليم التي يحاولون بثها في القرى الأخرى والدساكرة المجاورة.	يحاولون بثها					
26	Too many farmers had assumed, without due enquiry, that on such a farm a spirit of licence and indiscipline would prevail. They had been nervous about the effects upon their own animals, or even upon their human employees.	that on such a farm a spirit of licence and indiscipline would prevail	8 5	فقد شرع الزراع بأن قيام مزرعة يتولى الخنازير إدارتها ويشرفون على حكمها وتدبير شئونها، عمل شاذ، وظاهرة غير مألوفة، قد تحدث أثراً بالغاً في المزارع التي تحيط بها، وقد	أن الفوضى ضاربة في هذه المزرعة أطنايها، والإباحية مطلقة العنان والفساد عام في كل مكان	186	That chaos erupted on this farm, is unleashed, and corruption is prevailing everywhere	'anna alfawḍa ḍaribatun fy al-rḍi 'ṭnabahā, wa al-'ibāḥiyatu muṭlaqat al-'inān wa al-fasādu 'āmun fy kuli makān	Paraphrase	Corruption and poverty

				<p>رأينا فريقا كبيراً من الزراع يعتقدون اعتباطاً، وبغير بحث ولا تحقيق، أن الفوضى ضاربة في هذه المزرعة أطنابها، والإباحية مطلقة العنان والفساد عام في كل مكان، والأنعام.</p>						
26	They had been nervous about the effects upon their own animals, or even upon their human employees.	the effects	8 5	<p>فلا غرو إذا اشتد في نفوسهم القلق على قراهم، واستولى الخوف عليهم، من أثر انتشار عدوى هذه المبادئ والتعاليم،</p>	<p>من أثر انتشار عدوى هذه المبادئ والتعاليم</p>	186	From the impact of the contagion of these principles and teachings	min 'athari intishāri 'adwa hadhihi al- mabādi' wa ata'āliym	Paraphrase	Allusions to politics

				إلى الحيوانات الأخرى لديهم، وجمهرة الدواب والأنعام.						
26	He believed that he was right in saying that the lower animals on Animal Farm did more work and received less food than any animals in the county.	any animals	8 5	وقال إنه يعتقد أنه لا يجافي الحقيقة إذا هو أعلن أن الطبقات الدنيا من الحيوانات في هذه المزرعة أكثر عملاً، وأقل غذاء، من إخوانهم في البلاد الأخرى،	من إخوانهم	187	From their brothers	min 'ikhwamnihim	Superordinate	Solidarity
26	Indeed, he and his fellow-visitors today had observed many features which they intended to	on their own farms	8 5	وأنه هو وأصحابه الذين جاءوا وانتظمهم هذا الحقل البديع لاحظوا عدة	على نظامهم وأساليبهم في الإدارة والحكم والتوجيه	187	On their system and methods of managing, leading and directing	'ala nizāmihim wa 'asālibiyhim	Situational substitution	Authority, power and control

	introduce on their own farms immediately.			أشياء ينوون أن يدخلوها في الحال على نظامهم وأساليبهم في الإدارة والحكم والتوجيه.						
26	‘If you have your lower animals to contend with,’ he said, ‘we have our lower classes!’	lower classes	8 6	وإذا كان لديكم معاشر الخنازير مشكلة تواجهكم، وأعني بها مشكلة الحيوانات الدنيا، فلدينا نحن مشكلتنا أيضاً ، وهي مشكلة الطبقة الكادحة أو الأيدي العاملة	الطبقة الكادحة أو الأيدي العاملة	188	The toiling class and the working hands	aṭabaqah al-kadiḥah wa al-’aydi al-‘amilah	Explicitation	Social equality and overwork
27	Mr. Pilkington once again congratulated the pigs on the low rations, the	-	8 6	واستتلى الخطيب يكرر التهنية لمعاشر الخنازير	وانتفاء كل أثر للاتجاهات المتسخرطة والعناصر	188	And the disappearance of every sign of the discontent trends, and the	wa intifā’u kuli ’atharin lil’itijāhāti al-mutasakhiṭah wa al-‘anaṣiri	Addition	Struggle and enmity

	long working hours, and the general absence of pampering which he had observed on Animal Farm.			بهذا النظام البديع الذي أقاموه، بتقليل "الجرايات"، وزيادة ساعات العمل وانتفاء كل أثر للاتجاهات المتسخطة والعناصر المتبرمة المتذمرة من الحكم القائم في البلاد.	المتبرمة المتذمرة من الحكم القائم في البلاد.		complaining grouchy elements from the existing government in the country.	al-mutabarimah al- mutadhamirah mina al-ḥukmi al-qā'im fy al- bilād		
27	He too, he said, was happy that the period of misunderstanding was at an end.	period of misunderstanding	8 6	وقال إنه مغتبط أيضاً بانقضاء عهد الريبة وزوال سوء الفهم	عهد الريبة وزوال سوء الفهم	189	The era of suspicion and the end of misunderstanding	'ahd al-rayibah wa zawāl sū'i al-fahm	Explicitation	Allusions to politics
27	For a long time there had been rumours — circulated, he had reason to think, by some	by some malignant enemy	8 6	فقد مضت فترة من الزمن والإشاعات من تشاع، من طريق خصم خبث،	من طريق خصم خبث، وعدو سيئ الدخيلة	189	Through a malicious opponent and an intruder bad enemy	min ṭariygi khaṣmin khabiyyth, wa 'adūin say' adakhiylah	Paraphrase	Struggle and enmity

	malignant enemy			وعدو سيئ الدخيلة						
27	that there was something subversive and even revolutionary in the outlook of himself and his colleagues.	that there was something subversive and even revolutionary in the outlook of himself and his colleagues.	8 6	بأن تعاليمهم عنصراً هداماً، وثورة جامعة على المبادئ المقررة، والتقاليد المرعية،	بأن تعاليمهم عنصراً هداماً، وثورة جامعة على المبادئ المقررة، والتقاليد المرعية،	189	That their teachings are a destructive element, and a wild revolution against established principles and established traditions,	bi'ana ta'ālimahum 'unṣuran hadāmān, wa thwratun jāmihatun 'ala al-mabād' al-muqararah, wa al-taqāliyd al-mar'iyah	Paraphrase	Allusions to politics
27	They had been credited with attempting to stir up rebellion among the animals on neighbouring farms.	-	8 6	حتى لقد اتهموا بأنهم يحاولون نشر الثورة، وبذر بذور المبادئ الهدامة في القرى والمزارع المجاورة،	وبذر بذور المبادئ الهدامة	189	sow the seeds of destructive principles	wa badhr budhūr al-mabādi' al-hadamah	Addition	Corruption and poverty
27	This, too, would be suppressed, and the skull had already been buried.	-	8 7	ولكن هذه العادة أيضاً ستلغى فلا يبقى لها من أثر في النظام الجديد، وقد	فلا يبقى لها من أثر في النظام الجديد،	190	It has no trace left in the new system	fala yabqa laha min 'atharin fy anizām al-jadiyd	Addition	Allusions to politics

				عمدنا إلى تلك الجمجمة فدفناها تحت أطباق الثرى ليسحب عليها النسيان ذيل العفاء						
27	Henceforward the farm was to be known as 'The Manor Farm' — which, he believed, was its correct and original name.	The Manor Farm'	8 7	وأن المزرعة سيطلق عليها من الآن "مزرعة الذوات" وهو اسمها الأصيل الصحيح.	مزرعة الذوات	190	The elite farm	mazra'at al- dhawāt	Superordinate	Social inequality and overwork
27	To the prosperity of The Manor Farm!	The Manor Farm	8 7	املأوا الكؤوس إلى حفافيتها ولنشرب جميعا نخب "مزرعة الذوات"	مزرعة الذوات	190	The elite farm	mazra'at al- dhawāt	Superordinate	Social in equality and overwork
27	No question, now, what had happened to the faces of the pigs.	-	8 8	لقد تشابه الخنازير والناس، ولم يبق من فارق بين	ولم يبق من فارق بين الطغاة الجدد، والطغاة	192	There has been no difference left between the new tyrants and the old tyrants.	wa lam yabqa fāriqun bayna aṭughāti al- judud, wa atughāti al-	Addition	Struggle and enmity

				الطغاة الجدد، والطغاة الغابرين. كلهم مستثمر، كلهم مستغل، تجمعهم صفة واحدة، وهي الاستئثار والطغيان.		They are all investors, and all exploiters, with one common characteristic, which is domination and tyranny.	ghabiryin. kuluhum mustathmir, wa kuluhum mustaghil, tajma'uhum şifatun waḥidah, wa hyia al-'ist'ithār wa aṭughyān		
27	The creatures outside looked from pig to man, and from man to pig, and from pig to man again; but already it was impossible to say which was which.	which was which	8 8	وكذلك وقفت الحيوانات ينظرون إلى الخنازير، ثم يعودون فينظرون إلى الآخرين، وهم لا يعرفون من هم الخنازير فيهم ومن هم معاشر الخصوم السالفين...	192	Who are the pigs among them and who are the group of the old opponents...	man hum al- khanāzyru fihim wa man hum ma'āshir al-khuṣumi asalifiyn	Paraphrase	Struggle and enmity Corruption and poverty

Appendix 2 Ideological Manipulations Found in Translation 2

#	English sentence	ST	p.	Arabic sentence	TT	p.	Back Translation	Transliteration	Strategy	Ideology
3.	Chapter 1 Clover was a stout motherly mare approaching middle life, who had never quite got her figure back after her fourth foal.	had never quite got her figure	2	وكلوفر فرس تقترب من منتصف عمرها تبدو عليها طيبة الأم، ممثلة لم تستطع أن تستعيد رشاققتها الأولى بعد أن وضعت مولودها الرابع.	ممثلة لم تستطع أن تستعيد رشاققتها	8	Fat, and couldn't get back to her shape	mumtali'ah lam tastaṭi' 'an tasta'iyda rashāqatahā	Explicitation	Gender
4.	At the last moment Mollie, the foolish, pretty white mare who drew? Mr. Jones's trap, came mincing daintily in, chewing at a lump of sugar. She took a place near the front and began flaunting her white mane, hoping to draw attention to the red ribbons it was plaited with.	the foolish,	2	وأقبلت بعد ذلك مولي المهرة الغرّة البيضاء وهي تتبختر في مشيتها وقد ربطت شريطاً أحمر ضفره لها مسنر جونز، وراحت تجرش قطع السكر محدثة صوتاً حاولت به اجتذاب انتباه الآخرين متباهية بجمالها والشريط الذي يزينها!	-	9	-	-	Omission	Gender
5.	We are born, we are given just so much food as will keep the breath in our bodies, and those of us who are capable of it are forced to work to the last atom of our strength	-	3	نحن نولد فلا يسمح لنا الا بالكفاف الذي لا يكاد يمسك علينا رمقنا، والحيوانات يستغلها الأدميون في أعمالهم فتشقى بها حتى أنفاسها الأخيرة.	فتشقى بها	10	So they suffer from it	fatashqā bihā	Addition	Social inequality and overwork
6.	We are born, we are given just so much food as will keep the breath in our	are forced to work	3	نحن نولد فلا يسمح لنا الا بالكفاف الذي لا يكاد يمسك علينا	يستغلها الأدميون في أعمالهم	10	are exploited by humans in their work	yastaghiluhā al-ādamiyūna fy 'a'mālihim	Superordinate	Social inequality

	bodies, and those of us who are capable of it are forced to work to the last atom of our strength			رمقنا، والحيوانات يستغلها الأدميون في أعمالهم فتشقى بها حتى أنفاسها الأخيرة.						and overwork
7.	We are born, we are given just so much food as will keep the breath in our bodies, and those of us who are capable of it are forced to work to the last atom of our strength	to the last atom of our strength	3	نحن نولد فلا يسمح لنا إلا بالكفاف الذي لا يكاد يمسك علينا رمقنا، والحيوانات يستغلها الأدميون في أعمالهم فتشقى بها حتى أنفاسها الأخيرة.	حتى أنفاسها الأخيرة	10	Till its last breath	ḥatā 'anfāsihā al-'akhyirah	Situational substitution	Social inequality and overwork
8.	No animal in England is free	No animal in England is free	3	وقد وندت الحرية بإنجلترا حتى أصبحت الحيوانات لا تعرف معنى السعادة أو الراحة منذ بداية حياتها إلى نهايتها	وقد وندت الحرية بإنجلترا	10	Freedom has been already buried alive in England	wa qad w'idat al-ḥuriyatu binqiltrā	Situational substitution	Liberty and freedom
9.	The life of an animal is misery and slavery: that is the plain truth.	misery	3	إن حياتنا في حقيقتها هي الشقاء مجسداً والعبودية في أبشع صورها	الشقاء مجسداً	10	clear misery	ashaqā'u mujasadan	Explication	Social inequality and overwork
10.	The life of an animal is misery and slavery: that is the plain truth.	slavery	3	إن حياتنا في حقيقتها هي الشقاء مجسداً والعبودية في أبشع صورها	والعبودية في أبشع صورها	10	And slavery in its ugliest image	wa al-'ubūdyiah fy 'absha' i ṣuwariha	Explication	Social inequality and overwork
11.	But is this simply part of the order of nature?	-	3	أما من جانبنا معشر الحيوانات هل كتب علينا الاستسلام لهذه الأوضاع على أنها من طبائع الأشياء؟	الاستسلام	10	Surrender	al-istislām	Addition	Liberty and freedom
12.	No, comrades, a thousand times no!	comrades	3	كلا وألف كلا	Deleted	10	-	-	Omission	Allusions to politics
13.	Because nearly the whole of the produce of our	human being	4	ما من سبب يدعو لذلك إلا جشع الإنسان	جشع الإنسان	11	Man's greediness	jasha' al-insān	Addition	Corruption and poverty

	labour is stolen from us by human beings.			الذي يستحوذ على فائض الإنتاج						
14.	Because nearly the whole of the produce of our labour is stolen from us by human beings.	the whole of the produce	4	ما من سبب يدعو لذلك إلا جشع الإنسان الذي يستحوذ على فائض الإنتاج	فائض الإنتاج	11	Surplus product	fāyidh al-'intāj	Situational substitution	Allusions to politics
15.	There, comrades, is the answer to all our problems.	comrades	4	وهي الحقيقة المرة التي تفسر لنا أسباب تعسنا وإن دارت كلها حول محور واحد هو الإنسان!	Deleted	11	-	-	Omission	Allusions to politics
16.	There, comrades, is the answer to all our problems.	our problems	4	وهي الحقيقة المرة التي تفسر لنا أسباب تعسنا وإن دارت كلها حول محور واحد هو الإنسان!	أسباب تعسنا	11	Reasons of our misfortune"	'asbāba tu'sinā	Explication	Social inequality and overwork
17.	Remove Man from the scene, and the root cause of hunger and overwork is abolished for ever.	overwork	4	فإذا ما استبعدناه من طريقنا فرنا نكون بذلك قد محونا جذور الجوع والعبودية إلى الأبد!	العبودية	11	slavery	al-'ubūdyiah	Situational substitution	Social inequality and overwork
18.	Almost overnight we could become rich and free. What then must we do? Why, work night and day, body and soul, for the overthrow of the human race!	human race	5	إنني لا أشك لحظة أن حلمنا هذا في الحرية والثراء لا بد أن يتحقق، ولكن علينا واجباً شاقاً يجب أن نؤديه، إن علينا أن نعمل ليلاً ونهاراً بأرواحنا وأجسادنا لقلب نظام الجنس البشري!	نظام الجنس البشري	12	Human race's system	nizāma al-jins al-bashary	addition	Allusions to politics
19.	And above all, pass on this message of mine to those who come after you, so that future	the struggle	5	وعليكم أن تتقلوا رسالتي هذه للأجيال القادمة، حتى نصل بأهدافنا إلى النصر،	الجهاد	12 & 13	Jihad	Al-jihād	Situational substitution	Religious

	generations shall carry on the struggle until they are victorious.			وواصلوا الجهاد بعزيمة لا تلين، وعليكم ألا تتفرقوا في سراديب الخلافات المذهبية!						
20.	And above all, pass on this message of mine to those who come after you, so that future generations shall carry on the struggle untilis they are victorious.	-	5	وعليكم أن تنقلوا رسالتي هذه للأجيال القادمة، حتى نصل بأهدافنا إلى النصر، وواصلوا الجهاد بعزيمة لا تلين، وعليكم ألا تتفرقوا في سراديب الخلافات المذهبية!	وعليكم ألا تتفرقوا في سراديب الخلافات المذهبية!	12 & 13	You must not divide into the sectarian differences passages(?)	wa 'alykom 'ala tatafaraqū fy sarādyib al-khilifāt al-madhhabyah	Addition	Allusions to politics
21.	Never listen when they tell you that Man and the animals have a common interest, that the prosperity of the one is the prosperity of the others.	Never listen when they tell you that	5	ولا تسمعوا لمروجي الدعايات المضللة التي يرددها الإنسان وأعوانه من أن لهم ولنا معشر الحيوان أهدافاً مشتركة وأن لنا نصيب مما يسكب عليهم من خيرات؛ إنها محض افتراءات.	ولا تسمعوا لمروجي الدعايات المضللة	13	Do not listen to misleading advertising promoter	wa la tasma'ū limurawiji ada'yāti al-muḍalilah	Situational substitution	Allusions to politics
22.	And among us animals let there be perfect unity, perfect comradeship in the struggle.	the struggle	5	أما نحن معشر الحيوانات فلا بد لنا من أن نتحد في طريق الثورة.	الثورة	13	The revolution	athawrah	Situational substitution	Allusions to politics
23.	I merely repeat, remember always your duty of enmity towards Man and all his ways.	your duty	6	إن لدي القليل لأقوله بشأن ضرورة استمرار الكفاح في سبيل معاداة الإنسان وفضح أساليبه!	ضرورة استمرار الكفاح في سبيل معاداة الإنسان	13	The necessity of proceeding the struggle with the aim of antagonizing the man	ḍarūrat istimrār al- kifāḥ fy sabyili mu'adati al-insān	Situational substitution	Struggle and enmity
24.	I merely repeat, remember always your	all his ways	6	إن لدي القليل لأقوله بشأن ضرورة	وفضح أساليبه	13	and exposing his methods.	wa faḍḥi 'asālyibihi	Paraphrase	Struggle and enmity

	duty of enmity towards Man and all his ways.			استمرار الكفاح في سبيل معاداة الإنسان وفضح أساليبه!						
25.	Weak or strong, clever or simple, we are all brothers.	We are all brothers	6	وعلينا أننضع في اعتبارنا أنه من الأمور الجوهرية ألا يحاول حيوان ما أن يستعبد أبناء جلدته من الحيوانات الأخرى مستغلاً ضعفها أو غيابها	Deleted	14	-	-	Omission	Solidarity
26.	No animal must ever kill any other animal	No animal must ever kill any other animal	6	Deleted	-	14	-	-	Omission	Solidarity
27.	-	-	7	نمحو الإنسان من الدنيا لنقيم دعائم دولتنا ونرد مظالم إخواننا ونعز مبادئ ثورتنا	-	15	Wipe the man from the life To establish the pillar of our country And redress our brothers' grievances And reinforce our revolutionary principles	namhu al-insāna mina adunyā linuqima da 'ā'ima daulatinā wa narudu mazalima 'khwatina wa nu'izu mabād'ia tawaratinā	Addition	Allusions to politics
28.	-	-	7	الثورة بوتقة الغضب ثوروا لليوم المرتقب مرحى بالكذ والتعب! لن ننجح الا بالنصب من حقق حلما قبلكمو الا بالسعي وبالداب؟ سنثور كألجنة اللهب سعيًا للحق المغتصب	-	15 &16	Revolution is the melting pot of anger Rebel for the foreseeable day Hurry hard work and tiredness	athawratu bawtaqatu al-ghaḍabi, thūrū lilyawmi al- murtaqabi, marḥā bilkadi was bilta'abi, Alan nanjaḥa 'ila bilnaṣabi, man ḥaqaqa ḥulman qablakumu 'ilā	Addition	Allusions to politics

							We will not succeed but with hard work Who achieved their dreams before you Except with toil and diligence We will rebel like flame Seeking the usurped right	bisa'yi was bild'abi, sanathūru kalsinati allahabi sa'yan lilhāqi al- mughtaṣabi		
29.	Chapter 2 They did not know when the Rebellion predicted by Major would take place, they had no reason for thinking that it would be within their own lifetime, but they saw clearly that it was their duty to prepare for it.	Rebellion	9	ومع أنها لا تدرك متى تتحقق نبوءة ماجور، ومع أنها لا تتصور أنها قابلة للتحقيق وهي على قيد الحياة؛ فإنها- مع ذلك- قد اقتنعت أن واجباً لا مناص منخ يقع على كاهلها في الإعداد لها	نبوءة	17	prophecy	nubu' ah	Situational substitution	Allusions to politics
30.	The work of teaching and organising the others fell naturally upon the pigs, who were generally recognised as being the cleverest of the animals	The work of teaching and organizing the others	9	ولما كانت الخنازير هي أذكى الحيوانات فقد تكفلت بمهام التنظيم ونشر الدعوى بين الحيوانات الأخرى،	مهام التنظيم ونشر الدعوى بين الحيوانات الأخرى	17	The tasks of organization and spread the claim among other animals	mahamu altanzimi wa nashri alda'wati bayna al-hayawanati al-'ukhrā	Paraphrase	Allusions to politics
31.	At the beginning they met with much stupidity and apathy.	-	9 & 10	وقد لاقت الخنازير الثلاثة صعوبة بالغة في نشر دعوتها لما اعترضها من غباء الحيوانات الأخرى	نشر دعوتها	18	Spread their claims	nashri da'watiḥā	Addition	Religious

