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Faculty of Graduate Studies

Translating with "Differance": The Old Testament as a Case Study

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This Thesis is Submitted in Partial Fulfillment of the Requirements for the Degree of Master of Applied Linguistics and Translation, Faculty of Graduate Studies, An-Najah National University, Nablus, Palestine.
2014

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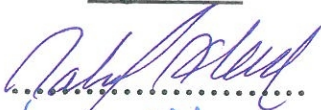
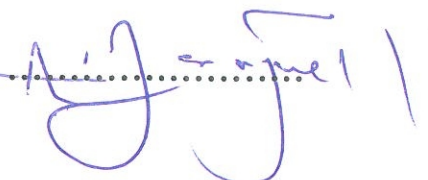<u>Defense Committee Members</u>   <u>Signature</u>

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Dedication

To my companions, SHAM ARIAZS who always sustained me being present or absent and who deferred my retentive world into making protentive difference. To whom my gratitude and indebtedness never suffice, and for whom the words fail to express their real contribution to the birth of this structure. To their persistent traces, this work is dedicated.

Acknowledgment

I should express my gratitude to those who made this thesis possible, especially my supervisor, Dr. Nabil Alawi, whose quick feedback, guidance and support from the initiation to finalization enabled me to develop an analytical body of deconstructive strategies in textual reading. He was always ready to answer my inquiries and all means of contact with him were available 24/7 to listen and give advice. I am also heartily thankful to Dr. Abdel KarimDaraghmeh and NizarAsad, who are considered the pioneers for a Palestinian reading of deconstruction, and whose *work Translating English Occurrences of Deconstruction Terminology into Arabic* supported me in many respects during working on this project. I am also greatly indebted to Dr. Sufyan Abu Arrah, Dr. OdehOdeh, Dr. AymanNazzal, Dr. Sameer Al-Isa and Dr. RuqayaHirzallah whose encouragement empowered me with the will of success. I would also express my appreciation for the efforts of Dr. Omar Najjar-the external examiner- and Dr. Abdel-Kareem Daraghmeh-the internal examiner- for their critical review of the whole work.

إقرار

انا الموقع ادناه مقدم الرسالة التي تحمل العنوان:

Translating with "Differance":
The Old Testament as a Case Study

الترجمة بمفهوم "الدفيرانس":
العهد القديم دراسة حالة

أقر بإن ما اشتملت عليه هذه الرسالة إنما هو نتاج جهدي الخاص، باستثناء ما تمت الإشارة إليه حيثما ورد، وأن هذه الرسالة ككل، أو أي جزء منها لم يقدم من قبل لنيل أية درجة علمية أو بحث علمي لدى أية مؤسسة تعليمية أو محلية أخرى.

<u>Declaration</u>

The work provided in this thesis, unless otherwise referenced, is the researcher's own work, and has not been submitted elsewhere for any other degree or qualification.

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List of Abbreviations

KJV : The King James Version

NIV : The New International Version

ASV : The American Standard Version

GNB : The Good News Bible

ST : Source text

TT : Target text

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Abstract

The study examined the translatability of the religious sign within a spatiotemporal dimension. It introduced the influence of spatial substitutions in the diversity of linguistic codes and investigated the temporal gap with the post-structural techniques of deconstructive awareness. It pointed out the contribution of Derrida's deconstruction to the process and product of translation and provided answers to the problematic decentralization of truth in textual reading in terms of "difference", trace, retention, protention, supplement and metaphysics. Each act of textual reading encounters various differances allowing for continuous replacement of textual presence, which became absence, with the metaphysics of presence.

The study did not only expose the textual instability, but it also provided analytical deconstructive strategies in dealing with the different versions of the Bible. It pointed out that a translation cannot be the same as the original and whatever strategy used to keep an original will result only in a state of relevance. It also pointed out how the metaphysics of the translator's presence fills the spatiotemporal gap irrelevantly and to this end, deconstructive strategies of trace, retention, "protention, gaps and

supplement were used analytically to negotiate the sign's "differance" and its state of relevance. By means of deconstructive analysis, some translations were found irrelevant to the scriptural spirit of the Biblical message.

Chapter One

1.1 Introduction

Translating with 'differance' introduces a paradigm shift in the translation studies based on a unique awareness of textual signs. 'Differance' which represents the corner stone in deconstruction strategies of textual reading floods the translation theory with genuine practiceof "structure, sign and play" (Derrida 1981:351). On the one hand, 'differance' places itself in the heart of the modern linguistic theory through centralizing 'the sign' and its relations in the deconstructive strategies. It is a continuation of the linguistic heritage that had its roots in de Saussure's dyadic relation of signification followed by the pragmatic turnin linguistic studies that adopted a triadic awareness of sign relationships.