				واستكانتها للأمر الواقع						
32.	If this Rebellion is to happen anyway, what difference does it make whether we work for it or not?	work	10	وإذا ما ذكرت لها الخنازير الثلاثة أن الثورة آتية لا ريب فيها، وأنها من الأمور الحتمية تساءلت: فعلام إذن الجهاد والتعب فيما هو آت بالضرورة واقع الحتمية؟	الجهاد والتعب	18	Jihad and tiredness	aljihād wa ata‘ab	Paraphrase	Social inequality and overwork
33.	The stupidest questions of all were asked by Mollie, the white mare.	The stupidest questions	10	وربما كانت أكثر التساؤلات غباء وسطحية. هو سؤال المهرة مولي	أكثر التساؤلات غباء وسطحية	18	The most superficial and stupid questions	‘aktharu atasā’ulati ghabān wa saṭḥyah	Addition	Gender
34.	Comrade,’ said Snowball, ‘those ribbons that you are so devoted to are the badge of slavery. Can you not understand that liberty is worth more than ribbons?	slavery	10	أما بخصوص الشرائط فقد وجه سنوبول حديثه لجميع الحيوانات محذراً منها؛ فهي في رزیه رمز العبودية والتبعية، وأن الحرية تستحق من الحيوانات التضحية بمثل تلك المظاهر التافهة.	العبودية والتبعية	19	Slavery and dependency	al-‘ubūdiyyah wa atabi‘yah	Paraphrase	Social inequality and overwork
35.	Comrade,’ said Snowball, ‘those ribbons that you are so devoted to are the badge of slavery. Can you not understand that liberty is worth more than ribbons?	liberty is worth more than	10	أما بخصوص الشرائط فقد وجه سنوبول حديثه لجميع الحيوانات محذراً منها؛ فهي في رزیه رمز العبودية والتبعية، وأن الحرية تستحق من الحيوانات التضحية بمثل تلك المظاهر التافهة.	وإن الحرية تستحق من الحيوانات التضحية	19	And freedom is worth the sacrifice of the animals	wa ’nna al-ḥuriyah tastaḥiqu mina al-ḥayawanāti ataḍḥiyah	Addition	Liberty and freedom

36.	Comrade,' said Snowball, 'those ribbons that you are so devoted to are the badge of slavery. Can you not understand that liberty is worth more than ribbons?	ribbons	10	أما بخصوص الشرائط فقد وجه سنوبول حديثه لجميع الحيوانات محذراً منها؛ فهي في رزيه رمز العبودية والتبعية، وأن الحرية تستحق من الحيوانات التضحية بمثل تلك المظاهر التافهة.	المظاهر التافهة	19	Triviality aspects	al-mazāhiru atāfihah	Situational substitution	Gender
37.	Mollie agreed, but she did not sound very convinced.	Mollie	10	واضطرت مولي المسكينة أن تتظاهر بالموافقة من غير اقتناع	مولي المسكينة	19	Poor Mollie	Mollie al-miskiyinah	Explicitation	Gender
38.	The pigs had an even harder struggle to counteract the lies put about by Moses, the tame raven. Moses, who was Mr. Jones's especial pet, was a spy and a tale-bearer, but he was also a clever talker.	the lies	10	كما وجدت الخنازير عنثاً في مواجهة حملة الدعايات الخبيثة التي كان يشيعها موسى غراب مستر جونز المستأنس، والذي اعتاد نقل الكلام وإفشاء الأسرار وإطلاق الإشاعات المحبوكية!	حملة الدعايات الخبيثة	19	The campaign of wicked advertisements	ḥamalatu ada'āyāt al-khabiythah	Situational substitution	Allusions to politics
39.	The pigs had an even harder struggle to counteract the lies put about by Moses, the tame raven. Moses, who was Mr. Jones's especial pet, was a spy and a tell-tale but he was also a clever talker.	was a spy	10	كما وجدت الخنازير عنثاً في مواجهة حملة الدعايات الخبيثة التي كان يشيعها موسى غراب مستر جونز المستأنس، والذي اعتاد نقل الكلام وإفشاء الأسرار وإطلاق الإشاعات المحبوكية!	Deleted	19	-	-	Omission	Allusions to politics

40.	The pigs had an even harder struggle to counteract the lies put about by Moses, the tame raven. Moses, who was Mr. Jones's especial pet, was a spy and a tale-bearer, but he was also a clever talker.	a tale-bearer	10	كما وجدت الخنازير عنتاً في مواجهة حملة الدعايات الخبيثة التي كان يشيعها موسى غراب مستر جونز المستأنس، والذي اعتاد نقل الكلام وإفشاء الأسرار وإطلاق الإشاعات المحبوكة!	اعتاد نقل الكلام وإفشاء الأسرار	19	Used to be a tale-bearer and reveal secrets	i'tāda naqla al- kalām wa 'ifshā' al- 'asrār	Paraphrase	Allusions to politics
41.	The pigs had an even harder struggle to counteract the lies put about by Moses, the tame raven. Moses, who was Mr. Jones's especial pet, was a spy and a tale-bearer, but he was also a clever talker.	clever talker	10	كما وجدت الخنازير عنتاً في مواجهة حملة الدعايات الخبيثة التي كان يشيعها موسى غراب مستر جونز المستأنس، والذي اعتاد نقل الكلام وإفشاء الأسرار وإطلاق الإشاعات المحبوكة!	إطلاق الإشاعات المحبوكة	19	spread fabricated rumours	'tlāqa al-'ishā'āt al- maḥbūkah	Situational substitution	Allusions to politics
42.	Their most faithful disciples were the two cart-horses, Boxer and Clover. These two had great difficulty in thinking anything out for themselves, but having once accepted the pigs as their teachers, they absorbed everything that they were told, and passed it on to the other animals by simple arguments.	-	10	وكان من أخلص التلاميذ للمذهب الخنزيري الجديد بوكسر وكلوفر اللذان استوعبا جميع التعاليم الجديدة، وعملا على التبشير بها بين شتى الحيوانات في عبارات بسيطة.	للمذهب الخنزيري الجديد	19	For the new swine's doctrine	lilmadhabī al- khinzirī al-jadiyd	Addition	Allusions to politics

43.	Their most faithful disciples were the two cart-horses, Boxer and Clover. These two had great difficulty in thinking anything out for themselves, but having once accepted the pigs as their teachers, they absorbed everything that they were told, and passed it on to the other animals by simple arguments.	passed it on	10	وكان من أخلص التلاميذ للمذهب الخنزيري الجديد بوكسر وكلوفر اللذان استوعبا جميع التعاليم الجديدة، وعملا على التبشير بها بين شتى الحيوانات في عبارات بسيطة.	التبشير بها	19	Preaching them	atabshiyri bihā	Situational substitution	Religious + Allusions to politics
44.	He had become much disheartened after losing money in a lawsuit, and had taken to drinking more than was good for him.	drinking	11	إلا أنه قد أخذ في التراخي بعد أن فقد ثروته، واستسلم بعد ذلك للسكر والعريضة	للسكر والعريضة	20	drunkenness and orgy	lisukri wa al-‘arbadah	Paraphrasing	Corruption and poverty
45.	His men were idle and dishonest, the fields were full of weeds, the buildings wanted roofing, the hedges were neglected, and the animals were underfed.	underfed	11	وأسلمت الحيوانات للإهمال والجوع!	للإهمال والجوع	20	To neglect and hunger	lil’ ihmāli wa al-jū‘	Paraphrasing	Corruption and poverty
46.	The men had milked the cows in the early morning and then had gone out rabbiting, without bothering to feed the animals.	the animals	11	وقد حلب العمال البقر في صباح يوم الأحد، ثم ذهبوا للرحلة يصيدون فيها الأرانب دون أن يلتفتوا لإطعام الحيوانات الجائعة	الحيوانات الجائعة	20	the hungry animals	al-ḥayawānāt al-jā’i‘ah	Explication	Corruption and poverty

47.	this was more than the hungry animal could bear	this	11	وكانت هذه القسوة أكثر مما تحتمله الحيوانات الجوعى	هذه القسوة	21	This cruelty	hadhihi al-qaswah	Explication	Social inequality and overwork
48.	Their first act was to gallop in a body right round the boundaries of the farm, as though to make quite sure that no human being was hiding anywhere upon it; then they raced back to the farm buildings to wipe out the last traces of Jones's hated reign.	Jones's hated region	12	راحت الحيوانات تهوول حول أسوار المزرعة لتطمئن منها القلوب مرة أخرى أنها خالية من البشر، ثم اندفعت بعد ذلك إلى مباني المزرعة تمحو منها آخر معالم الحكم الإنساني البائد.	الحكم الإنساني البائد	21	The defunct human ruling	al-ḥukmu al-'insāny al-bā'id	Situational substitution	Allusions to politics
49.	All the animals capered with joy when they saw the whips going up in flames.	the whips	12	وحينما كانت النار تلتهم أدوات الإرهاب هذه ارتفعت صيحات الابتهاج والاستحسان	أدوات الإرهاب	21	The terrorist tools	'adawāti al-'irhāb	Situational substitution	Injustice
50.	Then they sang Beasts of England from end to end seven times running, and after that they settled down for the night and slept as they had never slept before.	Beast of England	13	ثم أخذت الحيوانات بعد ذلك في ترديد نشيد الثورة سبع مرات متتالية من بدايته حتى النهاية، ثم هدأت بعد ذلك واستسلمت لنوم لذيذ لم تسعد بمثله من قبل!	نشيد الثورة	22	revolution anthem	nashydu athawrah	Superordinate	Allusions to politics
51.	But they woke up at dawn as usual, and suddenly remembering the glorious thing that had happened, they all raced out into the pasture together.	remembering the glorious thing that had happened	13	وفي الفجر استيقظت وهي فخورة بحريتها الجديدة وبانتصار ثورتها، وتوجهت لمراعي المزرعة.	فخورة بحريتها الجديدة وبانتصار ثورتها	22	Proud of their new freedom and the victory of their revolution	fakhurah biḥuriyatihā al-jadyidah wa bintiṣāri thawratihā	Paraphrase	Liberty and freedom

52.	They explained that by their studies of the past three months the pigs had succeeded in reducing the principles of Animalism to Seven Commandments.	the principles	15	ثم أعلن الخنزيران سنوبول ونابليون أنهما قد توصلا في الأشهر الثلاثة الأخيرة إلى اختصار المذهب الحيواني الجديد الذي بشر به ماجور في وصايا سبه جمعت جوهر التعاليم	المذهب	24	The doctrine	al-madhah	Explicitation	Religious + Allusions to politics
53.	They explained that by their studies of the past three months the pigs had succeeded in reducing the principles of Animalism to Seven Commandments.	-	15	ثم أعلن الخنزيران سنوبول ونابليون أنهما قد توصلا في الأشهر الثلاثة الأخيرة إلى اختصار المذهب الحيواني الجديد الذي بشر به ماجور في وصايا سبه جمعت جوهر التعاليم	الذي بشر به ماجور	24	Which Major preached of	Allthy bashar bihi Major	Addition	Religious + Allusions to politics
54.	'Now, comrades,' cried Snowball, throwing down the paint-brush, 'to the hayfield! Let us make it a point of honour to get in the harvest more quickly than Jones and his men could do.'	Comrades	15	ثم صاح فيها سنوبول بعد أن ألقى بالفرشاة طالباً منها التوجه إلى العمل مذكراً لها أن أمامها عملاً ضخماً يقع على عاتق الحيوانات أن تؤديه خيراً من جونز وعصابته من الأدميين!	Deleted	25	-	-	Omission	Allusions to politics
55.	'Now, comrades,' cried Snowball, throwing down the paint-brush, 'to the hayfield! Let us make it a point of honour to get in	more quickly than Jones and his men could do	15	ثم صاح فيها سنوبول بعد أن ألقى بالفرشاة طالباً منها التوجه إلى العمل مذكراً لها أن أمامها عملاً ضخماً	خيراً من جونز وعصابته من الأدميين	25	Better than Jones and his human gang	khayran min Jones wa 'iṣabātihi mina al-ādamyyin	Situational substitution	Struggle and enmity

	the harvest more quickly than Jones and his men could do.'			يقع على عاتق الحيوانات أن تؤديه خيراً من جونز وعصابته من الأدميين!						
56.	Chapter 3 Every mouthful of food was an acute positive pleasure, now that it was truly their own food, produced by themselves and for themselves, not doled out to them by a grudging master.	a grudging master	17	وكانت الحيوانات في منتهى السعادة هنيئة بالطعام الذي زرعه وحصدته بنفسها وأصبح كله لها بعد أن كان يتفضل عليها سيدها الأدمي المترفع بالنزر القليل!	سيدها الأدمي المترفع	28	Their arrogant human master	sayduhā al-āsamy al-mutarafi‘	Addition	Authority, power and control
57.	Boxer was the admiration of everybody. He had been a hard worker even in Jones’s time, but now he seemed more like three horses than one	in Jones’s time	17	وكان بوكسر بعصلاته الجبارة عوناً لها في كل ما يطرأ من متاعب، وكان يبذل من الجهد أضعاف ما كان في عهد مستر جونز الغابر،	"في عهد مستر جونز الغابر	28	During the bygone era of Mr Jones	fy ‘ahdi Mr Jones al-ghābir	Explication	Allusions to politics
58.	Old Benjamin, the donkey, seemed quite unchanged since the Rebellion. He did his work in the same slow obstinate way as he had done it in Jones’s time, never shirking and never volunteering for extra work either. About the Rebellion and its results he would express no opinion.	About the rebellion and its results	18	أما بنيامين الحمار العجوز فإنه لم يتغير بعد الثورة: يؤدي عمله كما اعتاد أداءه دائماً بأسلوبه القديم نفسه في العناد والبطء، ولا يتنصل مما عهد إليه من عمل، كما أنه لا يتطوع أبداً بالمزيد! أما بخصوص معتقداته المذهبية فإنه كان يبدي تحفظاً	أما بخصوص معتقداته المذهبية	29	About his own doctrine beliefs	’amā bikhuṣūṣi mu‘ṭaqadātihi al-madhhabyah	Situational substitution	Allusions to politics

				شديداً، ونادراً ما يبيدي رأيه صراحة: فإذا ما سئل عن رزيه في العهد الجديد في ظل الثورة فإنه كان يتخلص من السؤال بجواب لا يكاد يمت إليه بصلة						
59.	Old Benjamin, the donkey, seemed quite unchanged since the Rebellion. He did his work in the same slow obstinate way as he had done it in Jones's time, never shirking and never volunteering for extra work either. About the Rebellion and its results he would express no opinion.	now that Jones was gone	18	أما بنيامين الحمار العجوز فإنه لم يتغير بعد الثورة: يؤدي عمله كما اعتاد أداءه دائماً بأسلوبه القديم نفسه في العناد والبطء، ولا يتصل مما عهد إليه من عمل، كما أنه لا يتطوع أبداً بالمزيد! أما بخصوص معتقداته المذهبية فإنه كان يبيدي تحفظاً شديداً، ونادراً ما يبيدي رأيه صراحة: فإذا ما سئل عن رزيه في العهد الجديد في ظل الثورة فإنه كان يتخلص من السؤال بجواب لا يكاد يمت إليه بصلة	العهد الجديد في ظل الثورة	29	The new era under the revolution	al-'ahd al-jadyid fy zili athawrah	Explicitation	Allusions to politics
60.	Snowball also busied himself with organising the other animals into what he called Ani- mal Committees.	Animal Committees	19	كما تفرغ سنوبول بلا كلل لتأليف لجان عمل	لجان عمل	30	Work committees	lijāni 'amal	Superordinate	Allusions to politics

61.	On the whole, these projects were a failure.	Projects	19	ولم تصادف مثل هذه اللجان كثيراً من التوفيق	اللجان	31	The committees	al-lijān	Paraphrase	Allusions to politics
62.	The cat joined the Re-education Committee and was very active in it for some days. She was seen one day sitting on a roof and talking to some sparrows who were just out of her reach. She was telling them that all animals were now comrades and that any sparrow who chose could come and perch on her paw; but the sparrows kept their distance.	all animals were now comrades	20	وقد ساهم القط في لجنة ترويض الحوش البرية، وكان في غاية النشاط في هذا المجال، فطالما شوهد وهو يحث العصافير البعيدة عن متناوله على التأخي والإيمان بمبادئ الثورة!	التأخي والإيمان بمبادئ الثورة	31	Fraternity and the beliefs in the revolution's principles	atākhy wa al-imān bimabādy' athawrah	Situational substitution	Solidarity
63.	Mollie refused to learn any but the six letters which spelt her own name. She would form these very neatly out of pieces of twig, and would then decorate them with a flower or two and walk round them admiring them.	walk round	20	أما الماهرة مولي فلم تكن لتقبل على الدراسة، ولا تعرف الحروف الا تلك المكونة لاسمها، تظل تخطها على أوراق الشجر المتناثرة، ثم تنثر الزهور على مخطوطتها، وتظل تخطر بينها بدلال جيئة وذهاباً!	تخطر بينها بدلال	32	Walking between them while flirting	takhturu bynahā bidalāl	Addition	Gender
64.	'A bird's wing, comrades,' he said, 'is an organ of propulsion and not of manipulation. It should therefore be regarded as a leg. The	mischief	21	ولكن سنوبول جادلها في ذلك شارحاً أن أجنحة الطيور إنما هي من قبيل أجهزة الحركة والانطلاق، وليست أيدياً للإمساك	للامساك واقتراف الإثم	32	for grasping and committing sin	lilimsāk wa iqtirāfi al-'ithm	Explication	Corruption and poverty

	distinguishing mark of man is the hand, the instrument with which he does all his mischief.'			واقتراف الإثم كالإنسان؛ ولذلك فإنها تعتبر أرجلاً!						
65.	Chapter 4 Every day Snowball and Napoleon sent out flights of pigeons whose instructions were to mingle with the animals on neighbouring farms, tell them the story of the Rebellion, and teach them the tune of Beasts of England.	Flight of pigeons	23	وفي كل يوم كان سنوبول ونابليون يرسلان حملات دعائية عن طريق الحمائم إلى سائر الحيوانات، يحمل لها رسالة الثورة ويعلمها نشيد الثورة "ياوحوش إنجلترا"	35	حملات دعائية عن طريق الحمائم	Advertisement campaign through pigeons	ḥamalāt da‘ā’yah ‘an ṭaryqi al-ḥamām	Addition	Allusions to politics
66.	Every day Snowball and Napoleon sent out flights of pigeons whose instructions were to mingle with the animals on neighbouring farms, tell them the story of the Rebellion, and teach them the tune of Beasts of England.	the tune of Beasts of England	23	وفي كل يوم كان سنوبول ونابليون يرسلان حملات دعائية عن طريق الحمائم إلى سائر الحيوانات، يحمل لها رسالة الثورة ويعلمها نشيد الثورة "ياوحوش إنجلترا"	35	نشيد الثورة "ياوحوش إنجلترا"	The revolution anthem “O’ Beast of England”	nashyidu athawrah "ya wuḥūsha injiltra"	Addition	Allusions to politics
67.	Nevertheless, they were both thoroughly frightened by the rebellion on Animal Farm, and very anxious to prevent their own animals from learning too much about it.	it	23	ولما دبّت الثورة في مزرعة مستر جونز التي تجاورهما فقد خشياً تمرد حيواناتهما؛ ولذلك فقد كانا شديدي الحرص على إخفاء ما يتعلق بهذه الثورة عنها	36	الثورة	The revolution	athawrah	Superordinate	Allusions to politics

68.	At first they pretended to laugh to scorn the idea of animals managing a farm for themselves. The whole thing would be over in a fortnight, they said.	Animals managing the farm	23	وقد كانا يتظاهران في أول الأمر بعدم الاهتمام بانقلاب الحيوانات، وكانا في قرارة نفسيهما متيقنين من فشل الثورة وأنها لن تدوم أكثر من أسبوعين،	انقلاب الحيوانات	36	The animal's coup	inqilāb al-ḥaywānāt	Situational substitution	Allusions to politics
69.	At first they pretended to laugh to scorn the idea of animals managing a farm for themselves. The whole thing would be over in a fortnight, they said.	The whole thing	24	وقد كانا يتظاهران في أول الأمر بعدم الاهتمام بانقلاب الحيوانات، وكانا في قرارة نفسيهما متيقنين من فشل الثورة وأنها لن تدوم أكثر من أسبوعين،	الثورة	36	The revolution	athawrah	Superordinate	Allusions to politics
70.	All the pigeons, to the number of thirty-five, flew to and fro over the men's heads and muted upon them from mid-air; and while the men were dealing with this, the geese, who had been hiding behind the hedge, rushed out and pecked viciously at the calves of their legs.	the men's heads	25	فقد حومت خمس وثلاثون حمامة فوق رؤوس المهاجمين وعلى ارتفاع منخفض، هي تلقي بقاذوراتها عليهم، وبينما الرجال يتعجبون لهذا الهجوم المفاجئ- خرج عليهم الإوز من مكمته خلف السور وهو يعضهم بوحشية في عضلات أرجلهم، ولم يكن هذا الهجوم الخفيف إلا من قبيل المناوشات التي تسبق المعركة بغرض إيقاع الارتباك في صفوف المهاجمين.	رؤوس المهاجمين	38	The heads of the attackers	ruw'usa al-muhājimyin	Situational substitution	Struggle and enmity

71.	All the pigeons, to the number of thirty-five, flew to and fro over the men's heads and muted upon them from mid-air; and while the men were dealing with this, the geese, who had been hiding behind the hedge, rushed out and pecked viciously at the calves of their legs.	this	25	فقد حومت خمس وثلاثون حمامة فوق رءوس المهاجمين وعلى ارتفاع منخفض، هي تلقي بقاذوراتها عليهم، وبينما الرجال يتعجبون لهذا الهجوم المفاجئ- خرج عليهم الإوز من مكمنه خلف السور وهو يعصمهم بوحشية في عضلات أرجلهم، ولم يكن هذا الهجوم الخفيف إلا من قبيل المناوشات التي تسبق المعركة بغرض إيقاع الارتباك في صفوف المهاجمين.	الهجوم المفاجئ	38	The sudden attack	al-hujūma al- mufājy'	Explicitation	Struggle and enmity
72.	However, this was only a light skirmishing manoeuvre, intended to create a little disorder, and the men easily drove the geese off with their sticks.	-	25	ولم يكن هذا الهجوم الخفيف إلا من قبيل المناوشات التي تسبق المعركة بغرض إيقاع الارتباك في صفوف المهاجمين! وقد صد الرجال هجوم الإوز والحمام بعصمهم الغليظة بسرعة وسهولة.	صفوف المهاجمين	38	The attackers' rows	ṣufūfa al- muhājimīn	Addition	Struggle and enmity
73.	But the most terrifying spectacle of all was Boxer, rearing up on his hind legs and striking out with his great iron-shod hoofs like a stallion.	-	26	أما المنظر الذي كان رهيباً حقاً فهو بوكسر الذي أقعى على رجليه الخلفيتين ضارباً أعداءه برجليه	ضارباً أعداءه	38	Kicking his enemies	ḍāriban a 'dā'hu	Addition	Struggle and enmity