Deconstruction in its 'differance' adds a quaternary characteristic that associates the signification process with a spatiotemporal dimension. On the other hand, 'differance' does not only highlight the textual facts of plurality and renewability of meanings, but introduces several mechanisms for textual reading. Deconstruction dissuades the awareness of 'differance'into textual traces that signify retentively and protentively in a chain of erasing and replacing presence. It opens signs for all possible suppressed meanings and at the same time questions gap supplementing acts.'Differance' denies a transcendental signified but insists on the power of the written signs to multiply linguistically and diverse freely. "Writing is

the endless displacement of meaning which both governs language and places it forever beyond the reach of a stable, self-authenticating knowledge" (Norris 1991: 43). It considers translation as an act of transformation that defers the original text into another original.

The choice of deconstruction for the translation of the religious sign answers temporal questions for which the dyadic and triadic schools give insufficient answers. Not only does the religious sign have linguistic and pragmatic identities, but it also inhabits 'differance' contextually and multiplies deconstructively. Sign 'differance' becomes a translation problematic issue for the original presence of textual codes is displaced artificiallyby each act of decoding."The written signifier can then travel out on its adventures into the world, available to be interpreted in many different ways, according to many different models" (Pym 1993: 39). These panoramic views of sign miscellaneous parameters, textual and extra-textual factors, affect the essence of the Holy Bible translations. The study centralizes 'differance' and its deconstructive relationships as having the essential influence on the different translation products where meanings take different trends; reflect different intentions; and denote an effect of interpretation based upon the deferred presence of contextual grids.

The traditional approaches to translation point out that "translation is a craft consisting in the attempt to replace a written message and/or statement in one language by the same message and/or statement in another language" (Newmark 1981: 7). By contrast, deconstruction considers

textual meanings unstable and this refutes the claim of conveying the 'same' message in cross linguistic communication. "Translation is always an attempt at appropriation that aims to transport home, in its language, in the most appropriate way possible, in the most relevant way possible, the most proper meaning of the original text" (Derrida 2001:179). Meaning potentialis always in continuous slippery as a result of the spatiotemporal gap and it multiplies as just as the "Oaks of Mamre" (Genesis 13:18) which are rendered as 'sacred trees' in GNB; 'great trees' in NIV; 'oak grove' in NLT; 'plain of Mamre' in KJV and 'the vale of Mambre' in the Douay-Rheims Bible.

1.2 Purpose of the study

The present study concentrates on the instability of sign substitution in the process and product of translated religious versions of the Bible. It discusses the negotiation of meaning in cross religious and spatio-temporal dimensions where meanings evolve and the sign takes multi-dimensional relationships that play a major role in the multiplicity of translations. Analytically and descriptively, the study uses different Arabic and English versions of the Bible to illustrate how the elements of time, space and matrix are responsible for highlighting certain relations or hiding others. The study tests through different translations of the Old Testament, and with reference to the Hebrew Scripture, how translators' options and decisions are affected textually and extra-textually, and how each decision

steers the translation product into a situation of loss or gain in order to "make the biblical message more accessible" (Hatim 2001:94).

1.3 Statement of the problem

This study examines and tries to answer the following questions:

1. In what way do deconstruction 'differance' and its awareness establish a new entity in the heart of the linguistic theory along with the traditional dyadic and triadic notions of signification?

2. How does 'differance' manifest its probability at all the different linguistic levels of signification and how do its assumptions serve translation ends?

3. How do the different translations of the Bible represent traces of different intentions influenced by time, space and matrix?

4. How does 'differance' construct a translation criticism that questions the degree of relevance between the ST and its translations in terms of trace, retention, protention and metaphysics?

The translations of Biblical signs in cross-linguistic entities tend to embody alterations, expansions, additions, omissions and interpretations, and these activities are done in order to comply with some active parameters of sign realization matching certain cultural or contextual elements. It is apparent that signs in a linguistic entity barely say parts of the truth value because they are always travelling in the course of time and

every stand point enriches them with additional parts of the truth. Moreover, the sign is subject for regional, national or international citizenship for each place the sign visits tinctures it differently so that acceptability and comprehensibility prevail. "Translation is a kind of activity which inevitably involves at least two languages and two cultural traditions" (Toury 1978:200). God in the first chapter of Genesis has the semiotic sign of "Elohim אֱלֹ֫הִים׃ " (Genesis 1:1) and it is rendered as "God" in most of the Bibles. However after God confounded the tower of Babel, his name becomes "Yehweh: יְהֹוָה" and is rendered as *"LORD"* or "Jehovah" and in the Christian tradition "Elohim" becomes "Father". These are all traces for the same sign, however, at every presence, the sign is conceptually different.