				الأمميتين ذواتي الحدوات الحديدية						
74.	At the graveside Snowball made a little speech, emphasizing the need for all animals to be ready to die for Animal Farm if need be.	The need for animals to be ready to die for Animal Farm if need to be	27	والقى سنوبول على قبرها كلمة مقتضبة عن وجوب الفداء والتضحية في سبيل الحق والعدالة.	وجوب الفداء والتضحية في سبيل الحق والعدالة	40	The necessity of redemption and sacrifice for the sake of truth and justice.	wjūb al-fidā' wa ataḍḥiyah fy sabiyli alḥaqi wa a-'adālah	Superordinate	Nationalis m
75.	Chapter 5 But there were also rumours of something more serious.	rumors of something more serious	28	سرت بين الحيوانات إشاعات خطيرة عن صلاتها المريبة!	إشاعات خطيرة عن صلاتها المريبة!	41	Serious rumours about her suspicious relations	'ishā'atun khatīyrah 'an ṣalātiha al- muriybah	Explicitation	Gender
76.	One of Mr. Pilkington's men was standing on the other side of the hedge. And — I was a long way away, but I am almost certain I saw this — he was talking to you and you were allowing him to stroke your nose	Allowing him to stroke your nose	28	فقد شاهدها من بعيد عند الصباح وهي تنظر نحو السور الذي يفصل مزرعة الحيوانات عن مزرعة فوكس وود، كما شاهدت أحد رجال بلكنجتون يتحدث إليها عبر هذا السور!	Deleted	41	-	-	Omission	Gender
77.	At the Meetings, Snowball often won over the majority by his brilliant speeches, but Napoleon was better at canvassing support for himself in between times. He was especially successful with the sheep.	He was especially successful with the sheep	29	وكانت لسنوبول دائماً الغلبة عند الاقتراع نظراً لبراعته الجدلية برغم ما يتمتع به نابليون من براعة في التخطيط وحشد الأنصار، وكانت الأغنام تدين له بالزعامة.	كانت الأغنام تدين له بالزعامة	42	The sheep was owing him the leadership	kānati al-'ghnām tadynu Oahu biza'āh	Situational substitution	Authority, power and control

78.	According to Snowball, they must send out more and more pigeons and stir up rebellion among the animals on the other farms.	Send out more and more pigeons	32	على حين كان رأي سنوبول إرسال بعثات دعائية من الحمام ونشر مبادئ الثورة بين الحيوانات الأخرى في جميع المزارع.	إرسال بعثات دعائية من الحمام	45	Send out pigeons for propaganda missions	'irsālu bi' thātin d'ā' yah mina al-ḥamām	Explication	Corruption and poverty
79.	According to Snowball, they must send out more and more pigeons and stir up rebellion among the animals on the other farms.	stir up rebellion	32	على حين كان رأي سنوبول إرسال بعثات دعائية من الحمام ونشر مبادئ الثورة بين الحيوانات الأخرى في جميع المزارع.	نشر مبادئ الثورة	45	Spread the principles of revolution	nashri mabādy' athawrah	Explication	Allusions to politics
80.	Chapter 6 Clover warned him sometimes to be careful not to overstrain himself, but Boxer would never listen to her.	to overstrain himself	38	وطالما نصحته كلوفر بأن يحفظ على نفسه عافيته وألا يسرف في العمل المضني العنيف، ولكن بوكسر كان يصم أذنيه	يحفظ على نفسه عافيته وألا يسرف في العمل المضني العنيف	54	To keep himself in good health and not to overdo his exhausted and rough work	yḥfazu 'alā nafsihi 'āfyatahu wa 'alā yusrif fy al-'amali al-mudhny al-'anyif	Paraphrase	Social inequality and overwork
81.	And in many ways the animal method of doing things was more efficient and saved labour. Such jobs as weeding, for instance, could be done with a thoroughness impossible to human beings. And again, since no animal now stole, it was unnecessary to fence off pasture from arable land, which saved a lot of	-	39	ولقد كان احساسها بالكرامة يخفف عنها العناء وما تلاقيه من الشتاء القارس، كما كان شعورها بتملك المزرعة وما عليها يمنعها من سرقة المحصول وقد وفر ذلك عليها كثيراً من الوقت الذي كان يضيع في بناء أسبجة حول الحقول لحفظها وكذلك فإن الحيوانات كانت أكثر قدرة من	ولقد كان احساسها بالكرامة يخفف عنها العناء وما تلاقيه من الشتاء القارس	55	And her sense of dignity eased her suffering and what she encountered from the harsh winter	wa laqad kāna iḥsāsuha bilkarāmati yukhfifu 'anhā al-'anā' wa mā tulāqihi min ashitā' al-qāris	Addition	Social inequality and overwork

	labour on the upkeep of hedges and gates.			الادميين في تنقية الحشيش الضار من الأرض!						
82.	Never to have any dealings with human beings, never to engage in trade, never to make use of money — had not these been among the earliest resolutions passed at that first triumphant Meeting after Jones was expelled?	After Jones was expelled	40	ألم تتفق من قبل فيما بينها على حظر التعامل مع البشر أو الشراء بالنقود؟ ألم تقرر الحيوانات بالإجماع مثل هذه الأسس عقب الانقلاب وطرد مستر جونز؟	عقب الانقلاب وطرد مستر جونز	56	After the coup and the expulsion of Mr Jones	‘uqba al-inqilāb wa ṭardi Mr Jones	Addition	Allusions to politics
83.	Finally Napoleon raised his trotter for silence and announced that he had already made all the arrangements.	He already made all the arrangements	40	ورفعه نابليون رجله الأمامية طالباً بالالتزام بالسكون، وأعلن أنه بالفعل قد اتخذ جميع الترتيبات اللازمة لإدخال قراره المعلن إلى حيز التنفيذ	قد اتخذ جميع الترتيبات اللازمة لإدخال قراره المعلن إلى حيز التنفيذ	56	He took all the necessary arrangements in order to put his announced decisions under implementation	qad itakhḍha jamiy‘a atartybāt allāzimah lidkhālī qarārqihi al-mu‘lanah ‘ilā ḥayiz atanfyidh	Explicitation	Authority, power and control
84.	Afterwards Squealer made a round of the farm and set the animals’ minds at rest. He assured them that the resolution against engaging in trade and using money had never been passed, or even suggested.	Engaging in trade	40	وبعدئذ قام سكويالر بجولة في المزرعة بين الحيوانات يهدئ من نفوسها وهو يؤكد لها أنه لم يتخذ من قبل أي قرار سابق أو حتى مشروع قرار يقضي بعدم التعامل مع الأدميين، أو يحضر التبادل النقدي،	التعامل مع الأدميين	57	Exchanging with human	ata‘āmul ma‘a al-ādamiyyin	Explicitation	Struggle and enmity
85.	The rule was against sheets, which are a human invention. We have	Human invention	42	ولكن المنع جاء قبل استعمال الملاءات التي يغطي بها	إثم جاءت به العقلانية	59	A sin brought on by the evil	‘ithmun jā’t bihi al-‘aqlānyah al-‘insānyah ashirvrah	Situational substitution	Struggle and enmity

	removed the sheets from the farmhouse beds, and sleep between blankets.			السريير، وهم إثم جاءت به العقلية الإنسانية الشريرة! ولذلك فقد نزع الخنازير الملاءات عن الأسرة قبل أن تنام عليها، وأبقت البطاطين فقط،	الإنسانية الشريرة		human rationality			
86.	By the autumn the animals were tired but happy.	Tired	43	وبحلول الخريف فإن الحيوانات كانت سعيدة برغم ما حل بها من عناء العمل ونقص الغذاء	عناء العمل ونقص الغذاء	60	The hardness of the work and the lack of food	‘anā’ al-‘amali wa naqṣu al-ghdhā’	Explicitation	Social inequality and overwork
87.	‘Snowball has done this thing! In sheer malignity, thinking to set back our plans and avenge himself for his ignominious expulsion, this traitor has crept here under cover of night and destroyed our work of nearly a year.	Snowball has done this thing	44	إنه هو الخائن الأثيم الذي قام بهذه الجريمة الشنعاء؛ لينتقم لنفسه من المهانة التي لحقته عند طرده من المزرعة	إنه هو الخائن الأثيم الذي قام بهذه الجريمة الشنعاء؛ لينتقم لنفسه من المهانة التي لحقته عند طرده من المزرعة	61	He is the vicious traitor who committed this heinous crime; to avenge himself for the humiliation inflicted upon him when he was expelled from the farm	’inahu huwa al-khā’in al-’athiyim alladhy qāma bihadhihi al-jarymati ashan‘ā’; liyantaqima linafsihi mina al-mahānati allaty laḥiqathu ‘inda ṭardihi mina al-mazra‘ah	Situational substitution	Struggle and enmity
88.	The animals were shocked beyond measure to learn that even Snowball could be guilty of such an action.	such an action	44	وقد صعقت الحيوانات وهي تعجب كيف أن سنوبول قد استطاع أن يجلس يديه بمثل هذه الخيانة؟	بمثل هذه الخيانة	61	Such of this betrayal	bimithli hadhihi al-khiyanah	Explicitation	Corruption and poverty
89.	Chapter 7 The animals carried on as best they could with the rebuilding of the windmill, well knowing	the envious human beings	54	وكانت الحيوانات تبذل كل طاقتها لبناء الطاحونة في موعدها المعين، وهي تترك	أعدائها	63	Their enemies	’a‘dā’ihā	Superordinate	Struggle and enmity

	that the outside world was watching them and that the envious human beings would rejoice and triumph if the mill were not finished on time.			أن العالم الخارجي يتابع أنباءها، وأن فشلها سيكون مدعاة لشماتة أعدائها!						
90.	Out of spite, the human beings pretended not to believe that it was Snowball who had destroyed the windmill: they said that it had fallen down because the walls were too thin.	It was Snowball who had destroyed the windmill	54	ولم يكن الآدميون ليصدقوا المؤامرة المزعومة، بل يعزون أسباب تهم البناء إلى رقة غلط الجدران!	المؤامرة المزعومة	63	Pretended conspiracy	al-mu'āmarah al-maz'ūmah	Superordinate	Struggle and enmity
91.	The animals knew that this was not the case. Still, it had been decided to build the walls three feet thick this time instead of eighteen inches as before, which meant collecting much larger quantities of stone.	this was not the case	54	وبرغم أن الحيوانات كانت تؤمن بما لقنته عن مؤامرة سنوبول؛ فإنها عند إعادة البناء قد أمرت بتعريض غلط المباني بحيث يصل إلى ثلاثة أقدام بدلاً من الغلط القديم الذي سبق وأن بنيت به وكان ١٨ بوصة فقط، وكان ذلك يعني المزيد من الحجارة والجهد.	مؤامرة سنوبول	63	Snowball's conspiracy	mu'āmarat Snowball	Superordinate	Struggle and enmity
92.	The animals knew that this was not the case. Still, it had been decided to build the walls three feet thick this time instead of eighteen inches as before, which meant	which meant collecting much larger quantities of stone	54	وبرغم أن الحيوانات كانت تؤمن بما لقنته عن مؤامرة سنوبول؛ فإنها عند إعادة البناء قد أمرت بتعريض غلط المباني بحيث يصل إلى ثلاثة أقدام بدلاً من الغلط القديم	وكان ذلك يعني المزيد من الحجارة والجهد.	63	And that means more rocks and hard work	wa kāna dhalika ya'ny al-mazyida mina al-ḥijārati wa al-juhd	Addition	Social inequality and overwork

	collecting much larger quantities of stone.			الذي سبق وأن بنيت به وكان ١٨ بوصة فقط، وكان ذلك يعني المزيد من الحجارة والجهد.						
93.	Some progress was made in the dry frosty weather that followed, but it was cruel work, and the animals could not feel so hopeful about it as they had felt before. They were always cold, and usually hungry as well.	it was cruel work, and the animals could not feel so hopeful about it as they had felt before. They were always cold, and usually hungry as well	54	وفي ظل هذه الظروف القاسية والروح المعنوية المنخفضة	وفي ظل هذه الظروف القاسية والروح المعنوية المنخفضة	63	Under these cruel conditions and the low morale	wa fy zili hadhi azurūfi al-qāsyah wa arrūhi al-ma' nawyah al-munkhafiḍah	Superordinate	Social inequality and overwork
94.	Some progress was made in the dry frosty weather that followed, but it was cruel work, and the animals could not feel so hopeful about it as they had felt before. They were always cold, and usually hungry as well. Only Boxer and Clover never lost heart	never lost heart	45	فقد كان لبوكسر ومعه كلوفر أكبر الأثر في رفع الروح المعنوية بضرب المثل الطيب للآخرين في العمل والتضحية	أكبر الأثر في رفع الروح المعنوية بضرب المثل الطيب للآخرين في العمل والتضحية	63	The greatest impact in raising morale by setting the good example for others in work and in sacrifice	'akbaru al-'thari fy raf' i arrūhi al-ma' nawyah biḍarbi almathali aṭayib lilākharyn fy al-'amali wa ataḍhiyah	Paraphrase	Solidarity
95.	Squealer made excellent speeches on the joy of service and the dignity of labour, but the other animals found more inspiration in Boxer's strength and his never-	Dignity and labour	45	كما كان سكويذر يلقي على الحيوانات الخطب الرنانة عن وجوب التضحية في سبيل الواجب، إلا أن هذه الخطب الكثيرة لم تكن في قوة تأثير بوكسر حينما كان	التضحية في سبيل الواجب	63 & 64	The sacrifice for the sake of duty	ataḍhiyah fy sabyili al-wajib	Situational substitution	Nationalism

	failing cry of ‘I will work harder!’ ‘			يعمل بنفسه، ويضرب أحسن المثل في التضحية مردداً شعاره المختار: "سأعمل أكثر!"						
96.	It was vitally necessary to conceal this fact from the outside world. Emboldened by the collapse of the windmill, the human beings were inventing fresh lies about Animal Farm.	the human beings	46	وحتى لا يشمت أعداؤها في الخارج ويشيعوا عنها شتى الأكاذيب بعد سقوط الطاحونة فقد عمدت الحيوانات إلى إخفاء حقيقة أمرها بشتى وسائل التعمية!	أعداؤها في الخارج	64	Their enemies outside	’a’dā’ūha fy al- khārij	Superordinate	Struggle and enmity
97.	Napoleon was well aware of the bad results that might follow if the real facts of the food situation were known, and he decided to make use of Mr. Whymper to spread a contrary impression.	Real facts	46	وأدرك نابليون خطورة مثل هذه الشائعات، ولذلك فقد سخر ويمبر في إطلاق الإشاعات المضادة.	الشائعات	64	The rumors	ashā’i’āt	Situational substitution	Struggle and enmity
98.	Napoleon was well aware of the bad results that might follow if the real facts of the food situation were known, and he decided to make use of Mr. Whymper to spread a contrary impression.	Contrary impression	46	وأدرك نابليون خطورة مثل هذه الشائعات، ولذلك فقد سخر ويمبر في إطلاق الإشاعات المضادة.	اشاعات مضادة	64	Counter rumors	ishā’ātin muḍādah	Situational substitution	Struggle and enmity
99.	For the first time since the expulsion of Jones, there was something resembling a rebellion.	Rebellion	47	وللمرة الأولى بعد طرد مستر جونز كانت المزرعة على شفا القيام بانقلاب آخر	بانقلاب آخر	65	Another coup	binqlābin ākhar	Situational substitution	Allusions to politics

100.	Led by three young Black Minorca pullets, the hens made a determined effort to thwart Napoleon's wishes.	-	47	وأزعم الدجاج العصيان تقوده ثلاث دجاجات سوداء، وقد عقد العزم على عرقلة الأمر الصادر إليه من الزعيم	وأزعم الدجاج العصيان	65	The hens intended rebellion	wa 'azama 'a adijāju al- 'iṣyān	Addition	Liberty and freedom
101.	Napoleon acted swiftly and ruthlessly. He ordered the hens' rations to be stopped, and decreed that any animal giving so much as a grain of corn to a hen should be punished by death.	-	47	وكان رد نابليون سريعاً وحاسماً؛ فقد أمر بوقف صرف المقررات الغذائية للدجاج؛ كما أمر بفرض عقوبات صارمة تصل إلى حد الإعدام لأي حيوان يضبط بتهمة مساعدة الدجاج تحت أية صورة من الصور!	أمر بفرض عقوبات صارمة	65	He commanded to impose severe punishments	'amar bifardh 'uqubātin ṣārimah	Addition	Injustice
102.	Snowball was secretly frequenting the farm by night! The animals were so disturbed that they could hardly sleep in their stalls. Every night, it was said, he came creeping in under cover of darkness and performed all kinds of mischief.	He came creeping in under cover of darkness	48	فقد أشيع أن سنوبول اعتاد أن يرتاد مزرعة الحيوانات بالليل وقد ذعرت الحيوانات لهذا حتى إنها أصبحت لا تكاد تنعم بسلامتها، وأصبحت غزوات سنوبول الليلية شيئاً متكرراً. وأصبحت غزوات سنوبول الليلية شيئاً متكرراً؛	غزوات سنوبول الليلية	67	Snowball's night invasions	ghazawāt Snowball al-layliyah	Superordinate	Struggle and enmity
103.	We had thought that Snowball's rebellion was caused simply by his vanity and ambition.	Rebellion	49	إنني أصبحت أدرك تماماً المشاعر المنحطة التي أصبحت تحرك سنوبول وهي الخيانة، وليست كما كنت	المشاعر المنحطة	68	The decadent feelings	al-mashā'ir al- munḥaṭah	Situational substitution	Struggle and enmity

				واهما من قبل الطموح أو الحسد						
104.	'That is the true spirit, comrade!' cried Squealer, but it was noticed he cast a very ugly look at Boxer with his little twinkling eyes.	The true spirit	51	هذه هي الروح الثورية، بهذا صاح سكويلا وهو يلقي على بوكسر نظرات تقدح بالشر من خلال عينيه الضيقتين	الروح الثورية	70	The revolutionary spirit	arrūḥu athawriyah	Superordinate	Solidarity
105.	'That is the true spirit, comrade!' cried Squealer, but it was noticed he cast a very ugly look at Boxer with his little twinkling eyes.	Comrade	51	Deleted	-	70	-	-	Omission	Allusions to politics
106.	The three hens who had been the ringleaders in the attempted rebellion over the eggs now came forward and stated that Snowball had appeared to them in a dream and incited them to disobey Napoleon's orders.	Rebellion	52	فتقدمت ثلاث دجاجات سوداء وهي التي سبق لها أن تزعمت حركة العصيان عند تسليم البيض، وقررت أن سنوبول قد زارها في الأحلام وحرضها على عصيان أوامر الزعيم نابليون!	العصيان	71	The disobedience	al-'iṣyān	Paraphrase	Allusions to politics
107.	The three hens who had been the ringleaders in the attempted rebellion over the eggs now came forward and stated that Snowball had appeared to them in a dream and incited them to disobey Napoleon's orders.	Napoleon's	52	فتقدمت ثلاث دجاجات سوداء وهي التي سبق لها أن تزعمت حركة العصيان عند تسليم البيض، وقررت أن سنوبول قد زارها في الأحلام وحرضها على عصيان أوامر الزعيم نابليون!	الزعيم نابليون	71	The leader Napoleon	aza'iyu Napoleon	Explicitation	Authority, power and control

108.	They were all slain on the spot.	-	52	وقد نفذت على الخونة جميعاً أحكام الإعدام في الحال!	الخونة	71	The betrayers	al-khawanah	Addition	Struggle and enmity
109.	In the old days there had often been scenes of bloodshed equally terrible, but it seemed to all of them that it was far worse now that it was happening among themselves.	it was happening among themselves.	53	نعم: إنها كانت تشاهد مجازر دموية في عهد جونز البائد، ولكن هذه المذبحة التي شاهدها اليوم كانت أشد هولاً على نفوسها؛ لأن جلاديها الجدد- إنما هم من أبناء جلدتها؛	جلاديها الجدد	72	Their new executioners	jalādiyhā al-judud	Addition	Corruption and poverty
110.	As Clover looked down the hillside, her eyes filled with tears. If she could have spoken her thoughts, it would have been to say that this was not what they had aimed at when they had set themselves years ago to work for the overthrow of the human race.	Overthrow of human race	54	ونظرت كلوفر من أعلى الربوة وعيناها ميللتان بالدموع، ولو استطاعت أن تعبر عما يجيش بخاطرهما لأفصحت أن الثورة التي عملت الحيوانات من أجلها قد ضلّت عن غاياتها!	الثورة	73	The revolution	athawrah	Superordinate	Allusions to politics
111.	At last, feeling this to be in some way a substitute for the words she was unable to find, she began to sing Beasts of England. The other animals sitting round her took it up, and they sang it three times over — very tunelessly, but slowly and mournfully, in a way they had never sung it before.	Beast of England	55	كل هذا كان يدور بخلد كلوفر ولو أنها ظلت على صمتها إلى حين، ثم بددت صمتها هذا بالغناء وكأنها تهرب به من واقعها المر وما فيه من الأسى البالغ العميق وحولها الحيوانات الأخرى وقد تبعتها في ترديد نشيد الثورة بنغمة بطئية حزينة	نشيد الثورة	74	The revolutionary anthem	nashydu athawrah	Superordinate	Allusions to politics

				جميلة، وكأنها تنعى أيامها الحزينة						
112.	At last, feeling this to be in some way a substitute for the words she was unable to find, she began to sing Beasts of England. The other animals sitting round her took it up, and they sang it three times over — very tunefully, but slowly and mournfully, in a way they had never sung it before.	in a way they had never sung it before.	55	كل هذا كان يدور بخلد كلوفر ولو أنها ظلت على صمتها إلى حين، ثم بددت صمتها هذا بالغناء وكأنها تهرب به من واقعها المر وما فيه من الأسى البالغ العميق وحولها الحيوانات الأخرى وقد تبعتها في ترديد نشيد الثورة بنغمة بطئية حزينة جميلة، وكأنها تنعى أيامها الحزينة	وكانها تنعى أيامها الحزينة	74	As if they were mourning her old days	wa k'ānhā tan'ā 'ayāmuḥā al-ḥazyinah	Explicitation	Social inequality and overwork
113.	Chapter 8 A few days later, when the terror caused by the executions had died down, some of the animals remembered — or thought they remembered — that the Sixth Commandment decreed 'No animal shall kill any other animal.'	Executions	56	بعد أيام قليلة من المذبحة وحينما خفت حدة الرعب من نفوس الحيوانات تذكر بعضها أو خيل إليها أنها تتذكر أن الوصية السادسة من الوصايا السبع القديمة جاءت بنص ينهى الحيوان ألا يقتل حيواناً آخر.	المذبحة	77	The massacre	al-madhbahāh	Situational substitution	Injustice
114.	But Squealer counselled them to avoid rash actions and trust in Comrade Napoleon's strategy.	Comrade Napoleon's strategy	59	إلا أن سكويرلر نصحتها بالتريث وترك مثل هذه الأمور لحكمة الرفيق نابليون ودهائه!	حكمة الرفيق نابليون ودهائه	81	The wisdom of comrade Napoleon and his cunning	ḥikmatu arafiyq Napoleon wa dahā' ihi	Explicitation	Authority, power and control
115.	All relations with Foxwood had been broken off; insulting	Insulting messages	61	وأنه منذ الآن قد قطع علاقاته بمزرعة فوكس وود، وأن	حملاته الإعلامية	83	his propaganda campaigns	ḥamlatuhu al-'i'lāmiyah	Superordinate	Struggle and enmity

	messages had been sent to Pilkington			حملاته الإعلامية قد تم توجيهها ضد بلكنجتون،					
116.	For the moment even Napoleon seemed at a loss.	Napoleon seemed at a loss	63	وخيل للجميع بما في ذلك نابليون أن المعركة قد انتهت بالفعل وقد تمت هزيمتها	86	That the battle has already ended and has been defeated	'anna al-ma'rakah qad intahat bilfi'l wa sad tamat hazymatuhā	Paraphrase	Struggle and enmity
117.	Meanwhile Frederick and his men had halted about the windmill. The animals watched them, and a murmur of dismay went round. Two of the men had produced a crowbar and a sledge hammer. They were going to knock the windmill down.	Frederick and his men	63	وتابع نابليون تحركات الأعداء فإذا بهم يتوقفون حول الطاحونة وقد حملا في أيديهما عتلة ومطرقة.	86	The enemies	al-'a'dā'	Superordinate	Struggle and enmity
118.	At this sight the animals' courage returned to them. The fear and despair they had felt a moment earlier were drowned in their rage against this vile, contemptible act.	in their rage against this vile, contemptible act.	64	وعند هذا المنظر الرهيب نسبت الحيوانات بأسها وخوفها، ودبت في صدورهم نار الغضب والثورة،	87	Rage in their chests the fire of anger and revolution	wa dabat fy şudurihā nāru al-ghaḍabi wa athawrah	Situational substitution	Struggle and enmity
119.	He called the animals together and told them that he had a terrible piece of news to impart. Comrade Napoleon was dying!	Comrade Napoleon	67	وجمع الحيوانات ليتلو عليها الخبر المقتضب التالي: إن زعيمنا نابليون في النزاع الأخير!	90	Our leader Napoleon	za'iyunā Napoleon	Situational substitution	Authority, power and control
120.	As his last act upon earth, Comrade Napoleon had pronounced a solemn decree: the drinking of	Comrade Napoleon	67	إن زعيمنا قبل أن يوافيه الأجل المحتوم قد أصدر مرسوماً باتاً بعقوبة الموت	91	Our leader	za'iyunā	Situational substitution	Authority, power and control

	alcohol was to be punished by death.			بالإعدام على كل من تسول له نفسه شرب الخمر!						
121.	By the evening, however, Napoleon appeared to be somewhat better, and the following morning Squealer was able to tell them that he was well on the way to recovery.	Napoleon	67	وعند المساء سرت أنباء سعيدة بتحسن صحة الزعيم، وفي اليوم التالي أعلن سكويلر أن صحة الزعيم في تقدم مطرود	الزعيم	91	The leader	aza'yim	Situational substitution	Authority, power and control
122.	By the evening, however, Napoleon appeared to be somewhat better, and the following morning Squealer was able to tell them that he was well on the way to recovery.	he	67	وعند المساء سرت أنباء سعيدة بتحسن صحة الزعيم، وفي اليوم التالي أعلن سكويلر أن صحة الزعيم في تقدم مطرود	الزعيم	91	The leader	aza'yim	Situational substitution	Authority, power and control
123.	Chapter 9 At the beginning, when the laws of Animal Farm were first formulated, the retiring age had been fixed for horses and pigs at twelve, for cows at fourteen, for dogs at nine, for sheep at seven, and for hens and geese at five.	At the beginning	68	ففي بداية حركة الانقلاب قننت الثورة نظاماً تحال بموجبه شتى الحيوانات إلى سن التقاعد عند سن محددة وكانت هذه السن هي اثني عشر عاماً للخنازير والخيول وأربعة عشر عاماً للبقر و تسعة أعوام للكلاب وخمسة أعوام للدجاج والإوز والبط	ففي بداية حركة الانقلاب	94	At the beginning of the coup movement	fafy bidāyati ḥarakati al-inqilāb	Explicitation	Allusions to politics
124.	Reading out the figures in a shrill, rapid voice, he proved to them in detail that they had more oats, more hay, more turnips	In Jones's days	69	وفي صوت سريع يفيض بالانفعال بين لها الزيادة التي تحظى بها في كل المواد الغذائية من	في ظل الثورة	95	Under the shadow of the revolution	fy zili athawrah	Situational substitution	Allusions to politics

	than they had had in Jones's day, that they worked shorter hours, that their drinking water was of better quality, that they lived longer, that a larger proportion of their young ones survived infancy, and that they had more straw in their stalls and suffered less from fleas.			القرطم والدريس واللفت، كما بين لها انخفاض عدد ساعات عملها الفعلية في ظل الثورة وتحسن نوعية ونقاء مياه الشرب وارتفاع متوسط الأعمار وانخفاض نسبة وفيات الأطفال، كما زنها أصبحت تنعم بالمزيد من القش اللازم للتدفئة؛ كما هيبطت نسبة وجود البراغيث كثيرا عما كانت عليه قبل الانقلاب!						
125.	Reading out the figures in a shrill, rapid voice, he proved to them in detail that they had more oats, more hay, more turnips than they had had in Jones's day, that they worked shorter hours, that their drinking water was of better quality, that they lived longer, that a larger proportion of their young ones survived infancy, and that they had more straw in their stalls and suffered less from fleas.	-	69	وفي صوت سريع يفيض بالانفعال بين لها الزيادة التي تحظى بها في كل المواد الغذائية من القرطم والدريس واللفت، كما بين لها انخفاض عدد ساعات عملها الفعلية في ظل الثورة وتحسن نوعية ونقاء مياه الشرب وارتفاع متوسط الأعمار وانخفاض نسبة وفيات الأطفال، كما زنها أصبحت تنعم بالمزيد من القش اللازم للتدفئة؛ كما هيبطت نسبة وجود البراغيث كثيرا عما	عما كانت عليه قبل الانقلاب	95	What they used to be before the coup	'amā kānat 'alyihi tabla al-inqilāb	Addition	Allusions to politics

				كانت عليه قبل الانقلاب!						
126.	They knew that life nowadays was harsh and bare, that they were often hungry and often cold, and that they were usually working when they were not asleep.	They were usually working when they are not asleep	69	إنها ولا شك تعاني من وطأة عمل قاس في ظل ظروف صعبة؛ فهي تعمل طوال يومها برغم البرد والجوع،	Deleted	95	-	-	Omission	Social inequality and overwork
127.	They were glad to believe so. Besides, in those days they had been slaves and now they were free, and that made all the difference, as Squealer did not fail to point out.	They had been slaves and now they are free	69	إن مثل هذه الحقائق التي أبرزها سكويذر والتي أضحت تفتتج بصحتها تضيف عليها بعض الراحة والسعادة، كما ألمح سكويذر بنعمة الحرية التي تحظى بها وقد أسعدت الحيوانات فكرة العمل بوحى من نفسها.	بنعمة الحرية التي تحظى بها	95	The grace of freedom they have obtained	bini‘mati al-ḥurah allaty taḥzā bihā	Superordinate	Liberty and freedom
128.	The animals sniffed the air hungrily and wondered whether a warm mash was being prepared for their supper. But no warm mash appeared, and on the following Sunday it was announced that from now onwards all barley would be reserved for the pigs.	But no warm mash appeared	71	وظلت الحيوانات تشم هذه الرائحة المنبعثة التي تشبه رائحة الشعير المطبوخ وهي تحلم بوجبة ساخنة عند العشاء تهدئ من شدة البرد الذي تعانيه عند حلول المساء. ولكن حلمها هذا كان بعيداً عن التحقيق، بل على العكس من ذلك: ففي اجتماع يوم الأحد التالي تلقت الحيوانات الأمر بتخصيص كل إنتاج الشعير	ولكن حلمها هذا كان بعيداً عن التحقيق	97	But this dream of them was far to reach	wa lakina ḥulmuhā hadha kāna ba‘iydan ‘ani al-taḥqiyq	Superordinate	Social inequality and overwork + Corruption and poverty

				لاستعمال الخنازير وحدها						
129.	Napoleon had commanded that once a week there should be held something called a Spontaneous Demonstration, the object of which was to celebrate the struggles and triumphs of Animal Farm.	Struggle	71	كما أمر نابليون أن تقدم لها كل أسبوع حفلة مفاجآت تدور في محورها حول انتصار المزرعة وحتمية النضال!	حتمية النضال	97	The inevitability of struggle	ḥatmiyat al-nidhāl	Explicitation	Struggle and enmity
130.	Afterwards there were recitations of poems composed in Napoleon's honour, and a speech by Squealer giving particulars of the latest increases in the production of foodstuffs, and on occasion a shot was fired from the gun.	The latest increases in the production of food stuff	71	ثم تبدأ خطبة سكويلر ليبين آخر تطورات المركز الإحصائي لزيادة الإنتاج الغذائي، وتيمنا بهذه المناسبة، تطلق رصاصاً من البندقية!	آخر تطورات المركز الإحصائي لزيادة الإنتاج الغذائي	98	The latest developments of the statistical center to increase food production	'akhir taṭawrāt al- markaz al-'iḥṣā'y liziyādat al-'intāj al- ghidhā'y	Paraphrase	Allusions to politics
131.	But by and large the animals enjoyed these celebrations. They found it comforting to be reminded that, after all, they were truly their own masters and that the work they did was for their own benefit.	They found it comforting to be reminded that, after all, they were truly their own masters and that the work they did was for their own benefit	71	ولكن الغالبية العظمى من الحيوانات كانت تسعد بهذه الحفلات وما فيها من خطب عن الحرية	كانت تسعد بهذه الحفلات وما فيها من خطب عن الحرية	98	They were happy with these parties and with the speeches included in them about liberty	kānat tas'adu biḥadhi al-ḥaflāt wa mā fyhā min khuṭābin 'an al- ḥuriyah	Explicitation	Liberty and freedom
132.	It now appeared that Snowball had not, as the animals had previously imagined, merely	By means of stratagem	72	كما أنه أذيع في اليوم نفسه أنه قد تم العثور على وثائق جديدة يتضح منها بجلاء	على طعن زملائه الحيوانات من الظهر	98	Backstabbing his colleagues of animals	'alā ṭa'ni zumalā'ihī al-ḥaywānāt mina alzahr	Situational substitution	Corruption and poverty

	attempted to lose the Battle of the Cowshed by means of a stratagem, but had been openly fighting on Jones's side.			تأمر سنوبول مع جونز ، وهي تفاصيل تؤكد دور سنوبول في الخيانة، فإنه لم يكتف كما كان يتصور بالعمل على طعن زملائه الحيوانات من الظهر عند مزرعة "زريبة البقر" وفقاً لخطة مدبرة، بل إنه حارب جهاراً في جانب جونز وفي وضوح النهار						
133.	Many of the animals believed him. Their lives now, they reasoned, were hungry and laborious; was it not right and just that a better world should exist somewhere else?	was it not right and just that a better world should exist somewhere else?	72	وقد آمن بنبوءته كثير من الحيوانات التي استحالته حياتها إلى تعس أي تعس وإلى جوع مرير وقد صورت لها أمانيتها أن عالماً آخر لابد أن ينتظرها حيث يسود العدل ويعم الحق!	99	Their hopes pictured to them another world that must be waiting for them where justice prevails and	şawarat lahā 'amāniyhā 'anna 'ālmān ākhāra lā buda 'an yantzīruhā haythu yasudu al-'adlu wa ya'umu al-ḥaq	Paraphrase	Liberty and freedom	
134.	Napoleon ended his speech with a reminder of Boxer's two favourite maxims, 'I will work harder' and 'Comrade Napoleon is always right' — maxims, he said, which every animal would do well to adopt as his own.	Comrades Napoleon	78	وقد ختم نابليون خطبته ذاكرة أن الفقيد كان يتمثل بشعارين لازماه حتى ساعاته الأخيرة: هما: "سأعمل أكثر ونابليون دائماً على حق" وأن على الحيوانات أن تقتدي بهذين الشعارين الغاليين!	Deleted	106	Omission of the word comrade	-	Omission	Allusions to politics
135.	Chapter 10	In earlier years	79			108		Addition		

	There were many more creatures on the farm now, though the increase was not so great as had been expected in earlier years.			وقد زادت أعداد الحيوانات بالمزرعة وإن كانت بدرجة أقل مما كان متوقّعا في السنوات الأولى من الانقلاب	السنوات الأولى من الانقلاب		The first years of the coup	asanawāt al-'ulā mina al-inqilāb		Allusions to politics
136.	Many animals had been born to whom the Rebellion was only a dim tradition, passed on by word of mouth, and others had been bought who had never heard mention of such a thing before their arrival	Of such a thing	79	وقد وردت على المزرعة حيوانات لا تكاد تعرف شيئا عن الثورة إلا القليل مما تنتقله الحيوانات التي لم يسبق لها أن سمعت شيئا عن الثورة من قبل!	الثورة	108	The revolution	athawrah	Explicitation	Allusions to politics

Appendix 3 Ideological Manipulations Found in Translation 3

#	English sentence	ST	p.	Arabic sentence	TT	p.	Back translation	Transliteration	Strategy	Ideology
.1	Chapter 1: He seldom talked, and when he did, it was usually to make some cynical remark — for instance, he would say that God had given him a tail to keep the flies off, but that he would sooner have had no tail and no flies	God	2	لم يتحدث إلا نادراً، وحينما كان يتحدث كان عادة يتقوه بتعليق ساخر متشكك. مثلاً، كان يقول إن الله قد منحه ذيلاً ليهش به الذباب، ولكنه كان يفضل أن لا يكون له ذيل وألا يوجد ذباب.	الله	8	Allah	Allah	Cultural substitution	Religious
.2	That is my message to you, comrades: Rebellion!	Rebellion	5	هذه رسالتي إليكم زيتها الرفاق: التمرد والثورة!	التمرد والثورة	14	Rebellion and revolution	atamarud wa althawrah	Explicitation	Struggle and enmity
.3	And remember also that in fighting against Man, we must not come to resemble him.	fighting	6	في حربنا تذكروا أيضاً أننا في حربنا ضد الإنسان، لا ينبغي أن نصبح مثله.	تذكروا أيضاً أننا في حربنا ضد الإنسان، لا ينبغي أن نصبح مثله.	16	In our fight	fy ḥarbinā	Paraphrasing	Struggle and enmity
.4	Chapter 2: These three had elaborated old Major's teachings into a complete system of thought, to which they gave the name of Animalism.	Animalism	9	عمل الثلاثة على توسيع وإحكام تعاليم ماجور ليصبح نظام فكر كاملاً،	التوجه الحيواني	22	Animals' approach	Atawajuh al-ḥaywany	Superordinate	Allusions to politics

				أعطوها اسم "التوجه الحيواني"						
.5	Some of the animals talked of the duty of loyalty to Mr. Jones, whom they referred to as 'Master,' or made elementary remarks such as 'Mr. Jones feeds us.	Master	10	تحدثت بعض الحيوانات عن واجب الولاء للمستر جونز الذي كانت تشير إليه بلقب "السيد" أو "الرئيس"، أو كانت تأتي ببعض التعليقات الأولية مثل "المستر جونز يطعمنا.	السيد أو الرئيس	23	Master or president	alsayid 'aw ara'yis	Explicitation	Allusions to politics
.6	And the pigs had great difficulty in making them see that this was contrary to the spirit of Animalism.	the spirit of Animalism	10	واجهت الخنازير صعوبات جمة كي تبين لها أن هذا مخالف للتوجه الحيواني.	للتوجه الحيواني	23	To the animals' approach	litawajuh al- haywany	Superordinate	Allusions to politics
.7	'Comrade,' said Snowball, 'those ribbons that you are so devoted to are the badge of slavery.	Comrade	10	قال سنوبول "أيتها الرقيقة، تلك الشرائط التي تعشقينها ماهي إلا شارة العبودية.	الرقيقة	24	O you soft	araqiyqah	Situational substitution	Gender
.8	They explained that by their studies of the past three months the pigs had succeeded in reducing the principles of Animalism to Seven Commandments.	Animalism	15	قالا إنهما من خلال دراستهما في الز شهر الثلاثة الأخيرة نجحا في تقليص مبادئ التوجه	التوجه الحيواني	32	Animals' approach	Atawajuh al- haywany	Superordinate	Allusions to politics

				الحيواني إلى وصايا سبع.						
.9	Chapter 3: After the hoisting of the flag all the animals trooped into the big barn for a general assembly which was known as the Meeting.	as the Meeting.	19	بعد رفع العلم، كانت الحيوانات جميعها تتجه إلى الزريبة الكبيرة للقاء العام الذي كان يعرف بالمجلس.	بالمجلس	39	the assembly	bilmajlis	Cultural substitution	Allusions to politics
.10	This, he said, contained the essential principle of Animalism.	principle of Animalism.	20 & 21	قال إن الشعار يحيي مبدأ التوجه الحيواني.	مبدأ التوجه الحيواني	43	The principles of the Animals' approach	mabdā' Atawajuh al- ḥaywany	Superordinate	Allusions to politics
.11	Milk and apples (this has been proved by Science, comrades) contain substances absolutely necessary to the well-being of a pig.	comrade	22	فقد برهن العلم على أن الحليب والتفاح تحوي مواد ضرورية لصحة الخنزير.	Deleted	45	-	-	Omission	Allusions to politics
.12	Chapter 5: But Napoleon was better at canvassing support for himself in between times.	canvassing support	29	لكن نابليون كان يفضله في كسب الأصوات لنفسه لدى التدقيق في فرز الأصوات.	كسب الأصوات	60	Gaining votes	Kasb al- 'aṣwāt	Situational substitution	Allusions to politics
.13	They had all the more reason for doing so because the news of their defeat had spread across the countryside and made the animals on the neighbouring farms more restive than ever.	restive	32	كان لديهم المزيد من الأسباب للقيام بمثل ذلك الهجوم لأن أخبار هزيمتهم انتشرت في	تمردا	64 & 65	Rebelled	tamarudān	Superordinate	Struggle and enmity

				أنحاء الريف وغدت الحيوانات في المزارع المجاورة أكثر تمردا من أي وقت مضى.						
.14	But sometimes you might make the wrong decisions, comrades, and then where should we be?	-	35	-	Deleted	70	-	-	Omission	Allusions to politics
.15	Boxer, who had now had time to think things over, voiced the general feeling by saying: ‘If Comrade Napoleon says it, it must be right.’ And from then on he adopted the maxim, ‘Napoleon is always right,’ in addition to his private motto of ‘I will work harder.’	work harder	35	عبر بوكسر الذي كان قد أُتيح له وقت لتدبير الأمور عن الشعور العام بأن قال " إذا كان هذا ما يقوله الرفيق نابليون. فلا بد وأنه صواب" ومذاك، تبني بوكسر شعار "نابليون على حق دائما" بالإضافة إلى شعاره الخاص "سأبذل المزيد من الجهد في العمل".	سأبذل المزيد من الجهد في العمل	70 & 71	I will work harder in the job	sa’bdhulu al- mazyida mina al-juhdi fy al- ‘amal	Explicitation	Social inequality and overwork
.16	Chapter 6: From now on- wards Animal Farm would engage in trade with the neighbouring farms: not, of course, for any commercial purpose, but simply in order to obtain certain materials which were urgently necessary.	Animal Farm	39	فمن تلك اللحظة ستبدأ الحيوانات في تبادل السلع من المزارع المجاورة. بالطبع ليس بأي	الحيوانات	78 & 79	The animals	al-ḥaywanāt	Explicitation	Allusions to politics

				هدف تجاري، لكن فقط من أجل الحصول على مواد ضرورية ملحة.						
.17	'Are you certain that this is not something that you have dreamed, comrades?	comrades	40	-	Deleted	80	-	-	Omission	Allusions to politics
.18	Yes, there it lay, the fruit of all their struggles, levelled to its foundations, the stones they had broken and carried so laboriously scattered all around.	struggles	44	نعم، كانت هناك، ثمرة كل كدحها ونضالها، وقد سويت بالأرض حتى الأساسات، وتناثرت الأحجار التي كانت قد كسرتها وحملتها بكل تلك المشقة في جميع الأنحاء.	كدحها ونضالها	86 & 87	Her toil and struggle	kadḥihā wa niḍalihā	Paraphrase	Social inequality and overwork
.19	Chapter 7: Squealer made excellent speeches on the joy of service and the dignity of labour, but the other animals found more inspiration in Boxer's strength and his never-failing cry of 'I will work harder! '	excellent speeches	45	مضى سكويلر يلقي خطابات حماسية منمقة عن بهجة الخدمة وكرامة العمل، لكن الحيوانات الأخرى استمدت الإلهام من بوكسر ومن صيحته الدائمة "سأبذل المزيد من الجهد".	خطابات حماسية منمقة	91	Enthusiastic ornate speeches	khiṭābāt ḥamāsyah munamaqah	Paraphrase	Allusions to politics

.20	They all remembered, or thought they remembered, how they had seen Snowball charging ahead of them at the Battle of the Cowshed,	charging	49	كانت جميعها تتذكر، أو تعتقد أنها رأت سنوبول وهو يهاجم الأعداء قبلها في معركة زربية البقر.	يهاجم الأعداء	98	Attacking the enemies	yuhājim al-'a'dā'	Explicitation	Struggle and enmity
.21	At first it was a little difficult to see how this fitted in with his being on Jones's side.	Jones's side	50	كان من الصعب في البداية فهم كيف يتناغم هذا السلوك مع كونه عميلاً لـجونز.	عميلاً لـجونز	98	An agent for Jones	'amylān li Jones	Explicitation	Corruption and poverty
.22	And he very nearly succeeded — I will even say, comrades, he would have succeeded	comrades	50	-	Deleted	99	-	-	Omission	Allusions to politics
.23	Since Jones had left the farm, until today, no animal had killed another animal.	Since Jones had left	53	فمنذ طرد جونز من المزرعة لم يحدث وأن قتل حيوان حيواناً آخر حتى أحداث ذلك اليوم.	فمنذ طرد جونز	104	Since Jones was expelled	famundhu ṭardi Jones	Paraphrase	Liberty and freedom
.24	Chapter 8: Snowball was known to be still skulking on Pinchfield Farm.	Snowball was known to be	58	كانت الشائعات تقول إن سنوبول مازال يتواجد عابساً في مزرعة بينشفيلد	كانت الشائعات تقول	114	The rumors were saying	kānat ashā' i'ātu taqūl	Paraphrase	Corruption and poverty
.25	Nevertheless, feeling against Frederick continued to run high.	feeling against	59 & 60	إلا أن الشعور بالعداء لـفريدريك مضى يتصاعد	الشعور بالعداء	116	The feeling of hostility	ashu'ūru bil'idā'	Explicitation	Struggle and enmity