1.4 Significance of the study:

The value of this study shall be a subject matter of time, just as the subject matter of translation products for a translation of a text represents a temporary meaning of an individual reading influenced by a special social stand at a period of time. The use of the four indefinite a's above reflects a pyramidal importance of the study. Theoretically, 'differance' enriches the translation theory with vital textual elements that shape the process of signification and influence the very choice of linguistic signs in cross-textual communication. 'Differance' explains textual and extra-textual realities about sign meaning and signification and plays the massive impact in the process of re-decoding written textual entities. Awareness of

'differance' as a methodological marker is acutely important in the reading of a text so that text signifiers are not considered dyadically, but viewed within a retentive-protentive identity of traces that allows for multiplicity and free play within the scope of relevance. Textually, 'differance' clarifies that a text renews meanings continuously that necessarily spring from the text and meaning plurality wins over a transcendental signifiedpresupposed by a cultural tradition. "Deconstruction demonstrates the non-existence of a transcendental signified –that is, a meaning that exists outside of language. Meaning is an effect of language, of a singular play of difference in a chain of signifiers" (Davis 2001:23).

"Deconstruction does not offer a method for establishing a final, authoritative interpretation, but rather practices an ongoing, integrated analysis of texts (in the narrow sense) and not our methods for identifying texts" (Davis 2001:25). What Davis pointsout is the use of deconstruction in the establishment of a theory of criticism for the translation studies. The deconstructive terminology including 'differance', trace, retention, protention, dissemination, supplement, the transcendental signified and the metaphysics of presence do not only participate in the revival of the word of God, but they criticize and redirect the metaphysics of presence into integration, relevance and re-contextualization.

On the other hand, linguists and translation scholars are enlightened with a further dimension of textual signs. 'Differance' represents a paradigm change in the sign significations and relations. This dimension

directs the translation product towards a state of temporal awareness that is contextually and communicatively oriented. 'Differance' lies in the most active part of religious sign actualization since it directs attention towards all possible textual meanings and validates the growth of sign denotation through its spatiotemporal hypothesis. In Exodus, the orders of God have been received differently where the signs stood counterpart in regard to their semantic level although the original scriptures use one conceptual sign. "And you shall take no **gift**: for the gift blinds the wise". *(Exodus:23:8, American KJV/ English Revised Version)* and "And thou shalt take no **bribe**: for a bribe blindeth them that have sight". *(Exodus23:8, American Standard version)*

In each reading, motivated decisions float and although related textually, they are different semiotically. The significance of 'differance' lies in its retentive challenge of signification in relation to absent imagined religious geography that throws the translation product into a state of meaning decentralization owing to textual undecidability created by temporal gaps. By contrast, the protentive necessity plays an act of re-appropriation in the whole semiotic texture. 'Differance' allows for strategic re-appropriation decisions which risk the adventures of superiorizing or of what Basim Ra'ad calls the "demonizing model" (2010: 16). In both cases, retentive and protentive, attention is directed towards the centrality of the sign in textual readings in the fields of theology and religion since "[w]hat are being exchanged all the time are signs" (Hatim &

Mason 1990:104). Furthermore, both tactics of 'differance' cooperate textually and contextually in the conflicting forces of sign structure and play. "**Difference**, the first assumption, takes effect semantically, syntactically and pragmatically while '**deferral**', the second assumption, changes sign identity spatiotemporally. The significance of the study lies specifically in meaning deferral and how each 'differance' relates to a protentive transplantation level in the translation product which necessitates a linguistic and paralinguistic awareness.

1.5. Limitations of the study:

Theoretically, this study is limited in its scope and purpose to the value of deconstructive strategies for 'sign' reading and analysis. Linguistically, the study centralizes the linguistic sign and considers its instability in relation to the effect of 'differance' on its dyadic and triadic relations. The sign is a multi-dimensional concept and it encompasses a wide range of domains. However, this study is narrowed down in scope and limited to the value of 'differance' in religious sign perception. Hence, it discusses the value of the theoretical parameters of the sign in regard to two complementary relationships; difference and deferral. Derrida's 'differance' in this paper is limited to the semiotic heritage of the textual codes rather than the philosophical body of deconstruction and its assumptions. The deconstructive thought that is going to be used in this research is that which has direct relationship to the textual signification spatially and temporally. Practically, the study is limited to the Biblicalsign

identity when it travels through time and space and encounters different contexts. The corpus of the data used in this research is based on different verses in the Old Testament that serve as the case study for the problematic issues mentioned above.