.26	Almost the last trace of their labour was gone!	labour	65	نعم، لقد اختفت، اختفت حتى آخر علامة على الكدح والنضال!	الكدح والنضال	125	The toil and struggle	alkadḥu wa anidhāl	Paraphrase	Social inequality and overwork
.27	Chapter 9: A too rigid equality in rations, Squealer explained, would have been contrary to the principles of Animalism.	Animalism	69	قال سكويلر إن المساواة بالغة الصرامة في الحصص ستكون منافية لمبادئ المذهب الحيواني.	مبادئ المذهب الحيواني	132 & 133	The principles of the animalism doctrine	mabādy' al- madhhabī al- ḥayawāny	Explicitation	Allusions to politics
.28	Do you not understand what that means? They are taking Boxer to the knacker's!	They are taking Boxer to the knacker's	76	ألا تفهمون ما يعنيه هذا؟ إنهم يصحبون بوكسر إلى مشتتر للحيوانات الأليفة المريضة ليحول جثته إلى أطعمة حيوانات، سمد، يبيع جلده، ويصنع الصمغ من عظامه.	إنهم يصحبون بوكسر إلى مشتتر للحيوانات الأليفة المريضة ليحول جثته إلى أطعمة حيوانات، سماد، يبيع جلده، ويصنع الصمغ من عظامه.	144 & 145	They are taking Boxer to a buyer of sick pet animals to turn his corpse into animal food, compost, and sell his skin and made glue out of his bones.	'inahum yaṣḥabūna Boxer 'ilā mushtarīn lilḥaywānāt al- 'alyifāh al- mariydhah liyuḥawila juthatahu 'ila 'at'imati ḥaywanat, samād, yabiy'u jildahu, wa yaṣna' aṣamgha min 'izamihi	Paraphrase+ Addition	Injustice
.29	Chapter 10: Many animals had been born to whom the Rebellion was only a dim tradition, passed on by word of mouth, and others had been bought who had never heard mention of such a thing before their arrival.	of such a thing	79	ولدت حيوانات كثيرة لم تكن الثورة تعني لها سوى أنها إحدى الموروثات غير الواضحة، التي تنقل شفاهيا،	أي ذكر للثورة	151	Any mention of the revolution	'ayu dhikrin lithawrah	Explicitation	Struggle and enmity

				وكان قد شراء حيوانات أخرى لم تكن قد سمعت أبدا أي ذكر للثورة قبل وصولها.						
.30	They accepted everything that they were told about the Rebellion and the principles of Animalism	Animalism	79	كانت تتقبل كل ما يقال لها عن الثورة ومبادئ التوجه الحيواني.	مبادئ التوجه الحيواني	151	The principles of the animalism approach	mabādi' atawajuh al-ḥayawāny	Explicitation	Allusions to politics
.31	The farm was more prosperous now, and better organised:	better organised:	79	كانت المزرعة الآن أكثر ازدهارا وأكثر انضباطا.	وأكثر انضباطا	151	More disciplined	wa 'aktharu indhibātān	Superordinate	Authority, power and control
.32	Napoleon had denounced such ideas as contrary to the spirit of Animalism.	the spirit of Animalism.	80	كان نابليون قد شجب مثل تلك الأفكار بوصفها مضادة لروح التوجه الحيواني.	روح التوجه الحيواني	152	The spirit of the animalism approach	rūḥ atawajuh al-ḥaywany	Superordinate	Allusions to politics
.33	There was, as Squealer was never tired of explaining, endless work in the supervision and organization of the farm.	organisation of the farm	80	كان سكويلر لا يكل ولا يمل من توضيح العمل الذي لا ينتهي والذي يتطلبه الإشراف على المزرعة وانضباطها	وانضباطها	153	And its disciplined	wa indhibātaha	Superordinate	Authority, power and control
.34	For example, Squealer told them that the pigs had to expend enormous labours every day upon mysterious things called 'files,' 'reports,' 'minutes,' and 'memoranda.'	minutes	80	مثلا أبلغها سكويلر أن الخنازير تبذل جهدا هائلا كل يوم في أشياء غامضة تسمى	محاضر وقائع الجلسات	153	Minutes of the Proceedings of the sessions	mḥaḍir waqā' i' al-jalasāt	Addition	Allusions to politics

				"الملفات" "التقارير" "محاضر وقائع" الجلسات" و"المذكرات".						
.35	if they worked hard, at least they worked for themselves.	they worked hard	81	وإذا كانت تعمل كادحة وتشقى، فقد كان ذلك من أجل أنفسها.	وإذا كانت تعمل كادحة وتشقى،	155	And if she works hard and is miserable,	wa idha kānt ta‘malu kādhātan wa tashqā	Addition	Social inequality and overwork
.36	No creature among them went upon two legs.	No creature among them went upon two legs.	81	-	Deleted	155	-	-	Omission	Social inequality and overwork
.37	Too many farmers had assumed, without due enquiry, that on such a farm a spirit of licence and indiscipline would prevail.	indiscipline	85	سلم مزارعون كثيرون، دونما تقحص أو تحر، أن روحا من التسيب وعدم النظام والتحكم لا بد وأن تسود مثل تلك المزرعة.	وعدم النظام والتحكم	162	lack of order and control	wa ‘adam anizām wa ataḥakum	Paraphrase	Authority, power and control
.38	Was not the labour problem the same everywhere?	labour problem	86	ألا توجد مشكلة العمال والعمالة في كل مكان؟	العمال والعمالة	163	Workers and labour?	al-‘umāl wa al- ‘amālah	Explicitation	Social inequality and overwork
.39	‘If you have your lower animals to contend with,’ he said, ‘we have our lower classes!’	you	86	"إذا كانت لديكم أيها السادة الخنازير مشاكل مجابهة حيواناتكم الدنيا والنضال ضدها، فلدينا نحن البشر	أيها السادة الخنازير	163	O you Masters pigs	‘ayuhā assādah al-khnāzyir	Addition	Authority, power and authority

				مشكلة طبقاتنا الدنيا						
.40	‘If you have your lower animals to contend with,’ he said, ‘we have our lower classes!’	contend with	86	"إذا كانت لديكم أيها السادة الخنازير مشاكل مجابهة حيواناتكم الدنيا والنضال ضدها، فلدينا نحن البشر مشكلة طبقاتنا الدنيا"	والنضال ضدها	163	And the struggles against it	wa anidhāl dhidahā	Explicitation	Social inequality and overwork
.41	Mr. Pilkington once again congratulated the pigs on the low rations, the long working hours, and the general absence of pampering which he had observed on Animal Farm.	-	86	مرة أخرى، هنا مستر بيلكينجتون الخنازير على مؤن الطعام القليلة التي تخصص للحيوانات العاملة، وعلى ساعات العمل الطويلة، وعدم وجود أي نوع من التدليل أو التسيب.	التي تخصص للحيوانات العاملة	163	That specified for the working animals	Allaty tukhaṣaṣu lilḥaywānāti al-‘āmilah	Addition	Social inequality and overwork
.42	Mr. Pilkington once again congratulated the pigs on the low rations, the long working hours, and the general absence of pampering which he had observed on Animal Farm.	pampering	86	مرة أخرى، هنا مستر بيلكينجتون الخنازير على مؤن الطعام القليلة التي تخصص للحيوانات العاملة، وعلى	التدليل أو التسيب	163	Pampering or idleness	atadlyil 'aw altasyub	Explicitation	Authority, power and control

				ساعات العمل الطويلة، وعدم وجود أي نوع من التذليل أو التسيب.						
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Appendix 4 Interviews with Translators' Families

Project Title: Lexical Ideological Manipulations in Translation: George Orwell's

Animal Farm in Arabic

Interview Language: Arabic

معلومات المشاركة

(الإصدار 1.1، التاريخ : 30 / 12 / 2020)

عنوان البحث:

دور الايدولوجية في الترجمة: رواية مزرعة الحيوانات لجورج أورويل باللغة العربية

بيانات التواصل مع الباحث:

بشائر الحازمي

971201@swansea.ac.uk

بيانات التواصل مع المشرفين على البحث:

المشرف الأول: د. لويد ديفيز l.h.davies@swansea.ac.uk

المشرف الثاني: د. سلوى العوا s.m.a.s.el-awa@swansea.ac.uk

1. دعوة للمشاركة

الدكتورة الفاضلة هدى،

السلام عليكم ورحمة الله وبركاته... وبعد

اسمي بشائر الحازمي وانا طالبة دكتوراه في تخصص الترجمة في جامعة سوانزي البريطانية. آمل من حضرتك أن لا تمنعي تواصلتي معك والسبب أني ارغب منك بتزويدي ببعض المعلومات التي قد تعود بالفائدة على بحث الدكتوراه. حالياً أنا اعمل على تحليل رواية جورج أورويل مزرعة الحيوانات التي ترجمها الدكتور شامل أباطة. ولذلك سأكون ممتنة جداً إذا قبلت أن اجري معك مقابلة بحثية قصيرة حول شخصية الدكتور وآرائه.

2. ما هو الغرض من الدراسة؟

فكرة بحثي تكمن في النظر في ترجمات رواية جورج أورويل "مزرعة الحيوانات" وتحديد تأثير خلفية المترجمين على النص المترجم. فمن خلال تحليل النص لغوياً ومقارنته بالنص الأصلي باللغة الإنجليزية سأقوم باستخراج التغييرات الحاصلة في الترجمة. وسأقوم بعد ذلك بربط هذه التغييرات بخلفية المترجمين لأرى إلى أي مدى قد تؤثر ايدولوجية المترجم في اختيار المفردات أثناء الترجمة.

3. لماذا تم اختياري؟

من ضمن الترجمات التي بين يدي هي ترجمة الدكتور شامل أباطة رحمه الله ونظراً لأنك أحد أفراد العائلة فقد يمكنك تزويدي بالمعلومات التي احتاجها في الدراسة.

4. كيفية المشاركة

إذا تمت الموافقة على المشاركة سأرسل لك دعوة عبر برنامج زووم (Zoom) لإجراء مقابلة معك. بعد موافقتك، ستكون هذه المقابلة مسجلة كي يتسنى لي لاحقاً العودة إليها كلما اقتضى البحث. خلال المقابلة سأطرح عليك بعض الأسئلة عن

المترجم وفيما بعد قد اقتبس من المعلومات التي ستقدمينها وترجمها للإنجليزية واستخدمها حسب الحاجة في الدراسة. وسأقوم بإفراغ محتوى التسجيل أيضاً ورافقه مع البحث.

5. هل يحتمل أن تترتب أية أضرار على المشاركة؟

ليس هنالك أية أضرار. حسب علمي ستكون مشاركتك موضوعية فقط لتزويدي بالمعلومات التي احتاج إليها لإتمام دراستي.

6. ما فائدة المشاركة في هذا البحث؟

ستعود مشاركتك بالفائدة على بحثي بشكل عام وعلى إتمام فقرة السيرة الذاتية للمترجم بشكل خاص. إذا قبلت المشاركة فإن فقرة السيرة الذاتية للمترجم ستكون ذات مصداقية حيث إن المصدر هو شخص مقرب للمترجم.

7. هل ستبقى مشاركتي في الدراسة سرية؟

أؤكد لك أن تعاملي مع مشاركتك سيكون ضمن حدود البحث وأن اهتمامي بالمعلومات التي أريد مناقشتها معك يرجع إلى الصلة الوثيقة بينها وبين منهج الدكتور شامل واسلوبه في الترجمة. وسأكون ممتنة للغاية لأي معلومات يمكنك تقديمها وأؤكد لك أنه سيتم التعامل معها بكل احترام ومهنية، ولن اقتبس من كلامك إلا بعد الحصول على إذن منك وأنه سيتم اتلاف التسجيل بعد ثلاثة أشهر من حصولي على الدرجة العلمية.

8. ماذا لو كانت لدي أسئلة؟

إذا كان لديك أي أسئلة أو استفسار لا ترددي في الاتصال بي عبر وسائل الاتصال المذكورة أعلاه.

Appendix 4.1. Interview with Huda Abāza

Date: 05-01-2021

لقاء الدكتورة هدى أباطة
تاريخ: ٢٠٢١-١-٥

• **الباحثة: عن سيرته الذاتية، لقد قرأت الكثير عن الدكتور شامل أباطة رحمه الله، ولكن أريد أن اسمع من شخص مقرب منه من هو الدكتور شامل أباطة؟ كيف كانت شخصيته؟ ما هي هواياته؟ وما هو مستوى تعليمه؟**

د هدى: تمام، شامل أباطة ولد - أكيد تعرفي تاريخ ميلاده- عام ١٩٣٠. ومنذ اتفقنا على هذا اللقاء وأنا مترددة إذا كان ولد.. في الغالب الأغلب ولد في القاهرة، ولكنه سُجل في الزقازيق اعتزازاً منهم الأسرة نفسها بانتمائها للشرقية. وهذا الاعتزاز بالنشأة وبالبلد وبالأصل ظل يلزمه طوال حياته، يعني حتى في آخر أيامه يعني مرض مرضاً طويلاً، فالموضوع الوحيد الذي ظل ذهنه متقدماً جداً بشأنه هو كل ما يخص بلده وأرضه.. والأرض بالنسبة له مش مجرد ممتلكات يورثها لأولاده، لا هو ينقلها لأولاده بغرض أن يحافظوا عليها، يعني دي كان الموقف يمكن يعني عشان كذا بدأت بالمولد ثم انتقلت لموضوع الأرض لدرجة أنه لما حصل خلاف- وبرضو حكمل على نفس الموضوع- حصل خلاف في وقت عصر زمن الرئيس السادات بعد اتفاقية كامب ديفيد حصل خلاف، وهو راجع نفسه في بعض الأمور قبل وفاته بأشهر، لما حصل خلاف ودائماً يتم تخوين الخصوم، فقيل عن شامل أباطة الا شامل أباطة رجله مغروسة في مصر، فهو انسان انتمائه لبلده يعني لا يخضع لمعايير عقلانية، مش قادرة اوصفها ازاى، لكن هذا هو امر من غير ما، وبرضو كان أسلوبه انه هو ما يتحدث بالإنشاء، يعني لا يعلم ولا يربي بالدروس والمواعظ، ولكن بملاحظه السلوكيات.

فهو ولد عام ١٩٣٠ وكان الأخ الثاني، الأخ الأكبر كان طبعا ثروت أباطة، ولديه أختان، زينات توفيت من حوالي شهرين، وكوثر أباطة الأخت الصغرى، والفرق بين كل أخ والآخر حوالي عامان ونصف، كانوا شديدي الارتباط، مختلفين جداً في الشخصيات، ولكن شديدي الارتباط لدرجة انه والدتي لما تزوجت والي أصبحت أعز صديقاتها هما عماتي الاثنتين، كانت العلاقة علاقة يعني لا تنفصل، وكانوا حريصين جداً ينقلوا العلاقة دي منهم لأولادهم ومن جيلنا احنا للجيل الآخر. وربما أسرة زي أسرتك أستاذة بشائر تفهم هذه الأمور جيداً.

ممم ممكن أضيف آخر، آه هو حصل شرح مهم أوي في حياته، حضرتك أكيد قرأتني انه والده إبراهيم دسوقي أباطة من أقطاب الأحرار الدستوريين، كان الرجل الثاني في حزب الأحرار الدستوريين، وهو حزب قرأت عنه كثيراً لأنني أقوم بتدريس الفكري المصري المعاصر في الوقت المعاصر لطلبة الكلية عندنا. الحزب دا هو من ناحية هو حزب يمين، ولكنه حزب كمان ليبرالي، ودا كمان يعني ليبرالي بمعنى أنه هو بيؤمن بالحرية الشخصية، ولذلك هو الحزب الي وقف جنب علي عبد الرازق وقف جنب طه حسين في أزمتهم الكبيرة لما عندما تم نشر كتابهما المشهور أحدهما هو الإسلام وأصول الحكم لعلي عبد الرازق عام ١٩٢٥، وطه حسين الشعر الجاهلي ١٩٢٦ في العام الذي يليه. المهم انه والدي كان دائماً نشأ هو وأخوه في بيئة سياسية أدبية- زي ما حضرتك تفضلتي- والبيت كان دائماً مفتوح لرجال السياسة والأدب بيترددوا عليه بشكل مستمر، وكان نظرتهم للأمور هو حيوستمر حياتهم على هذا المنوال، حتى جات ثورة ١٩٥٢ والدي وقتها كان - زي ما حضرتك ممكن تحسبها حسبة بسيطة حوالي ٢٢ سنة، يعني كان لم حُكيت لي هذه القصة كنت طفلة وانظر ل ٢٢ سنة على أنه كان رجلاً كبيراً وشيخاً لكن لما بقى ليا ابن في هذا السن، أصبحت متعجبة أنه هو كان شديد- كان مستاء جداً من ثورة ١٩٥٢ وأخذ هذا الموقف، وكان كثير الكلام، وفي هذه الأثناء والده إبراهيم دسوقي أباطة حضر محكمة الثورة بأحكام باطلة وثبتت إنها باطلة لكنها أثرت على صحته وتوفي بعدها بفترة بسيطة فطبعاً زاد أو عزز شعور والدي بأن هذا ليس زمنه، وقيل لعزیز باشا أباطة، الي هو كان قريب جداً للأسرة، إذا كان هذا الشاب شامل أباطة يهكم فمن الأفضل انه هو يترك البلاد لأنه ملفه خرج من أيدينا ومنعرقش بالزبط كان الكلام من مصدر الكبير كان من اين، المهم أنه والدي استعد في عجالة واضطر للسفر في سنة ١٩٥٣ على ما أظن بعد وفاة والده، للمغادرة لفرنسا بدون أي استعداد أو، ودي كانت مرحلة مهمة جداً في تكوينه، لأنه قضى، يمكن في سنة ١٩٥٤، قضى ربما عدة سنوات في فرنسا حصل فيها على درجة الدكتوراه في هذه الفترة، وبعد عدة سنوات عاد على أنه أمره قد ، يعني ربما قد منسي بعض الشيء ووالدته طبعاً كالمعتاد في هذه الأسر في العائلات والأسر دبرت له إنه هو إنه أن الأوان أن يتزوج، وكان اللقاء مع والدتي، وأصلاً، العلاقة بين والدي ووالدتي ترجع لأبي لأن جدي لوالدتي كان محمود فهمي النقراشي وجدي لوالدي إبراهيم دسوقي أباطة، كانوا أصدقاء في حركة المقاطعة ضد

الإنجليز من قبل، ثم فرقت بينهما السياسة، اتجه أحدهما للوفد ثم الحزب السعودي، وأحدهما حزب الأحرار الدستوريين، وكانا يعني لم يكن الأمر يكونا على وفاق من الناحية السياسية، ولكن تم تدبير اللقاء قبل أشهر أو سنة من مقتل جدي محمود فهمي النقراشي عن طريق عمتي ووالدتي كانوا في نفس المدرسة، وعمتي قالت لو الدتي أنه والدي يعرف والدك وتم تدبير لقاء كبير جمع الجميع في بيت جدي لوالدتي وكان هذا يعني عودة مرة أخرى لعلاقات قديمة جداً، فيعني لما جدتي هدية أباطة عرضت على والدي أن يتزوج والدتي لم تكن هناك معارضة وتم، يعني كان في توافق ما بين الاثنين، وتزوجوا، وانتقلوا بعد ذلك إلى الإسكندرية، لسبب إنه عمه، أخو جدي، عمه عبدالله أباطة، كان يرى إنه من الأفضل أن يبعد عن القاهرة حيث أصحاب والده وحيث المجموعة السياسية كلها فربما يكون من الأفضل أن يبعد عن هذه الأجواء السياسية وأن يعمل بالإسكندرية ولذلك عاش طوال عمره بالإسكندرية وارتبط بها ارتباط كبير جداً

ولما بتسأليني عن هواياته ربما كان من ضمن هواياته مش في شبابه اعتقد لكن لما كان -على ما أتذكره أنا هو عندما كان والدي- هي السباحة كان يحب جداً أن يذهب إلى البحر وأن يسبح بدون تمرين أو تدريب أو غيره بس وكان يسبح لساعات طويلة في البحر بعيداً، وطبعاً القراءة كانت من ضمن هواياته، والسياسية.. السياسة دي ربما عشقه الأول والأخير، السياسة والشعر -حضرتك تعرفي أنه هو يعني- أولاً هو شاعر قبل كل شيء هو شاعر، ومحب للسياسة، لدرجة إنه حبه للأدب الحقيقة ولذلك -ودا حيجيبنا لموضوع مزرعة تسكنها الحيوانات- حبه للأدب مشروط بالسياسة بمعنى أنه هو لن يقرأ مثلاً رواية أو خلافة لمجرد إنها رواية، ودا هو انتقائه ودا اختلاف بيني وبينه حبه للأدب مشروط بالسياسة ودا يمكن الي حتم اختياره لمزرعة الحيوانات، هو تعرف عليها أول مره من خلال والدتي، كانت استعارت الكتاب باللغة الإنجليزية من إحدى المكتبات وسألته من قريب هي معي الآن، وسألته وقالت لا أتذكر كان من أي مكان، المهم أني استعرت هذا الكتاب، وفي وقت متأخر من عمرهما يعني مش عارفة الترجمة صدرت يمكن ١٩٩٠ أو ١٩٠٠ في لا أتذكر للأسف التاريخ **(مداخلة من الباحثة: ١٩٩٧)** آه ١٩٩٧، إذا كان التعارف على الكتاب قبلها بفترة قصيرة جداً وبدأت كعادتها تتلو عليه بعض الصفحات، مما تقرأه وتحكي له وتسرد له مضمون الكتاب، فأعجب به إعجاباً شديداً، و خصوصاً دا مرتبط مع كرهه الشديد مع فكرة الشيوعية، فطبعاً وجدت صدى كبير عنده وعكف على ترجمة هذا الكتاب.

فربما هي دي أهم محطات لوالدي، حضرتك عارفة آخر محطة مهمة كانت محطة قبلها الحقيقة، لما قرر بعد عصر السادات، ولما السادات تولى زمام الحكم، وقام بعملية إلي هي الإصلاح الكبيرة والتخلص من مراكز القوة الي كانت موجودة في الدولة وبدأ يتجه اتجاهاً جديداً، أعجب به والدي خاصة بعد انتصار ٦ أكتوبر، أبي كان منتشياً انتشياً كبيراً بهذا الانتصار، فلما كان في انتخابات تقدم والدي في الانتخابات في بلده الغزاة وحالفه الحظ رغم إنه كان بعيداً، كنا نذهب إلى البلدة إلى الغزاة كثيراً لوقت الحصاد، لكن لم يكن هذا الوقت فيه الزخم السياسي كما كان وقت والده، فعندما تقدم للانتخابات فأهل البلد كانوا كثيراً يرددون على مسامعه "احنا منعرفكش انت أقمت في الإسكندرية" رغم أنه كان كثير التردد على البلد لكن "منعرفكش لكن نعرف والدك، احنا حننتخك عشان والدك"، كان هذا الكلام متكرراً كثيراً، تعادل مه خصمه في أول جولة، ثم فاز في الجولة الثانية ودي كانت محطة مهمة جداً لكن فترة عضويته لمجلس الشعب دامت حوالي عام بعدها حصلت زيارة السادات المعروفة لكاتب ديفيد وكان والدي الوحيد الذي امتنع بحق الامتناع عن التصويت لم يرد أن يكون من المعارضين لأن المعارض ليس له حق إبداء الرأي كان فقط ممتنعاً عن الرأي حتى يحتفظ بحقه في إبداء السبب وتم حل مجلس الشعب بعدها فوراً وعاد أبي إلى الإسكندرية وأنا كنت مقيمة وقتها في القاهرة. فهذه يعني أهم محطات شامل أباطة.

• **الباحثة: بالحديث عن عمله أو وظيفة شامل أباطة الشخص الذي يذهب للعمل، هل كانت وظيفته الوحيدة هو الذهاب لمجلس الشعب أم هل هناك أعمال أخرى كان يقوم بها؟**

د هدى: كان يعمل منذ ذهب للإسكندرية كان موظفاً في إحدى شركات الأقطان، كان وقتها تم التأميم وكانت الشركة إحدى الشركات يديرها شوام، عيلة سباهي من الشوام، ثم ظل في شركات الأقطان وتدرج فيها حتى أصبح فيما بعد رئيس مجلس الإدارة، طبعاً وقتها وقت الفترة البسيطة الي كان فيها في مجلس الشعب اضطر للحصول على إجازة من العمل لأنه لا يستطيع أن يجمع بين الإثنين، لكنه كان مديراً لشركة من شركات الأقطان. وله دراسات كثيرة في مجال القطن.

• **الباحثة: تنتقل الآن لخلفية الدكتور شامل أباطة السياسية، قرأت في كتاب السيدة عفاف أباطة زوجة ثروت أباطة صفحة ٥٢ فيما معناه أن الدكتور شامل كان معارضاً لسياسة الدولة الداخلية، وقرأت**

أيضاً في مقال لشخص يدعى العسلي أن الدكتور شامل كان يعرف بالمعارض الشرس، ولكن معارضته دائماً تأتي لما فيه مصلحة الدولة وليس ضد الدولة. أجد أن هناك أيولوجية معينة أو أفكار ومعتقدات معينة كان الدكتور شامل يتبناها وكان يتطلع لرؤيتها في مصر، هل لك أن تحدثني عن ذلك إذا كان لديك أدنى خلفية؟

د هدي: آه، ممكن فعلاً أن أحدثك عن هذا الأمر، وسوف أسرد لو وقتك يتسع لذلك واقعة ربما تبدو غير ذات صلة بس حثورك برفض الخلفية السياسية أو انتماء شامل بأباطة. هو فعلاً كان معارضاً، كان معارضاً طبعا لموضوع الإصلاح الزراعي وتأميم الأرض وكان دائماً مقتنعاً بأن هذه السياسة جات وبالأعلى مصر، مش عشان هو لأنه هو.. الحقيقة جدي لم يكن من كبار الأثرياء، لم يكن أبداً من كبار الأثرياء، كان بيته بيت كرم بيت مفتوح، لكن لا نستطيع أن نقول أنه كان من كبار الأثرياء، كان يمتلك عدداً من الفدادين، وربما ما أخذته الثورة، إن كانت أخذت شيئاً يعني، لم يكن شيئاً يذكر، لأنه تم تسجيل بعض الأرض باسم الأولاد وبالتالي يعني لم تكن من المتضررين بحيث نشكو بسبب أنه الضرر وقع علينا، الشكوى كانت أو المعارضة أعمق من ذلك، المعارضة لأنه اقتناعه أن سياسة تأميم الأرض الزراعية والإصلاح الزراعي أدت إلى تفتت الأرض وأضررت بزراعة القطن الي هو كان يبيسى بالذهب الأبيض بمصر ضرراً كبيراً وكتب عدة دراسات في هذا الشأن، كان له مواقف كثيرة جداً وهو في شركة الأقطان، وذهب الموضوع مره- لا أتذكر التفاصيل للأسف الشديد- ولكنها كانت واقعة مشهورة، كان وقتها يشغل يا إما منصب مدير شركة من شركات القاهرة للأقطان أو ربما كان رئيساً لمجلس الإدارة، وصل الأمر إنه شكواه وصلت للنائب العام وذهبوا لتفريغ شحنة قطن كانت تنج للخرج وكان في شبهة فساد في ذلك وتم إعادة شحنة القطن وكانت واقعة مشهورة وأغضبت صدور ناس كثيرة منه، دا إحدى مواقفه.

برضو حاسرد عليك واقعة قد تبدو غير ذات صلة ولكنها بتدل يعني- تذكرتها الآن- ربما بتدل على شخصية شامل بأباطة. كان قد ذهب في رحلة إلى الأقصر وأسوان مع عدد من الأجانب، كان دائماً على الباخرة الي هي الباخرة الي بتروح بين الأقصر وأسوان، ودائماً بيكون في حفلات تنكرية. طبعا هو لا يؤمن أبداً بهذا الشكل كان فلاحاً مصرياً ومحافظاً وشديد المحافظة، فهو بس ارتدى عباءة عربية، وإذا بأحد الأجانب يتنكر- لا أتذكر التنكر بتاعه عشان حتى مقدرش أحكي حاجة مش متأكدة منها- ويقلد قدماء المصريين بشكل ساخر وكان أحد الفرنسيين. وكان من ضمن المجموعة سفراء مصريين آخرين. قام في غاية الغضب وأفسد عليهم الحفل تماماً وقال له: "كيف تجرؤ؟ كيف تصل بك الجراءة لهذه الدرجة إنك تسخر من تاريخنا؟" وهذا مما يعني رآه بعض السفراء المصريين، رغم أنهم كانوا مصريين أيضاً، لم يروه من حسن الفطنة أو من حسن الدبلوماسية. إلا أن هذا الرجل الفرنسي غير ملابسه سريعاً وجاء معتذراً لوالدي على ما بدر منه. على ما يبدو أنه كان تناول جرعة يعني شوية أكبر من الشرب، والدي وقتها تدمر تدمراً شديداً وقتها. كان معارضاً جداً لسياسة جمال عبد الناصر، وكان إحدى الأسباب المعارضة غير فكرة التأميم والإصلاح وعدم إيمانه بفكرة كل السياسات الي هي السياسات الاشتراكية، كان لا يؤمن بالاشتراكية دا رغم إيمانه بأهمية التضامن يعني فكرة العدالة الاجتماعية دي بالنسبة له نقرة ودي نقرة.. بدون أن نضع عناوين للموقف.. لكن أنا أعرف كويس أسلوب ما كان يعني.. الحمد لله كان دائماً يعيش عيشة مستورة وكريمة، ولكن دائماً كان عنده إحساس كبير جداً بما ندين به للآخرين، يعني يحب يعيش عيشة طيبة متمتعاً بطيبات الحياة، ولكن بدون إسراف وبدائماً بإحساس عالي جداً بيبقى الآخرين، حتى يعني من بعد وفاته وبدأت بإدارة العزبة عندنا هو كان عنده رغبة شديدة بدون أن يعرض عنها بكلمات كثيرة ولكن بتصرفاته إنه هذه الأرض تظل كما هي، كما تعلمين لا تدر دخلاً كبيراً، عندما أحل مكان- الحقيقة أحل مكانه كلمة كبيرة جداً- أحاول أن أحل مكانه أو أدير الأرض بما يرضيه هو يرضي الله ويرضيه، وجدت إنه قبل ما تصل الفلوس ليست هي بالمبالغ الكبيرة إلى يدينا، نؤجر نحن الأرض للفلاحين، قبل أن تصل بتكون مرت بعدة مراحل، بحيث أنه نحن يتصل.. بنكون ضمناً أنه في عدة أطراف متشاركة فيه، ودا نظام كان معمول بيه، على ما يبدو، أكبرته وترحمت عليه وما زلت أتسأل هل النظام هو من وضعه أم كان موضوعاً من قبل جدي، أن يتم هذا الموضوع بشكل كبير جداً من التراضي. وربما برضو أضيف شيء آخر، ربما لا تعلمين هذه الوقائع في مصر، لكن بعد ثورة ١٩٥٢ كان فيه ما يسموه تصفية الإقطاع، الإقطاع كان كل النظام السابق على ثورة ١٩٥٢، ومن ضمن أساليب الإقطاع حاولوها في قرية اسمها كمشيش، قرية بعيدة عننا لكن كلنا نعرف أصحاب أهل هذه المنطقة كمشيش، كان إهانة وإذلال أصحاب الأرض وكانوا من عائلة الفقري ربما تكوني سمعتي عن صلاح الفقري بسبب دعوى ثبت بعد ذلك إنها كانت ظالمة أنه قتل أحد الأشخاص في القرية، رفعت عليه القضية زوجته شاهندا مقلد وهي مازالت على قيد الحياة، رفعت هذه القضية وطبعاً مدفوعة بأخرين. وكان بيتم محاولة إضفاء شكل نموذجي على حالة صلاح الفقري إنه هو تلبسه لبس نساء وبصق عليه الفلاحين كنوع من إذلال الشخص المالك للأرض لكن لم تنجح هذه المحاولة، وكان والدي يعرف

صلاح الفقي وكعاداته عندما يشعر أن شخص بمأزق، أصبح أكثر التصاقاً بالأسرة، يعني كان في معرفة قديمة وكانوا على اتصال بالأسرة خلال هذه الفترة لدرجة إنه الأسرة أخفت بعض الأشياء عندما في بادرون البيت كما يبدو ذلك شيء بسيط، ولكن وقتها كان في مجازفة وهو يعني قبلها راضياً، وسارع بزيارته فور فك سراحه، وذهب إليه للبيت، وأتذكر جيداً عندما عاد إلينا إلى المنزل وسألته "ما أحوال صلاح الفقي؟" كنت صغيرة في هذا الوقت قال لي إنها أحوال شخص لا يريد أن يعيش، وفعلاً توفي بعدها بفترة بسيطة.

فإذاً هي فترة كان هو شديد المعارضة لما سمعه من سوء نهج جمال عبد الناصر بسبب سياسة الإصلاح وتأميم الأرض الفكرة للاتجاه للاشتراكية للاتجاه للمعسكر الشرقي كل دا كانت من الأمور وطبعاً هزيمة ٦٧ تركته يعني رغم كل استياءه من نظام جمال عبد الناصر كان هو والدتي يعزبان أحدهما الآخر على إنه هو نظام عسكري فلا بد له أن ينتصر، كل قوته هو الجيش، عندما هُزم الجيش سنة ١٩٦٧ والدي عندما سمع النبأ يكاد نفسه أن يكون قد انقطع من شدة احساسه بشدة هول الموقف، ميقدرش أنه هو.. في بعض الناس تذهب بها المعارضة إلى درجة التكتل لبلدها لوطنها، لا كان دائماً عنده هذا الفصل الواضح جداً ما بين الوطن وما بين النظام السياسي.

• **الباحثة: لنتحدث أيضاً عن الدكتور شامل أباطة من ناحية الحركة النسوية وحقوق المرأة في مصر، فقد قرأت مثلاً عن الأستاذ ثروت رحمه الله شقيق الدكتور شامل أنه لا يرى أي أنوثة في المرأة التي تتحدث في أمور السياسة من خلال كتاب زوجته السيدة عفاف أباطة، وكذلك شقيقات الدكتور شامل أباطة، كن لا يتدخلن في أي الباحثة: من الأمور السياسية والصوالين السياسية التي كانت تعقد في منزل والدهن، فما هو موقف الدكتور شامل أباطة من جميع هذه الأمور؟**

د هدي: سؤال الحقيقة هو سؤال ممتاز، حتكم في منتهى الصراحة، حنرجع لدسوقي أباطة، لأنه اعتقد دسوقي باشا غالباً شامل أباطة هو كان شديد الالتصاق والإعجاب بوالده، أنا أعرف عن والدي هما عيلة محافظة عائلة من الأسرة الفلاحين والذين يسمون أنفسهم "بأننا فلاحون"، وبالتالي شديدي نقدر نقول المحافظة وقد يكون الرجعية، جدي كان له- ودي معرفتهاش الا من قرأني عن ملك حفني ناصف- على ما يبدو سجال، ربما سجال كلمة كبيرة، كان تبادل خطاب مع ملك حفني ناصف، كانت ملك حفني ناصف تدعو في ذلك الوقت في أوائل القرن العشرين لأن ترى المرأة المقبلة على الزواج زوجها قبل الزواج، يتقابل المقبلين على الزواج حتى يتم التعارف، حتى يكون الزواج فيما بعد فرصته أكبر للنجاح، فيبدو إنه كان يرى أن هذه الدعوى- الذي تبدوا اليوم يعني أنه عاف عليه الزمن- أن هذه الدعوى متقدمة جداً ومتأثرة بالغرب وأنها تدعو للفسوق، وردت عليه لأنه هي كانت شخصية سيدة شديدة المحافظة وليس ذلك إطلاقاً ما تدعو إليه. فكان هو شديد المحافظة من الناحية دي، لكن كان شديد الحب لبناته، لدرجة يعني هما أربع إخوة كل فرد منهم بتصور أنه المفضل عنده والده، فبالطالي لم يكن يبدو أن هنالك مفاضلة بينهم.

بالنسبة لي، عندما ولدت وتحدثت والدتي أنني سوف فيما بعد سوف أذهب للجامعة، قال لها: "من قال بأنها سوف تذهب للجامعة؟ لا هذا الأمر ليس وارداً بالمرة، ما حدث، إننا لن نحتاج إطلاقاً لنقاش هذا الموضوع!" بالمصادفة أنني كنت قد تفوقت لسبب أو لآخر بالرغم أنهما كانوا شديدين في هذا الموضوع أو متعسفين في مطالبية التفوق، تفوقت وهذه نعمة من الله، فهو أصبح أكثر حماساً لمستقبلي العلمي مني أنا، لدرجة أنني حصلت على أول عام جامعي عندي على جيد جداً وكان هو قد تصور أنني قد أصل إلى الامتياز، دون لو كان قد تبنى هذا الاتجاه، وأصبح يناقشني في- هو برضو كانت علاقته بوالدتي علاقة متميزة لكن فيها محافظة شديدة جداً، ربما كان محافظاً أيضاً أكثر من ثروت أباطة. كل عماتي، عمتي كوثر أو زينات، لم يعملن في أي مجال عام، ربما تكون تكون سمة لمعظم نساء الأسرة في هذه الطبقة من المجتمع المصري في ذلك الوقت، كانت السمة الغالبة في ذلك الوقت هو ألا تعمل المرأة، ووالدتي لم تعمل أيضاً، وإن العلاقة بينهما- بينها وبين والدي- علاقة متميزة جداً يعني كانا دائماً لا يفترقان ودائماً يتشاوران ويتشاوران كل شيء: قراءتهما مشاهدتهما حتى التليفون المحمول شركة بينهما وما إلى ذلك. لكن هو من الناحية دي بطبيعية الأشياء حتى أعندي أنا ل- أنا ليا أخ لكن أخي في كندا- أعندي لكي أستطيع فيما بعد أن أتعامل مع أهل البلد عندنا والعزبة وما إلى ذلك.

• **الباحثة: ننتقل الآن إلى كتابات الدكتور شامل وترجماته، لأسف بسبب الأوضاع الحالية لم أستطع القدوم لمصر والنظر في المخطبات عن كتب صادرة باسم الدكتور شامل، فلم أجد خلال بحثي عبر شبكة الإنترنت سوى كتابين هما حلف الأفاعي بين الثورة والإرهاب والوجه الآخر لاتفاق كامب ديفيد، مما أحوى إلى بأن جميع كتابات الدكتور شامل هي كتابات سياسية، فهل لك أن تحدثيني عن كتابات الدكتور شامل؟ هل له كتابات أخرى وهل كل كتبه موجهة للسياسة؟**

د هدي: تمام! هو كان له دراسات في القطن كان في بعضها نُشر في الأهرام، وبعضها نُشر كبحت يتم تقديمه للجهات المختصة في الدولة، لأنه كان عضواً في المجالس المتخصصة وقتها، فكان يعد الأبحاث في مجال القطن، وعندي ملف كامل للأبحاث الموجودة عن القطن.

ترجم معي، ترجمنا معا وكانت تجربة رائعة، ترجمنا كتيب Roger Garaudy، لو تتذكرني أزمة Roger Garaudy، وربما كنت صغيرة السن في ذلك أو من المؤكد أنك كنت صغيرة السن، Roger Garaudy في عجالة، كان سياسياً فرنسياً تطور تطوراً كبيراً، كان أولاً ملحداً شيوعياً ثم اتجه نحو الإسلام، لا أدري إن كان اعتنق الإسلام أو لا، وأصدر كتاباً عن الأساطير المؤسسة لدولة إسرائيل، وهجوم هجوماً شديداً في فرنسا، ووقع تحت طائلة كان قانون غيسو في فرنسا الذي يجرب التشكيك في المحرقة، محرقة الناس، ثم أصدر فيما بعد حق الرد. وكتبت في ذلك الوقت مقالاً باللغة الفرنسية نشرته في مجلة الأهرام، وعندما نشر المقال قمت بقص هذا المقال وأرسلته لـ Roger Garaudy لم أكن أعرف عنوانه على وجه الـ. لا أدري كيف أرسلت هذا المقال، وفوجئت بيوم من الأيام بوصول طرد عبارة عن كتيبات صغيرة مكتوب عليها حق الرد، وكانت حق الرد لـ Roger Garaudy عن الاتهامات التي وُجّهت إليه بعدما نشر كتابه الأساطير المؤسسة لدولة إسرائيل، وقال لي والذي وقتها، وكان شديد التحمس، وقال لي "هذه دعوة لك أن تترجمي هذا الكتاب"، قلت له: "ولكنني يجب أن أحصل على موافقة الكاتب"، قالي لي "هذه دعوة صريحة، لا تتشغلي بهذه الأمور"، وفعلاً قمنا، طبعاً لغته العربية لغة رائعة لا أستطيع أن أجاريه في هذا المستوى الرائع من الأداء. سوف أقول لك سريعاً بين قوسين إلى أي مدى كانت لغته تمتاز بالإيجاز وتمتاز بالقدرة على الرسال، قبل وفاته بفترة قصيرة جداً بأشهر قصيرة جداً، كنا نريد أن نكتب رسالة للطبيب استغاثت منا لحالة طرأت له، فبحال كل المحيطين بالمرضى إنهم يتولون جميع الأمور، إنهم يتولون كتابة الرسالة، قررت أن أكتب أنا الرسالة، قال لي: "ماذا كتبت؟" أريته الرسالة، قال لي: "لماذا لا تكتبين كذا أو كذا هذا ليس له لزوم" وأعاد صياغة الرسالة بشكل يؤدي المعنى بدون الدخول في تفاصيل غير مهمة للطبيب المختص فهذا هو أسلوبه، فعود مره أخرى لهذا حق الرد، فكنت أترجم، كنت أنا أقرأ النص الفرنسي، أقوم بترجمة أولية، لم يكن وقتها هو لا يتعامل مع الأنترنت وكنت أرسل بخط اليد الترجمة إلى الإسكندرية، كنت أنا في القاهرة وهو في الإسكندرية، وهو يقوم بقراءتها بإضافة التصويبات اللازمة، وهو يعيدها إليّ بالبريد، إلى أن انتهينا من الترجمة النهائية وجلسنا معاً وتناقشنا في عدة أمور، وكان من ضمنها- ودي ربما سوف تجرنا إلى ترجمته إلى مزرعة تسكنها الحيوانات، كان في نصوص يستند فيها للكتاب المقدس، فقلت لأبي كعادتي أكاديمياً "نأتي بالترجمة المقررة الموجودة في الكتب المقررة"، قال لي: "لما نفعل ذلك؟ إن الترجمة ليست ترجمة جيدة، فلنلزم نفسنا، سوف نقوم نحن بترجمة هذه النصوص." وفعلاً فعل واتذكر انه طه حسين في مستقبل الثقافة كان شديد الانتقاد للترجمة الكتاب المقدس للغة العربية وأنه لابد أن يترجم لمستوى أعلى من ذلك. وأنا كنت أريد العودة للنص المترجم فأصله هو أعاد الترجمة مره أخرى وبحيث تبدو إنها، ودي كان دائماً رأيه يجب أن تبدو الترجمة مكتوبة مباشرة إلى اللغة العربية، هذا هو كتاب الكتاب الآخر، هو كتيبناه معاً، النقرشي، وكان هذا عرض وجه لي كتابة كتاب عن النقرشي كنت شديدة التساؤل عن واقعة كبري عباس، كان في اختلاف شديد بين الرواية التي يتم تداولها منذ في الكتب المدرسية التي ندرسها وكنت شديدة الحنق لأنه متعارضة مع رواية الأسرة، وبالطبع لا أستطيع أن أحتج لأن أسرتي تقول كذا في مقابل ما يقوله كبار المؤرخين في الصحف المختلفة. فقال لي والذي وكنت وقتها يعني انسانة ناضجة قالي: "لابد أن تقابلي يونان لبيب المؤرخ يونان لبيب لأنه من يستطيع أن يجيبك عن هذا السؤال، كيف تجددين الأسانيد اللازمة لإثبات وجهة نظرنا." كان مقتنعاً بوجهة نظرنا، ولكن كان يحتاج إلى الأسانيد. فذهبت إلى يونان لبيب رزق وأطلعني على فكره. وكانت هذه قصة أخرى، ولكنه عرض عليّ كتابة كتاب عن جدي عن النقرشي وقتها قلت له: "لا اعتقد أنني أستطيع وقتي كله في الجامعة يعني ولست مؤرخة"، وعندما نقلت الكلام لوالدي، قال لي: "كيف ترفضين مثل هذا العرض؟ أنا معك وأدعمك بكل قوتي." فاستعنت به، أنا كنت أذهب طبعاً لدار الكتب ودار الوثائق وكان لدى الأسرة حقبة كبيرة جداً من الوثائق الموجودة لدى جدي محمود فهمي النقرشي، قام هو ووالدتي أولاً بفرز هذه الوثائق وتصنيفها وإرسال صور منها وأنا أقوم في المكتبات وقسمت الموضوع لعدة أجزاء وهو كان بـ. كالترجمة بالضبط- كنت أقوم بالكتابة ثم يقوم هو بنفسه بإعادة الصياغة وأحياناً نرجع نتناقش ونختلف في بعض الأمور ولكن كان هو من يقوم بتصحيح ويبدئ الرأي ليس فقط في اللغة العربية ولكن في بعض الأحداث كان يقول ليست منطقية في شيء غير منطقي في الموضوع، دا غير متوافق، دا قد يفهم فهما شيئاً فنحذفه وهكذا، فالحقيقة هو كتاب النقرشي مكتوب عليه اسمي ولكن ليظهر ولينهض وليرى النور لولا مجهود والدي الي هو حط فيه جزء كبير جداً من جهده، ولكنه فضل أن يتوارى خلف الأضواء تماماً.