1.6. Methodology

Analytically and descriptively, the study discusses the sign 'differance' among different versions of the Old Testament in both Arabic and English. The limits of the biblical signs analyzed in relation to 'differance' fall into two categories. The first deals with individual signs in sentential structure and the second treats whole verses as signs in their referential and inferential effect. The descriptive method discusses the different translations of the Bible by processing motivations, denotations and connotations of each biblical sign (as one concept in relation to other concepts) in relation to textual and extra-textual constraints.

The study examines the Biblical verses in parallel structure; then each verse is analyzed independently to locate its possible meanings. The analysis of the religious sings will adopt the traditional linguistic approaches of semantics and pragmatics in view of deconstruction to draw attention towards the persistent problem of sign instability, on the one hand, and to discuss the effect of extra-linguistic factors such as space and time in sign structure and play, on the other. Following the process of individual meaning analysis, comparisons of meanings follow "by

demonstrating first their common and then their differing sense components" (Newmark 1988:114).

In order to achieve descriptively analytical ends in regard to 'differance', the componential-analysis technique is adopted. This technique tackles all the conceptual sides of a sign semantically, communicatively, pragmatically and synonymously in order to highlight the hierarchy of meaning difference between different translation products. In regard to 'deferral' the study manages larger entities of the sign that go beyond the individual concept or collocation to include the whole text as a sign. Within the religious sphere the whole text can be a representation of a sign where the whole consequence of individual signs along with their referential impact serve as one target sign descriptively intended to be perceived by the reader. However, differences in the referential and inferential traces are analyzed spatially and temporally. Eventually, differences in translation are compared, described and analyzed in view of the hypotheses of 'differance'.

1.7. Biblical translatability and deconstruction

The translation of sacred texts has been a major concern for numerous scholars who played different roles in the spread of the word of the Bible into different parts of the world at different periods of time into different tongues. The Old Testament was translated into several languages and it was the act of translation that kept its circulation. All the different

versions of the translated Bible declare faithfulness and loyalty to the original and so the translated versions were considered holy Bibles despite the heterogeneity among different biblical circulations. "English Bible translation was governed by the assumption that the goal of Bibletranslation was to translate the words of the original Hebrew and Greek texts insofar as the process of translation allows"(Ryken 2004:6). What the translation 'allows' excludes what it doesn't allow, whether linguistically or conceptually, and permits a translator's supplementing ideology. "The way in which individual translations treat the underlying text may differ radically, and the legitimacy of each translation must depend upon the nature of the original text and the type of receptor for which the translation is prepared" (Nida 1979: 52 cited in Hatim 2001:18).These various translations replace the original in both form and content. Religious concepts, symbolic figures, significant places and issues of faith have been established according to the semiotic potential introduced by the circulating translated versions. The original Hebrew tribal emotions; the angry words and acts of Moses as well as the force of His utterances embedded in the Hebrew codes are semiotized with the capacity of the English sound pitch and the smile-like angriness of its natives. The commandments in the original context were a matter of obligation and application, while in the English translations, they become a matter of knowledge and subject for appropriation. "For six days, work is to be done, but the seventh day shall be your holy day, a day of Sabbath rest to the LORD. Whoever does any work on it is to be put to death."

(Exodus 35:2). At present the whole perlocutionary force of the above verse changed genuinely.

Therefore, the spatiotemporal value of signs shifts not only linguistically but conceptually as well. The Bible is too sensitive and highly influential, and its meanings are usually not only translated unto paper, but into action as well. So the meaning that God intends is supposed to be the outcome of the translators' negotiations in the translation process but because the translators' intentions are subject to 'differance', plurality, that shakes the transcendentalism of the message, is a natural outcome. "For Derrida though, there is no such a thing as pure truth that is completely independent. When you read a text, you add to it an understanding of the meaning, and it is not necessarily the same sense that the author intended" (Asad 2010: 16)

The claims of deconstruction are received negatively by many religious figures who consider the practices of deconstruction irrelevant to the Bible. Deconstruction does not believe in a transcendental signified and claims plurality, instability and indeterminacy of meaning.