نسيت كتاب أصدره، كان ديوان يجمع جميع أبياته، القصائد التي كتبها في فترات متفرقة من حياته، أصداء من الزمن البعيد، على ما اعتقد، إذا كنت مخطئة سوف أصحح العنوان وارسله لك، ويجمع جميع أشعاره، وأيضا أشعاره في بعض منها تقليدي جدا من ناحية التعبير عن مشاعر الحب وما إلى ذلك، ولكنها أساسا أساسا مرة أخرى سياسية، وإحدى القصائد موجهة لعرفات في بيروت، إحداها كانت نقداً للسادات قبل انتصار ٦ أكتوبر.

• **الباحثة: هل قام الدكتور شامل بإعادة ترجمة رواية مزرعة الحيوانات لجورج أوريل فقط لأنه أعجب بها بالرغم من صدور عدة ترجمات للرواية في مصر؟ أم أنه قد قرأ الترجمات الأخرى ووجد أنها لا تعبر عن الروية كما يجب؟**

د هدى: لا أعتقد، لا أعتقد أنه قرأ ترجمات أخرى لجورج أوريل، ولكني سوف أتأكد من والدتي وأعود إليك مرة أخرى، لكني لا أعتقد لأنني أتذكر الفترة الحماسة التي تملكته ولا أعتقد أنه قد.. لم أجد حتى في مكتبته ترجمات أخرى لجورج أوريل.

• **الباحثة: في إصدار الترجمة مكتوب مراجعة ثروت أباطة، هل كانت تدخلات الأستاذ ثروت رحمه الله تدخلات في اختيار الكلمات مثلا أو في مراجعة اللغة العربية؟**

د هدى: هو سؤال مهم جداً وتساءلت نفس السؤال للأسف هناك أسئلة لم أطرحها في وقتها، لا أتذكر خلافاً بين والدي وعمي في هذا الشأن لا أتذكر ذلك، لكن لا أستطيع الجزم بالموضوع.

• **الباحثة: عنوان الترجمة، نُشرت الترجمة أول مرة عام ١٩٩٧ لدار المعارف تحت عنوان عالم تسكنه الحيوانات، وأعادت نشر الترجمة دار الشروق عام ٢٠٠٩ تحت اسم مزرعة الحيوانات، وأعادت لاحقاً دار المعارف نشرها مرة أخرى تحت عنوان عالم تسكنه الحيوانات عام ٢٠١٨. هل تعتقد أنه كان دور لدور النشر في التدخل في محتوى الترجمة مثلاً على بعض الكلمات أو شيء من هذا القبيل، فحين لا نعلم لماذا كان هنالك تغيير في عنوان الرواية وهل كان تدخل من دار النشر نفسها؟ فهل تعتقد أن دور النشر قد تدخلت في محتوى الترجمة؟**

د هدى: لا، لا أعتقد أنها تدخلت في المحتوى إطلاقاً لكن عن العنوان معك حق، صدر أخيراً وفوجينا بهذا- مش عارفة قادرة تشوفيه ولا لا سأقوم بعمل scan للصفحة الخارجية (د هدى شاركت صورة لإصدار نسخة من الترجمة من مكتبة الأسرة) - في معرض الكتاب العام الماضي فوجئت.. ليس في معرض الكتاب قبل معرض الكتاب في أخبار الأدب من الخلف فوجئت بنشرة دعائية عن صدور كتاب جديد بعنوان عالم تسكنه الحيوانات ترجمة د شامل أباطة مراجعة ثروت أباطة الصادرة عن مكتبة الأسرة، دون أي الرجوع لنا والحقيقة نحن شعرنا بسعادة كبيرة لأنه كان بعد وفاة والدي وأنا متأكدة بأنه كان سوف يشعر بسعادة كبيرة جداً لأنه مكتبة الأسرة- ربما لا أعلم إن كنت تعرفين عنها أم لا- هي مشروع لنشر كتب أو أمهات الكتب بأسعار رمزية حتى تكون في متناول عدد كبير من الناس، فالحقيقة شعرت بسعادة كبيرة جداً وشعرت بسعادة كبيرة إنه في معرض الكتاب في العام الماضي كان في إقبال كبير جداً من الجمهور على شراء هذه النسخة الي هي تتكلف خمس جنيهات ونص ربما في المعرض كانت حوالي أربعة جنيهات فهذه كانت آخر صدور.

وقبل كذا كمان سيف سلماوي في دار الكرما كان اتصل بي وطلب مني إذا كان يقدر يشتري حق نشر الرواية من والدي، وعدنا إلى العقد الذي وقعه مع دار الشروق، لم نجد العقد وبالتالي توقفت المفاوضات تماماً. ولكن كان في عرض آخر لنشرها في الكرما الي هي دار نشر سيف سلماوي الي هو ابن محمد سلماوي الكاتب الصحفي المعروف.

• **الباحثة: ذلك ينم على أن دور النشر ليس لها أي دخل بمحتوى الرواية، لأنه يخطر ببالي في بعض الأحيان أن بعض الأيدولوجيات في الترجمة هي نتيجة لتدخل دار النشر**

د هدى: هذا طرح طبعاً معقول جداً، حضرتك لا أتذكر.. أنا عندي النسخة الأصلية لدار المعارف موقعة بإهداء من والدي. هي فعلاً كانت عالم تسكنه الحيوانات، لا أتذكر أي جدل عند والدي أو هاجس بخصوص تغيير العنوان ولست متأكدة إذا كانت باستشارة والدي أنها نُشرت بهذا الشكل أم لا للأسف الشديد.

• **الباحثة: هل أستطيع أن أشارك معك عرض بسيط جداً يحتوي على بعض الاقتباسات من ترجمة الدكتور شامل إذا كان وقتك يسمح؟**

د هدى: تفضلتي، مستمتعة بهذا اللقاء جداً

- (هنا قامت الباحثة بمشاركة بعض الاقتباسات من الترجمة والتي تظن أنها ذات مدلولات ايولوجية)
- الباحثة: وجدت أن الدكتور شامل أباطة تحدث كثيراً عن المذاهب وعن الإشاعات وعن الدعايات المضللة والثورة والجهاد وهذه الأمور في ترجماته، سأعرض عليك بعضها وإذا كان لديك أدنى خلفية ولماذا اختارها مثلاً أنها تحاكي في تلك الفترة أحداثاً حصلت في مصر أو أنها كانت حديث الساحة في تلك الفترة أو أن للمترجم أفكار معينة.
- الباحثة: مثلاً هنا تترجم كلمة struggle إلى جهاد، وترجمها في الجملة التالية إلى ثورة أيضاً تترجم كلمة whips وهي السياط التي تضرب بها الحيوانات إلى أدوات الإرهاب.

Slide 1:

Strategy: Substitution

And above all, pass on the message of mine to those who come after you, so that future generations shall carry on the struggle until it is victorious. P.5.

Translation: الجهاد

Back translation: Jihad

And among us animals let there be perfect unity, perfect comradeship in the struggles. P.5.

Translation: الثورة

Back translation: The revolution

Slide 2:

Strategy: Substitution

So were the whips. P.12

Translation: أدوات الإرهاب

Back Translation: Tools of terrorism

د هدي: إجابتي ليست مبنية على ما قاله والدي، لكن قد تكون مبنية على ما أعرفه عنه، ربما في هذه الفترة، لا تنسى أنه في هذه الفترة عام ٩٧ كانت فترة ليست طويلة بعد مذبحه الأقصر أعتقد وعودة الجماعات ما تسمى بالإسلامية أو جماعات الإرهابية بشدة كان بعد فترة السادات وطبعاً استفحل الموضوع خلال فترة مبارك. ووالدي شديد العداء لكل هذه التوجهات سواء توجهات الإخوان المسلمين أو الجماعات الإرهابية فربما يكون هذا التوجه هو ما أثر عليه في اختيار كلمة الجهاد وأدوات الإرهاب، ربما!

- الباحثة: أيضاً clever talker وهي تأتي بمعنى المتحدث الحذق ترجمها إلى إطلاق الإشاعات المحبوبة

Slide 3:

Strategy: Specification

Moses who was Mr. Jones's especial pet, was a spy and a tale bearer, but he was aslo a clevel talker. P.10

Translation: إطلاق الإشاعات المحبوبة

Back Translation: Speared well-founded

د هدي: ليس لدي تعليق

- الباحثة: أيضاً overwork والتي تعني العمل أكثر من اللازم قام بترجمتها إلى العبودية

Slide 4:

Strategy: Particularization

Remove Man from the scene, and the root cause of hunger and overwork is abolished for ever (PP.4).

Translation: العبودية

Back Translation: Slavery

د هدي: إيوا، مزبوط العبودية وفكرة الاستعباد

- **الباحثة:** هل كانت العبودية موجودة في مصر في تلك الفترة مثلاً، هل كانت هنالك طبقات اجتماعية تستعبد طبقات أخرى، أو أي شيء من هذا القبيل؟

د هدي: ما عنديش تفسير غير ربما في حاجات تبقى من رواسب الشخص نفسه، سأعطيك مثال أنا كنت سوف أقوله في خلال الفترة الي تكلمنا فيها عن علاقته بأهل بلده، علاقته بالفلاحين في الأرض، عندما قامت ثورة ١٩٥٢ بتأليب الرأي العام في الأرياف ضد الملاك، الي بيسموهم الإقطاعيين يعني، يمتلكوا نسب أراضي زراعية، عندما وصلت هذه المحاولة لتأليب الرأي العام في بلدة غزالة عندنا، كان الرد الي وصل لوالدي رد أهل البلد "هما ما ضحكوش علينا نحن الي ضاحكين عليهم أصلاً". فما كنش فكرة العلاقة الي بينهم كانت علاقة يعني ما بين.. كانت علاقة ماكانش فيها فكرة العبودية إطلاقاً! وربما لأنه الرواسب الي موجودة انه دا لا يصح فكرة استعباد الناس بالعمل او استغلال الفقر استغلال الحاجة دا شيء غير معمول به لديهم إطلاقاً يعني.. فربما يكون دي رواسب يعني انه لا يمكن تحميل الناس فوق طاقتهم بصرف النظر خاصة.. إذا كانت حالتهم الاقتصادية ضعيفة يعني دي قناعة موجودة عندهم من زمان متوارثة على كل حال من وقت جدي إبراهيم دسوقي اباطة الله يرحمه.

- **الباحثة:** أيضاً هنا في المثال التالي، أنت أجبت على سؤالي لأنني لم أكن فعلاً متأكدة من أن الدكتور شامل أباطة كان شاعراً، قرأت عن ذلك ولكن لم أجد خلال بحثي أي ديوان منشور له باسمه، وبالعودة للمثال، لقد أضاف المترجم للقصيدة الموجودة في الرواية أبيات لم تكون موجودة أصلاً في الرواية الأصلية، وهي كما اعتقد أنها تحمل في طياتها بعض الحماسة، وطبعاً في علم الترجمة فإن ترجمة الشعر والأبيات تأخذ منحى آخر خصوصاً إذا كان المترجم في الأصل شاعراً، ولكن بالنظر فقط للكلمات والمعاني الأيدولوجية، هل لديك أي فكرة لماذا قد يكون قد أضاف هذه الأبيات في القصيدة؟

Slide 5:

Strategy: Addition

الثورة بوتقة الغضب
ثوروا لليوم المرتقب
مرحى بالك وبالتعب!
لن ننجح الا بالنصب
من حقق حلما قبلكمو
الا بالسعي وبالذأب؟
سنثور كالسنة الذهب
سعياً للحق المغتصب!

Back Translation:

Revolution is the crucible of anger
Rebel for the anticipated day
Hurry hard work and tiredness
We will not succeed but with hard work
Who achieved their dreams before you
Except with toil and diligence
We will revolt like the tongues of flame
Seeking the usurped right

د هدي: لا أتذكر هذه الأبيات.. اعتقد إلى قرأتها من قريب الي هي نشيد الحيوانات للثورة في أول الرواية وفيها كثير من التصرف يعني فيها تصرف كبير جداً من المترجم، لكن لم لاحظ هذه الترجمة ولم أتوقف عندها، ليس لدي تعليق، غير إنه أتذكر قوله "إنني قمت بترجمة الأبيات بشكل مختلف" دا هو نفسه كان مقراً بذلك وكان سعيداً بترجمته للأبيات الموجودة، يعني تصرفه فيها، دا كل ما أستطيع أن أتذكره، وجدها بشكل مرضي بالنسبة له.

- **الباحثة:** السؤال الأخير الذي سأطرحه عليك خلال هذا اللقاء، هل لاحظتية خلال ترجمته عندما قمت بترجمة كتاب معه، بأنه كان يتصرف في الترجمة لأنه كان يرى بأن الفكرة لن تصل للجُمهور؟
د هدي: فكرة الوصول للمتلقى؟ يعني أهمية الوصول للمتلقى هل هذا ما قصدته بالسؤال؟

- **الباحثة:** نعم، هل كان خلال ترجمته يضع المتلقى نصب عينيه؟

د هدى: لست متأكدة من ذلك، كان حريصاً على أن تكون مرضية بالنسبة له، يعني كان العمل معه أصعب من العمل مع المشرفين اللذين عملت معهم من حيث وتيرة العمل يجب أن تكون منتظمة ويجب أن تكون متواصلة، وحرصه على جودة العمل، ليست فكرة توضيح لا.. ايوا حضرتك ليس في الترجمة.. لم يكن هذا الهاجس موجوداً في ترجماته، ولكن هاجس المتلقي كان موجوداً بشدة عند عملنا معاً في كتاب النقراشي كان شديد الحرص مما قد يُساء فهمه، كان شديد الحرص بأن كل كلمة نقولها يجب أن لا تُسيء إلى شخص أو يُساء فهمها بالنسبة لشخص وضعه في مكان بالنسبة له يراه في مقام عالي جداً. كان هذا الحرص ألا يُساء الفهم. لكن لا أتذكر في الترجمة حرصه على المتلقي، أو على وضوح الفكر، لكن حرصه على الجودة. حرصه على المستوى اللغوي، على الأداء، هذا هو ما أتذكره.

• **الباحثة: هل يمكننا أن نلخص الدكتور شامل أباطة رحمه الله في كلمات بسيطة؟**

د هدى: إذاً كان إنساناً منتمياً لوطنه انتماءً كاملاً وبلا أي تحفظه، شديد العداء لفكرة الهجرة التي رآها دائماً كشكل من أشكال التخلي عن الوطن الذي لا يجوز، كان محباً للناس فعلاً، يعني هو نشأ في هذا البيت محباً للناس، عادة حسن النية تجاه الآخرين، وفي نفس الوقت أقر أصف نوع من الذكاء المتعمق وليس الذكاء المبني على الملاحظة السريعة، أو خلافه، لكن الذكاء مبني على المتعمق جداً، المتأني، المبني على التحليل، محب للسياسة بدرجة كبيرة جداً، له قناعات ثابتة، كما قلت لك موقفه من ثورة ١٩٥٢ وعادته لها، ليس مبنيّاً على دوافع شخصية ولكن مبنيّاً على حرصه على مصلحة الوطن التي يراها لا تتحقق مع أهداف ثورة ١٩٥٢، ومع ذلك لم يوتر على انتمائه لوطنه، رغم اضطراره لمغادرة الوطن لفترة قصيرة، ظل خلالها دائماً عينيه نصب الوطن. كآب وكفرد في الأسرة كان إنساناً يشيع حباً، وحناناً واحتواءً لمن حوله سواء زوجته أو أبنائه أو أخواته كذلك.

انتهى

The end

Appendix 4.2. Interview with Suha Abu al-Futūh

Date: 8-6-2021

لقاء المهندسة سهى أبو الفتوح

تاريخ ٢٠٢١-٦-٨

- **الباحثة: سبب اختياري لترجمة الدكتورة فاطمة عشان برضو تكوني على بينة، أنا اخترت ثلاثة ترجمات للرواية وترجمة الدكتورة فاطمة تعتبر مهمة جداً لأنها ترجمتها في عام ٢٠٠٨ أو صدرت في عام ٢٠٠٨ طبعاً سنتين قبل الربيع العربي في مصر.**
م. سهى: هذا السبب الي خلاني اقراءه actually أنا قرأتها في ٢٠١١ بعد الثورة على طول في مصر وكنا يعني زي ما تكون متألفة بالزبط معمولة بالزبط على السنيوشن الي كانت موجودة عندنا في مصر ومبيعتها عليت جداً في مصر في الوقت دا
- **الباحثة: حدثيني عن سيرتها الذاتية عن ولادتها نشأتها ترتيبها في اسرتها**
م. سهى: هي يعني من أسرة معروفة في مصر الي هي فرحات.. هما اسرة معروفة بكونهم علماء أو بيقدروا العلم جداً.. والدها الي هو جدي الله يرحمه في فترة الي كان بيعمل وعاش فيها كان -الي هي قبل الثورة- كان من المصريين القلائل جداً الي وصلوا لمرحلة علمية لأن المجتمع في مصر ماكانش بيبيح التعليم لكافة الفئات.. فجدي نصر -الله يرحمه- كان قاضي ووقتها المحاكم في مصر كان اسمها المحاكم الشرعية فهو كان قاضي شرعي في المحاكم الشرعية قبل ما تتحول لمحاكم مختلطة.. وكان هو عنده ١٤ ولد وبنت... سبع بنات وسبع ولاد.. وكلهم بحرف النون وجدتي بحرف النون فكانوا مسمين أنفسهم بعد القليم بتاع فائن حمامة امبراطورية نون.. وهما شوية كنا لما بنجي نتكلم عليهم انه هما snobs او.. بيعتروا جداً بعددهم وبتعليمهم.. أمي أول بنت فكانت بين مجموعة ولاد فوقها خمسة كلهم نبيهين جداً فكانت محتاجة to compete معاهم جامد.. كلهم نبيهين في المجال الي نبغ فيه جدي وهو الحمامة، ولكن هي اختارت على غير إرادة الأسرة.. أساساً ماكانوش الناس بيعلموا بناتهم هي وصلت لمرحلة.. لمرحلة الجامعة اختارت انها تدرس حاجة غير الحمامة ودا كان غير عن رغبتهم وتحدي ليهم لانها قالت وقتها يعني او هما بيحكوا وهي بتحكي ان هي مش عايزة تكون مكرر لكل افراد العائلة في وقتها الي هما اخوتها الكبار.. الي هما حتى لما اشتغلوا فتحوا – فاتحين مكاتب كلهم في نفس العمارة الي فيها مكتب جدي كلهم مكاتبهم جمب بعض فهي حبت تخرج عن المؤلف.. برضو هي دي شجاعة كانت كبيرة جداً من جدي في الوقت دا وهي عندها حاجة وعشرين سنة very early يعني أوائل العشرينات وهي حاجة ما بنعملهاش نحن دلوقتي جالها scholarship أو منحة في دبلن.. أظن أه دبلن.. مش متأكدة هي دبلن أو ادنبره -بس دي موجودة موجودة قديمة في دنش بتاعتها- هي عملت الماسترز هناك.. ودا في كان في سن يعني ماكانش في حد ببسافر وقتها وجدي الله يرحمه يعني اداها الفرصة دي.. المدارس برضو الحكومية في مصر وقتها كانت- الي نحن فهمناه منها ومن اخواتها- ان هي كانت بتعلم كويس جداً فاللغة الإنجليزية بتاعتها وقدرتها يعني كانت fluent من التعليم في المدارس الحكومية وكانوا المعلمين بتوعها معلمين مصريين وأجانب في المدارس الحكومي الي هي مدارس شبرا السنوية مدرسة في حي عادي جداً، ولكن أساسوهم تأسيس ممتاز لدرجة انه جالها منحة في جامعة ranked عشان تعمل الماسترز بتاعها.. في الوقت ده رضو كانت اتجوزت.. بعد ما رجعت من المنحة اشتغلت معلمة في بس انا مش عارفة بئى المدرسة الي اشتغلت فيها.. وهي والدي في الفترة دي برضو فترة انفتاح جامد لمصر كانت.. فسافروا لأماكن جداً كثير للعمل.. أنا شخصياً اتولدت في نيجيريا.. أختي تولدت في الكويت.. فكان عندها exposure عالمي نقدر نقول من الاحتكاك بثقافات مختلفة.. واستكملت بعد كذا جالها scholarship في أمريكا لاستكمال الدكتوراه بتاعتها وانتقلنا كلنا وقتها Iowa City الي هي الجامعة اللي هي اخذت منها الدكتوراه.. وعملت في مجالات بئى.. بعد كذا عملت في مجال التعليم الجامعي.. ويعني بإنسانيتها الي كلو يعني.. هي مشهورة بإنسانيتها و devotion بتاعها أوعيني الشغف الشديد بمهنة التعليم فليها قطاع عريض جداً من المعجبين الي هي بعد ما قررت تسبب مجال التعليم إلى يومنا هذا بيتصلوا بيها وبيقولوا لنا أنا كنت طالبة عند دكتورة فاطمة في الجامعة وبشغل المنصب الفلاني دلوقتي وأصبحوا جدات ورائدات أعمال و CO لشركات.. يعني علاقتها الإنسانية بكل الطلبة والطالبات الي درستهم يعني بتدل على أنها كانت عندها شغف كبير بمهنة التدريس.. لما اختارت تسبب مهنة التدريس الجامعي في سن ما كانش سن معاش وكانت حاجة مستغربة جداً يعني الناس الي حوالها كلهم

استغريوها يعني عشان تبدأ مجال قطاع يعني مجال خاص بيها شغل خاص بيها للترجمة ومعروف انه المجال ده ماهوش مجال مربح ولا prestigious ولكن هي قالت أنا يعني شغفي وحمشي وراه وده يعني كنا برضو بنقول من وراه حكمة ان هي من الناس القليلة جدا الي وصلت لسن الثمانين وهي بتعمل ما تحب مستنثش انه هي تفضل تدرس وتطلع معاش وتنتهي وظيفتها ولكن اختارت تحدي كبير جدا انها تعمل عمل خاص ومنه يعني عملت يعني علاقات عالمية مع كتاب عالميين زي كارين ارم سترونج بقت علاقة شخصية أصلا ودور نشر عالمية... وبقي عندها انفتاح و exposure على المجتمع المصري اكثر لانه هي كانت مهتمة بالموضوع ده جدا من خلال دار نشر سطور الي هي عملتها.. دار النشر دي هي حققت حاجتين من خلالها.. إلي هي رسالة انه هي تنويرية ثقافية وكنا محتاجينها يعني وناس كثير اتاثرت بيها.. والرسالة الثانية انه هي فضلت إلى يعني تقريبا اخر شهور في عمرها بتشتغل بإيدها.. فده نبذة مختصرة جداً يعني..