> In a sense deconstruction is profoundly historical: it sees temporality as intrinsic to meaning, in that meaning can only be structured against that which is before it, which is structured against that which is before that. Meaning is that which differs, and which defers. The claim is not that there is no meaning -- that is a misunderstanding of deconstruction: the claim is that what we take to be meaning is a shifting field of relations in which there is no stable point, in which dynamic opposing meanings may be present simultaneously, in which the meaning is textually modulated in a interweaving play of

texts. Meaning circulates, it is always meaning by difference, by being other. The meaning-through-difference creates/draws on 'traces' or 'filiations', themselves in some senses historical (Lye 1996). Retrieved from: http://www.brocku.ca/english/courses/4F70/deconstruction.php 26/10/2013.

1.7.1 Historical Context

The translation of the Bible dates back to the third or fourth century BC after the Israelites returned from the Babylon exile. Mona Baker (1998: 21) provides a survey of the historical context of the Bible translation, in saying: "The earliest known written translation of the Bible is the Septuagint, a translation from Hebrew into Greek of the Old Testament texts, carried out primarily for Greek-speaking Jews living in the Greco-Roman diaspora."Then translations multiplied and varied in different languages and at different periods of time. By the invention of printing and the growth of interest in national languages "such as German, English, French, and Spanish led to the publication of Bible translations in various European vernaculars. Martin Luther, John Wycliffe and William Tyndale were among the pioneers who translated the Bible in a language accessible to all, often at great personal sacrifice" (1998: 21).This led to the appearance of national versions such as King James (1611) and others. More recently, the powers of 'differance' led to the appearance of different versions such as the American Standard Version (ASV) (1901), the Revised Standard Version (RSV) (1952), the Jerusalem Bible (1966), the Revised English Bible (1970), the New American Bible (1970), the New Living Bible (1971), the New Jerusalem Bible (1985), the New American

Standard Version (1995), the Good News Bible (1966/2001), the New International Version (2011) and the New King James Version (1975).

Despite the fact that all of these versions are in English, the semiotic message of each version differs not only linguistically but conceptually as well. If the original scriptures upon which the translations depend have been the same; the linguistic system has been almost the same, why then does such plurality prevail? If language is a matter of signification and translation is a matter of replacing the SL meanings with the equivalent TL codes, why can't the transcendentalism of the word of God retain itself through its movement? Some scholars attribute these variations to the strategy used in the process of translation. It is generally agreed that SL oriented translations convey the form and content of the message while the TL oriented theories allow for 'restructuring' of the original.

1.7.2 Strategies and approaches

Free strategies such as functionalism and dynamism took care of the immediate audience and subjected the message linguistically and pragmatically an interpretational process where the translator decodes, decides and encodes. By contrast, KJV which appeared in 1611 concentrated on the wording and structure of the original Hebrew or Greek. Leland Ryken (2004:6) points out that Alister MacGrath defined the strategies in the translation of KJV which show that the translators tried "(a) to ensure that every word in the original had an English equivalent, (b) to highlight all words added to the original for the sake of intelligibility,

and (c) to follow the word order of the original where possible". This approach genuinely differs from the recent approaches that adopted the dynamic or functional approaches which aim at conveying not the words of the original but the thoughts and ideas.

Leland Ryken considers the deviation from the literal approaches a 'serious mistake' and has the direct cause and major effect in producingthe different Bibles. He points out that a thought-for-thought strategy makes the translator "feel no obligation to express the exact words of the original in English. By contrast, essentially literal translations *do* strive to retain the words of the original, as they make clear in their prefaces"(Ryken 2004:6-7). Ryken's remarks attribute the problems in the translation product to the strategies employed by the translator and the orientation of the translation studies into the acceptability of the receptor.

It is felt that there is no denying of the importance of strategy; however, this is part of the truth. Plurality in the translation product is a natural linguistic phenomenon that inevitably accompanies textuality throughout the course of its life. It is apparent that the most literal acts of translation differ because they are deferred. The KJV and the ASVadopted the literal approach and both had the same origin, but both versions have genuine differences compared to each other or to the Original. It is not a question of fidelity, nor is it a question of strategy, but it is a question of 'differance'. 'Differance' exposes the textual facts of signs that defer signification and the process of that signification. In the deconstructive

logic a text is seen as a shifting field of relations that are influenced by temporality and space" (Alawi 2010:2). The very act of translation represents a decentralization process but with varying strategic space. 'Differance' provides a paradigm change in the theory of translation as it transcends the narrow dichotomous views.

Through the careful study of the existing versions of the Bible whether freely or literally rendered, loss and gain, addition and omission, alteration and domestication, suppression and marginalization along with contradictions are prevalent touches. All of these dichotomies take effect spatiotemporally. In fact, the strategy used in translation builds up to the orientation of the metaphysics of presence and the degree of relevance between the ST and the translation. Texts develop meanings in relation to time, place and matrix and so the social context imposes the translator's choices; the change in the social context or historical context results in a change of signification. Therefore, translation scholars sometimes generalize the fact that "every reading of a text is a unique, unrepeatable act and a text is bound to evoke differing responses in different receivers" (Hatim & Mason 1990:4).

Chapter Two

2.1. Sign and Signification

Scholars, linguists and language specialists have spoken different languages and lived in different cultural contexts, but they were all united by the idea of the 'sign', yet with different views. The birth moment of the linguistic sign in modern linguistics is associated with the French philosopher de Saussure and his lectures in 1910. For him, "The linguistic sign is then a two-sided psychological entity" (de Saussure 1959: 66). He elaborates on the idea of 'two-sided' entity by pointing out that the sign is made of signifier and signified. It is a dyadic relationship of a concept and an idea or a word and an object. This dyadic relationship of a signifier and a signified is basically semantic, arbitrary in signification and conventional in social cognition. "The individual does not have the power to change a sign in any way once it has become established in the linguistic community; I mean that it is unmotivated, i.e. arbitrary" (de Saussure 1959: 69). This Saussurean framing of the sign has been the basis for almost all the discussions that came after him and his binary relationship of sign signification established important horizons for the linguistic theory. However, the dyadic relationship of meaning fails to bring comprehensive awareness of the sign's real identity, and so elaborations and further explanations followed.

John Lyons (1981) discusses structuralism and its ideas systematically. He elaborates on de Saussure's sign in particular and structural view of language in general. Structuralism "demonstrates how all the forms of meaning are interrelated at a particular point in time in a particular language-system" (Lyons1981:218). Systematically, the sign in Saussure's philosophy is not "a meaningful form" (Lyons 1981:221), but "a composite entity which results from the imposition of structure on two kinds of substance by the combinatorial and contrastive relations of the language- system" (ibid: 221). It is the very dyadic relation that dominates the sign figure in de Saussure's philosophy of language. Despite its importance, the dyadic frame of the sign doesn't tackle all the active parameters of meaning processing. It "did not reflect on the reality of language as social and cultural knowledge" (Abuarrah, 2010:3).

Many linguists and philosophers widened de Saussure's dyadic level to include wider notions of the sign. According to Peirce (1931), we think only in signs and the process of thinking entails different aspects of the sign to include not only the knowledge of the word but that of the world as well. He addsspecific clarification for both the relationship of signification and the identity of signs. He distinguishes three types of signs:

> * A symbol involves an arbitrary relationship between sign and object, but which is understood as a convention, for example a green light as a traffic signal 'go'.
> * An index involves a logical relationship between sign and object (such as cause and effect), for example a weathercock which stands for the wind but which is directly influenced by the wind direction.

* An icon involves a relationship whereby the sign replicates some characteristics of the object: for example a drawing of a cat replicates some features of the shape of the cat. (Mesthrie, Swann, et al. 2000: 2)

These categories discuss the essence of the sign in relation to extra-linguistic elements. His argument adds more dimensions to the traditional dyadic generalization of semiotic entities. The strength of the correspondence between the elements of the sign plays the basic role in the degree of meaning determinacy. The iconic relation narrows the possibilities of meaning negotiation to the minimum, while the symbolic relation opens a wider span for negotiations.

Peirce (1931) was also one of the first scholars to reconsider the de Saussurean binary relationship of signification. For him, the sign isn't a matter of arbitrarily related signifier and a signified. He outdated the dyadic relationship into a triadic relationship of forces:

A sign... is something which stands to somebody for something in some respect or capacity. It addresses somebody, that is, creates in the mind of that person an equivalent sign, or perhaps a more developed sign. That sign which it creates I call the *interpretant* of the first sign. The sign stands for something, its *object*. It stands for that object, not in all respects, but in reference to a sort of idea, which I have sometimes called the *ground* of the representamen' (Peirce, 1931-58, cited in Chandler 1999:29).

2.2. Derrida vs. De Saussure

It is widely accepted that the linguistic heritage that structuralism has introduced to the scientific study of language and the tremendous efforts of the structuralists who brought to life bases for the different trends in the

language system. At the very basis of structuralism, de Saussure represents a corner stone in the pillar of the linguistic sign, its nature and signification. De Saussure in his lectures (1910) introduced several binaries concerning the linguistic sign such as langue vs. parole; the signifier and the signified; written vs. spoken and conventional vs. arbitrary.