• الباحثة: ممكن اعرف اسم الجامعة التي درست فيها؟

م. سهى: ايوا.. جامعة ايوا سيتي ده بالنسبة للدكتوراه.. بالنسبة لهننا في مصر حضرتك بالنسبة في جامعة الي هي ما قبل الـ undergraduate يعني الي هي قبل التخرج الي هي كلية البنات في القاهرة الجامعة اسمها كلية البنات جامعة القاهرة هي درست في جامعة القاهرة

• الباحثة: عندما اشتغلت في مجال التدريس الجامعي كانت في أي جامعة تعمل؟

م. سهى: اشتغلت في جامعة القاهرة وفي جامعة انا مش عارفة مش فاكدة اسمها اوي بس اعتقد انه هي في الرياض اعتقد انه الجامعة الموجودة وقتها في الرياض الي هي جامعة الرياض.. إذا كنتي.. ماعرفش اسمها ايه.. جامعة الرياض.. مش فاكدة اسمها ايه..

• الباحثة: هنالك اكثر من جامعة في الرياض؟

م. سهى: وقتها كانت دي في الـ 80s في الثمانينات فكانت هي جامعة وحدة موجودة هناك فاعتقد انه هي اسمها جامعة الرياض وطبعا هنا كانت جامعة القاهرة.

• الباحثة: لاحظت من خلال النقاش انه الدكتوراة كانت جسورة في قراراتها هل يرجع هذا لتربية والدها لها؟ هل كانوا أهلها يعطوها الثقة والاهتمام انها تعبر عن رأيها وتعمل الشئ الي تحبه؟

م. سهى: جداً، أنا ما أقدرش اجاوب بس شايقة الـ results يعني النتائج وشايقة القرارات الي يعني.. أنا ما كنتش موجودة طبعا فمعرفة.. ولكن شايقة انه هما كعيلة في وقت في فترة زمنية معينة عالميا خلوها في سن صغيرة تسافر لوحدها تلف العالم.. يعني هي لفت العالم اقل من ثلاثين سنة.. انه هي تدرس أساسا في الفترة دي انه في بنت تدرس في الجامعة دي كانت حاجة مش قليلة وتدرس كمان خارج مجال الي فيه اخواتها الصبيان كلهم.. دي واضح انه هما كانوا بيدعموا قراراتها انه هي يعني.. يعني اه.. يعني مسار حياتها وهي صغيرة برغم انه هي عيلة كان كلها صبيان يدل انهم عيلة انه هما بيدعموها جدا كبنت يعني.. في الفترة الزمنية دي..

• الباحثة: انتي تفضلتي وقتي انه هما عيلة كلهم بحرف النون ولكن هي بحرف الفاء؟

م. سهى: دي برضو ليها indication هي في شهادة الميلاد متسمية عشان هي اول بنت متسمية علي اسم جدتها هي الي هي فاطمة.. ولكن بعد كذا كلهم تسموا بحرف النون فكانوا بينهم وبين بعض والعيلة كلها نحن بنقلها نهى مش فاطمة بس الاسم الـ official هو فاطمة.. وهما كلهم على فكرة اسميهن.. يعني الـ ١٤ اسم من القران.. جدي اختار الـ ١٤ اسم من القران.. ففي منهم بنات.. في بنت اسمها غريب اسمها نسك.. وبنت اسمها نعم.. والدكتوراة فاطمة كلنا مانعرفلهاش اسم غير نهى يعني.. ولكن الـ official هو فاطمة..

وأه.. بالمناسبة هي اختارت الاسم الثاني ليها يكون نصر مش فرحات عشان والدها واخواتها كانوا مشهورين في المجال المهني فهي ماكانتش عايزة انه الناس تعاملها باسمهم فاخترت انها تشير لنفسها بنصر بدل فرحات..

• الباحثة: دا سؤال كنت حسأله لاني توقعت انه الدكتور نور فرحات اخوها من أمها..

م. سهى: لا هي اختارت انها ماتجش أي معاملة خاصة نتيجة اخواتها فاخترت انه هي تبقى تستخدم اسم نصر بدل فرحات

- **الباحثة: ممكن اعرف عام كام ولدت بالزبط؟**
م. سهى: انا مش فاكدة بس هو اعتقد ٣٧ بس I will text you يعني بعد لما ارجع البيت بس أتأكد.. I will text you the exact date. هي ٤-٤-٣٧.

- **الباحثة: طيب.. هل ممكن تحدثيني عن هوايتها او عن شخصيتها؟**
م. سهى: هي الهواية الأساسية هي القراءة.. القراءة دي أكثر هواية ليها.. السفر طبعاً دي كانت تاني هواية يعني لحدما قلت بسبب السن.. ولكن دول الهوايتين الاساسيتين ليها

- **الباحثة: طيب عن زواجها.. وابنائها.. كيف كانت شخصيتها في البيت؟ ماهي الأمور التي اثرت عليك من شخصيتها؟**
م. سهى: نحن.. انا دائماً بقول لولادي انه نحن.. رغم انه هي نابغة.. عالمة نابغة في مجالها.. يعني نحن ماكانش بنحس بيها غير ست بيت.. عمري ما افكر اني رجعت من المدرسة مالمقتهاش.. فيعني.. هي عرفت to balance توزن الأمور.. بس هي كانت كمان شخصيتها كمعلمة يعني كانت بـ reflect أو بتعكس على كل شيء إنها حازمة الـ Values واضحة عندها جداً.. المبادئ واضحة الي هي الأبيض والأسود والـ grey في النص دا اللون الرمادي يعني ماكانش يعني بيليق بيها.. ولا هي كشخصية طبعاً متواضعة جداً لدرجة انه نحن كنا بنقول بزيادة لدرجة إنها بتعامل مع كافة الأطباء وكافة الناس بطريقة ودودة جداً يعني.. بالعكس كانت بتجد متعة كانت تعقد تتكلم مع البقال السني الي جملنا تحط كرسي وتعقد عنده في المحل وتكلمه.. فهي شخصية ودودة ومتواضعة جداً... طيبة جداً ويعني ماكانش بنحس بالهالة المهنية بناعتها... لأنني أنا كنت بحكي لبنتي بقها أنا مش فاكدة مره انا رجعت من المدرسة مالمقتهاش موجودة يعني... يمكن هي اختارت مهنة التدريس عشان كذا يعني...

- **الباحثة: بالنسبة لدار سطور، طبعاً هي صاحبة ومديرة الدار والمجلة، طبعاً عرفت أنا من حضرتك كيف نشأت الدار وأهدافها، ولكن هل انتهت الدار بموت مؤسسها؟ لأنه انا دخلت على حساب الـ Facebook وأخر حاجة كانت مكتوبة عن وفاتها الله يرحمها..**
م. سهى: ده حقيقي لأن الدار كانت قائمة عليها هي، ماكانتش مؤسسة.. كانت قائمة على حرفتها هي شخصياً.. رغم انه هي كانت مؤسسة بمعنى انه هي مأخدة حقوق الطبع وعندها الـ filing والـ archiving بتاعها مزبوط وكل حاجة.. ولكن لا يوجد من يستكمل هذه المسيرة لأنها قائمة على صنعتها.. فلأسف مقدرناش يعني مافيش حدة مافيش حد من ولادها خد نفس الصنعة.. وحتى الدكتور نور أخوها.. يعني ما يقدرش تقاعد يعني ما يشتغلش.. ما بيشتغلش غير خفيف.. فلأسف انتهت الدار بوفاتها..

- **الباحثة: نذهب للمحور الثاني عن خلفية الدكتورة السياسية أو الاجتماعية.. حيث وجدت خلال بحثي أن الدكتورة قامت بترجمة عدة أعمال سياسية.. فكانت تختار الكتب بعناية مثل كتاب مصر كما تريد أمريكا، من صعود ناصر لسقوط مبارك، نحو الحرية، السيرة الذاتية لنيلسون مانديلا، ملوك ثلاثة.. وكلها كتب سياسية.. فما هي خلفية الدكتورة السياسية.. هل كانت تنتمي لحزب بعينه.. هل كانت لها أفكار تتبناها أو مبادئ كانت تعكسها في اختياراتها للكتب؟**

م. سهى: هي خلفيتها أو قناعتها تطورت بمرور الوقت يعني.. فهي في الأصل هي وعليتها كلهم كانوا ناصريين قلباً وقالبا.. أستاذ هيكل خد مساحة كبيرة من الكتابات والتأثير عليها.. وكانت من اشد المعجبين بيه.. وطبعاً الدكتور نور أخوها ناصري شيوعي ولا يخفي هذا يعني... القومية العربية كانت بتشغل حيز كبير من وجدانهم، وفكرهم وقراءتهم ومناقشاتهم.. القضية الفلسطينية نفس الحكاية برضو.. رغم انها تعلمت في أمريكا وexposed جداً للحضارة الغربية الا انها معتزة جداً بالحضارة المصرية والقومية المصرية.. وبالتالي كانت يعني وجهة نظرها السياسية مع الرئيس أنور السادات ماكانتش إيجابية وكان اذكر فعلاً انه عندها.. ولو اننا كنا في سن صغير.. انه هي والدي والعيلة كان عندهم احباط شديد من معاهدة كامب ديفيد.. فدا كانت من توجهاتهم السياسية لانه القومية العربية كانت بتشغل جزء كبير من وجدانهم.. تغيرت الأمور بمرور الزمن.. ماكانش عندها توجهات سياسية حادة.. يعني ماكانش شي حاد.. ولكن كله بيصب في قناعتها بمصر بالقومية العربية دي كانت حاجة هامة بالنسبة لها والقضية الفلسطينية.. رؤيتها للحكام طبعاً غير رؤيتها للشعوب.. فكانت دائماً تلقنا.. أن أمريكا كدولة حاكمة أو كدولة قائدة توجهاتها السياسية ناحيتها ماكانتش إيجابية نهائي الا انها ليها

أصدقاء كثير من الولايات المتحدة مش احترام بس ود شديد جدا وزيارات and so on ولكن تختلف معاهم سياسيا وليش حضاريا..

هي الي علمتنا انه اليهود غير الاسرائيليين ... ده فرق جوهرى نشأنا عليه.. سياسياً يعني بتبغض جماعة الأخوان المسلمين وأثرها على المجتمع المصري وطبعاً دا واضح جدا في ترجمتها من مسجد في ميونخ الى آخره.. طبعاً اهتمامها بالقومية العربية كان واضح جدا في ترجمتها بتاعة القدس مدينة وثلاث حضارات and so on... يعني دا الي اذكره.. طبعاً عندها exposure عالي جدا وثقافة يعني انا لا ابلغ منها قطرة... بالنسبة للسياسة العالمية فيعني كانت نتيجتها اول كتاب ترجمته الي هو بتاع نيلسون مانديلا.. فدا يعني التصور السطحي ليا كبتها مش كعالمه او كوحدة عندي ثقافة نفس ثقافتها بس دا كان التصور الشخصي لينا عن توجهاتها السياسية.. توجهاتها السياسية في اخر سنتين تغيرت كان عندها تعاطف مع الاخوان كإنساني.. تعاطف انساني نتيجة الاحداث الي حصلتلهم في اخر سنتين قبل وفاتها... بالنسبة لها برضو كان التوجهات السياسية التركيبية كانت برضو تمثل شريحة مع الي كانت تبغضها مع الحكام يعني..

• **الباحثة: استوقفتني نقطه لما قلتي هي كانت بتفرق بين الاسرائيليين واليهود وأنشأتكم على هذا المبدأ.. إذا فالدكتورة كان عندها انفتاح فكري كبير ما كانت متعصبه او متحيزة..**

م. سهى: ده انفتاح طبعاً ولكن كان عندها قناعات لا تتغير زي قناعاتها بالسياسة الناصرية مثلاً دا في حنة محدش كان يقدر يجي جمبها يعني.. ولكن هي طبعاً عندها انفتاح في كل المجالات.. عشان حفيدها بيحب الكورة هي كانت بتعرف بتقرأ في كل حاجة في الكورة وتتابع كل متشات البرسا وتقدر تكلمه الفريق مكون من مين ومين الي طلع من الفريق واشتروا مين بكم دا بس عشان بس تبهر ابني يعني أو حفيدها.. فهي يعني لا كانت منفتحة في تفكيرها بشدة يعني..

• **الباحثة: ماذا كان موقف الدكتورة من الربيع العربي في مصر؟**

م. سهى: يعني زينا كلنا اول كانت منبهرة في الأول كان ليها ناس من الأسامي كانت مشهورة في الوقت دا لقاءات وصداقات كثيرة زي بلال فضل صديق ليها وكثير من السياسيين وبعديها بعد الأثر العنيف الي حصل في المجتمع بعديها لا طبعاً كانت قيمت موقفها ثاني منه بعد الأثر الي حصل في كل الدول وفي مصر دي من الحاجات الي قيمتها ثاني

• **الباحثة: نتكلم عن موقف الدكتورة فاطمة من الحركة النسوية وحقوق المرأة في مصر؟**

م. سهى: هي صاحبة حركة تنويرية في حد ذاتها يعني فهي داعمة طبعاً للمرأة بس ماهياش يعني ال feminist او يعني مش عارفة أقولها بصيغة professional بس هي مش النسويات المأفورين يعني لكن هي طبعاً داعمة للمرأة ليها كاتبات كثيرة تنويرية في المجال دا ليها قطاع عريض من الناس الي هي اثرت في حياتهم من خلال حتى تدريسها في الجامعة ولحد دلوقتي يعني كبار وبقو جدات وبيقولوا ازاى اثرت في حياتهم وياخذوا قراراتهم ويستكملوا تعليمهم ويتمردوا على قيود كثيرة جداً.. كانت عندها الفرصة دي من خلال التعليم او المهمة بتاعتها في التعليم في الجامعة وواجهت طبعاً مواقف يمكن هي الي خلقتها تقرر تبطل تعليم.. واجهت هجوم من المؤسسة التعليمية نتيجة تدريسها لمبادئ تعتبر انها تنويرية في الوقت دا فاشتكتوها وتحولت لمجالس تحقيق في سبيل انها بتقول انها بتعلم الناس بطريقة معينة وخصوصاً في مجال دعم المرأة لكن هي كانت معتدلة مش غاوية ميديا او لا تظهر الموضوع دا بعنف.

• **الباحثة: ماذا تقصدي بمصطلح النسويات ال over؟**

م. سهى: الموضوع دا بالنسبة لها الحياة توازن يعني وكل واحد ليه دور بالعكس حتى في شكلها وطريقة لبسها وطريقة تعاملها منزلة او موازنة في هذه الأمور، ولكن مثلاً التعليم نقدر اننا نقول انها مساندة للمرأة جدا في التعليم، الشغل في أي مجال حق اتخاذ القرار الانفتاح والسفر وطريقة اللبس كل دا كانت بتحاول تنور الي حوالها.

• **الباحثة: ننتقل لمحور كتابتها وترجماتها، الدكتورة كانت تخصصها الادب الإنجليزي، ولكن يبدو أنها كانت مهتمة بالترجمة، فما سر شغفها بالترجمة ولماذا اختارت هذا المجال؟**

م. سهى: لا الحقيقة مش عارفة سر شغفها بيه هل هو دا المجال الي لقت – دا تفسيري- هي دايماً بتقول انه هي ليها رسالة في الحياة ومن ضمن رسالتها في الحياة انه هي رسالة تنويرية انه هي تنقل معلومة واضحة تأثر في فكر حد.. قد تكون دي الوسيلة بتاعتها لاستكمال رسالتها الي هي كانت

شايقتها الي هي تنور المجتمع انه هي بتنقل ترجمات مؤثرة لناس يقرأها.. في كاتب معروف جدا دلوقتي اسمه إيهاب الملاح لما توفت كلمني قالي انا من عشرين سنة لما عرفتها ماكنتش قريت كتاب واحد، وهي الي اثرت فيا، واثرت في بترجمتها إني انا انفتحت على العالم، فقد يكون اختيارها للمجال دا استكمالاً للرسالة الي كانت شيفها يعني.

• **الباحثة: كيف كانت تختار الكتب لترجمتها، هل كان هنالك من يقترح عليها الكتب، ام انها كانت تزور المكتبات لترى الأكثر مبيعاً والأكثر انتشاراً؟**

م. سهى: هي كانت بتختارها بعناية شديدة جداً، معظمها جاي من اطلعها على قائمة مش الأكثر مبيعاً، ولكن قائمة الـ Ranked best في دور النشر... وكانت بتقرأ هي عشان بشغفها بالقراءة.. ولو لقت الكتاب المناسب الي ليه حاجة معينة موجودة في الـ market او في المجتمع كانت بتترجمه... واه definitely هي كان يقترح عليها من آخرين وكانت بتقيم وساعات كانت بترفض.. بنقل لا قريته وما ينفعش.. وكانت بتحرص حرص شديد جدا على حقوق الترجمة ولقيت عندها ملفات لعقود موقعة من أهمها عقد موقع من كارين ارم سترونج على حقوق ترجمة الكتب بتاعته.

• **الباحثة: حقوق الترجمة خصوصاً في العالم العربي دائماً مهمة**

م. سهى: لا هي حريصة جدا انا محتظة بالملفات دي الي فيها عقود الترجمة لانه هي استثمرت فيها استثمار كبير وعملت من خلالها صدقات وكانت برضو حريصة انه هي تمشي يعني بطريقة مزبونة في مهنتها هي مدرسة برضو- حاجة مهمة جدا- يمكن المدرسة الوحيدة في مصر في كافة المراحل التعليمية الي درست فيها في الجامعة او التدريس الي مش جامعي ماساعدتش حد بمقابل مادي، عمرها ما أدت درس، ودي حاجة محدش فاهمها ازاى بتعمل كدا.. ولكن دي كانت برضو من الحاجات الي هي عملتها انه مدرستش حد private كان بيجلها ناس جدا تساعدهم في البيت، ولكن لم تتلقى منهم اجر كدرس خصوصي ويتهياي الناس لحد دلوقتي على علاقة بيها لهذا السبب.

• **الباحثة: بجانب الترجمة، هل كانت الدكتورة كاتبة، هل كانت تنشر مقالات او كتب من كتابتها الشخصية؟**

م. سهى: كانت في فترة في التسعينات اه كتبت وكتبت في الشروق وكتبت في محلات خليجية وفي مصر يوم قليل مقالات وكانت بتكتب شعر، ولكن لم تنشره

• **الباحثة: هل في إمكانية ان احصل على أي من المقالات المنشورة؟**
م. سهى: اه حملها سكان وابعتهاك

• **الباحثة: في أي عام بدأت الترجمة بجديّة؟**

م. سهى: عام ٩٢ او على مستوى مؤسسي هي كانت بتدرس الترجمة في الجامعة

• **الباحثة: بالنسبة لرواية مزرعة الحيوان، هل عندك خلفية لماذا ترجمت الكتاب بالرغم من وجود العديد من الترجمات قبلها؟**

م. سهى: لا مش عارفة انا كنت متخيلة انه هي اول ترجمة عارفة انه في ترجمات بعديها بس مش عارفة هي ليه اختارته.. هي قالت لنا نقراه ورشحته بشدة بعد الثورة بس مش عارفة ليش اختارته

• **الباحثة: هل تعرفي رأيها عن رواية مزرعة الحيوان؟**

م. سهى: لأ.. يعني هي مسألتهاش عن الرواية ولكن هي من الاعمال الي هي متعزة بيها جدا وخصوصاً تقريباً العيلة كلها قراتها بعد الثورة وعرفنا لـ realte يعني

• **الباحثة: عند البحث والنظر في ترجمة الدكتورة فاطمة وجدت تحفظها في اختيار الكلمات، فلم أجد أنها تغييرات ايدولوجية كثيرة كما وجدت في الترجمتين الأخرتين، فمثلاً عدد التغييرات الايدولوجية التي وجدت في الترجمات الأخرى حوالي ٥٠٠ كلمة بينما التي وجدت في ترجمة الدكتورة فاطمة كانت بحدود الخمسين فقط. فقد كانت فيما يسمى في علم الترجمة أقرب ما يكون للنص الأصلي. هل هذا يعكس أي جانب من شخصيتها؟**

م. سهى: ده حقيقي فهي بتشوف دي امانة وهي فعلا كانت بتبذل مجهود كبير جداً إنه هي تلاقي ويتسأل.. يتسأل الدكتور نور ويتستشير كثير جداً.. وكان عندها مجموعة كبيرة جداً من الـ dictionaries الي هي بتاعت الترجمة في كل مجال.. يعني لما جات تترجم الكتاب بتاع عصر الجينات اظن مع الدكتور احمد مستجير، جابت dictionary علمي وساعات مثلاً كانت تبعث لي حاجات لأساتذتي في الجامعة في كلية الهندسة تقول لي أساليهم على ترجمة الكلمات دي ترجمة بس يقرأوا الـ text الأول بعيدين يقولوا لنا الترجمة.. لأنه في حاجات كثير ما كانتش في مجالها.. فهي آه كانت بتحرص جداً على الإبقاء على النص الأصلي ودا جزء من شخصيتها كانت very clear هي شخصية واضحة يا ابيض يا اسود.. ما عندهاش الحاجة الي تحتل معنيين.. فاستخدامها للمردفات برضو كان بيقع في هذا النطاق من شخصيتها.

• **الباحثة: هل حصلت على أي دورات في الترجمة أو دروس في الترجمة أم كان تعليم ذاتي؟**
م. سهى: دا جزء من تعليمها الجامعي وتعليمها.. ولا ما خدتش أي دورات أو كورسات.

• **الباحثة: عذراً أنا توقعت انه تعليمها الجامعي في الأدب الإنجليزي؟ فهل كانت الترجمة من ضمن المواد؟**
م. سهى: من ضمن المواد، آه..

انتهى

The end