De Saussure defines the value of the sign not only in its relations, but in its state of difference, as well. "Its sense, rather than its reference, or denotation, is the product of the semantic relations which hold between that word and others in the same language-system" (Lyons 1981: 222). In his course in General Linguistics, de Saussure emphasizes the textual entity of the sign in terms of interdependent values. "The conceptual side of value is made up solely of relations and differences with respect to the other terms of language" (de Saussure 1959:116). This point of differentiation has been dealt with differently by Derrida who providesunique dimensions in his deconstructive system. Derrida (1982) partially disagrees with de Saussure concerning both sign relations and signification. He views the conceptual value of the sign in terms of 'differance' which highlights both the state of difference and deferral. It "keeps the memory of the past, while inaugurating something absolutely new" (Caputo 1997:16). "differance" isn't a revolution against structuralism nor does it cancel de Saussure's assumptions about the sign and its signification; rather it handles them systematically, admits their ancestorhood, but at the same time manages gaps constructively. "That is what deconstruction is made of: not the

mixture but the tension between memory, fidelity, the preservation of something that has been given to us, and, at the same time, heterogeneity, something absolutely new, and a break" (Caputo1997:16).

De Saussure's 'relationship' is a valid autonomy of meaning constructivism and considers crucial bases for word semantic apprehension; a word achieves its identity not only through the process of signification, but through its relation to other items in the linguistic phenomena. Textually, Derrida partially confirms this relationship of interdependency although he deconstructs the 'signified' into a 'trace' relationship. In his textual reading of signs, Derrida emphasizes the notion of textual dependencies in the formation of meaning identity. "There is nothing outside the text" (Derrida 1988:136) throws the sign into the limits of textual framing therefore 'relations and differences' play the first role in the overall textual structure. On the other hand, 'differance' points to the 'absolutely new' angle in the identity of the sign: deferral.

Deferral is another unintentional force that shakes the authors' textual codes into the plurality of its heirs' personal force of decoding. 'Differance' claims that a meaning of a sign isn't only textual, but situational as well and the change in situation reflects a change in signification. It is this living part of the sign that makes the difference throughout the course of history and situational displacement de Saussure's binary dependency illustrates a moment in the continuously changing essence of textual codes. Therefore, a de Saussurean sign recognizes one

face of numerous faces that the sign borrows in its process of naturalization with the current systems of ruling thought within a community. Derrida's 'Differance' recognizes the permanently changing nationalities of the sign conceptual values as it travels from place to place and from a reading into another.

> In the language of textual analysis, Derrida is proposing that there are no fixed meanings present in the text, despite any appearance to the contrary. Rather, theapparent identities (i.e., literal meanings) present in a text also depend for their existence on something outside themselves, something which is absent and different from themselves i.e., they depend on theoperation of différance). As a result, the meanings in a text constantly shift both in relationto the subject who works with the text, and in relation to the cultural and social world in which the text is immersed (Sweetman 1999: 8).

The Biblical sign 'Hemdat/ חֶמְדַּת' overflows with various values as a result of its spatiotemporal journey which influenced its textual dependency into situational occurrence such as "مُشْتَهَى; نفائسهم; كنوزها; the precious things: ASV; the desire: KJV; Ahmad of all nations will come (Benjamin1987:11).The face values of the sign shifted from a materialistic semantic correspondence to hint at a prophecy of a proper name referring to the coming of a prophet.

2.2.1. Differance:

'Differance' is unique in its representative forces even though it matches an absent lexical entry in its presence. It is a Derridean structure representing a phonocentric mismatch in its first level; a non-privileged match of binary structure in its grammatology and a catch-all term in

regard to the process of signification. "I would say in effect, that this graphic difference (a instead of e), this marked difference between two apparently vocal notations, between two vowels, remains purely graphic: it is read, or it is written, but it cannot be heard" (Sweetman 1999:6).

'Differance' represents a deconstructed version of the traditional de Saussurean difference that regulates the value of sign signification. This exchange of a/e is not arbitrary but intentionally set up to tie a knot between the hypothesis of spatial power and temporal force in the signification process of textual structure. This neologism coinage serves multiple purposes that combine textual and inter-textual ends.

> Derrida notes that while the French verb "differer" has two meanings, roughly corresponding to the English "to defer" and to "differ", the common word "difference" retains the sense of "difference" but lacks a temporal aspect. Spelling 'differance' with an *a* evokes the formation in French of a gerund from the present participle of the verb "differant" {meaning dissimilar otherness} so that it recalls the temporal and active kernel of "differer" (Davis 2001:14).

However, Derrida views the fact of deferral not only in a single temporal relationship, but through a chain of "temporization"(Derrida 1982:8) that combines "a delay, a relay, a reserve, a representation" which all collaborate in the textual transfer consciously and unconsciously. "*Differer* in this sense is to *temporize*, to take recourse consciously or unconsciously, in the temporal and temporizing mediation of a detour that suspends the accomplishment or fulfillment of 'desire' or 'will', and

equally effects this suspension in a mode that annuls or tempers its own effect" (Derrida 1982: 8).

Semiologically, both senses of 'differance' decide an inescapable situational fate of textual signs for the process of meaning identification is partially dependent on the traditional sense of difference between a sign and other signs within a structure, on the one hand, and its heavy reliance on temporal decisions of user and context, on the other. "Thus the word différance (with an a) is to compensate economically--this loss of meaning, for *différance* can refer simultaneously to the entire configuration of its meanings" (Derrida 1982:8).

'Differance' isn't a textual strategy that manifests its presence before the act of writing, nor is it a systematic framing by which textual signs are parsed nor can it precede the moment of inauguration as a directing force of structurality. "Différance is literally neither a word nor a concept" (Derrida 1982:3) and so it admits conflicting forces to present absent identities in its immediate graphic. Linguistically, it can never play the role of a transcendental signified to suppress the growth of textual signification and hardly can it centralize the free play of textual signs. Furthermore, 'difference' is too passive to intend the creation of differences in a pre-arranged linguistic agenda; however, it is the always existing spatio-temporal nature of textual signs which acquires renewed identities by the renewed contexts. "Every sign, linguistic or non-linguistic, spoken or written (in the usual sense of this opposition), as a small or large unity, can

be *cited,* put between quotation marks; thereby it can break with every given context, and engender infinitely new contexts in an absolutely nonsaturable fashion" (Derrida 1982:320). 'Differance' vitalizes its argument through the indecisive negotiation between the facts of "absence" and the metaphysics of presence**.**

2.2.2. The metaphysics of presence

"Metaphysics in its Platonic instance consists of the posing of the Idea(l)s instituting the gap between things and their being-ness" (Sallis,1987:49) . Normally, texts signify not only through their semantic orientations, but the pragmatics of the situation adds other non-linguistic spots. Talking about my 'teacher' of French to a colleague isn't like talking about the same teacher to irrelevant interlocutor. By the moment of uttering 'teacher' to my colleague, he would understand not only the linguistic meaning of 'teacher', but the shared context along with its spatial and temporal presence enables my colleague to tell the sex of that teacher. Texts producers leave lots of unsaid signs on the bases that their readers know and readers of written texts normally insert what they know from their experience in life into textual signification. This determines the gaps and supplement that often takes place in textual processing. Moreover, the original context of the text is repeated in different contexts at different situation which molds the text with new signification of different colors. The metaphysics of presence refers to the gap filling process of any recontextualized entities.

While 'differance' represents the general argument of signification and sign relationships, the metaphysics of presence plays the basic role in the process of sign actualization within a structure. Meaning processing doesn't only depend on the spatiotemporal aspects alone, but relies heavily on the act of semiotic symbolization of signs both in their reference and inference potential. The inauguration moment of a sign takes place within extra-textual elements that represent the communicative arena; a context that shadows the center of signification with differences. The inaugurator of the sign represents a state of real presence regarding context, the pragmatic situation, audience, shared knowledge, intentions and other effective remarks that shape the process of signification. However, that real presence is only a limited moment in the ever changing life of the sign and even if the signs are repeated, their meanings vary according to the extra-textual elements mentioned above. In a re-reading of a text, neither the author, nor the original context, nor the pragmatic situation is present.

> The pattern that deconstructive reading continually finds at work within texts is one of dislocation, where two inassemblable readings of lines of thought open up within each text. One of these readings repeats the internal exigencies or dominant interpretation of the text, while the other, which only arises out of the repetition implicit in the first, transgresses the order of commentary and shows how the text is divided against its own auto-representation (Critchley 1992:75/76).

In ASV (Exodus 9:6) God punished the Pharos by killing all Egyptian cattle. "And Jehovah did that thing on the morrow; and all the cattle of Egypt died; but of the cattle of the children of Israel died not one".

This Act of punishment against the Pharos was the fifth; following frogs, blood, locust and flies, but contradictorily to this is that the last punishment of the Pharos (Exodus 11:5) was the killing of every first-born including the cattle. "And all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maid-servant that is behind the mill; and all the first-born of cattle." Where did the cattle come from? It is apparent that the ASV didn't differentiate between the Hebrew "בְּהֵמָה/bə-hê-māh" and "מִקְנֵה/miq-nêh".

Simultaneously, the reader compensates for the original presence with an artificial one (un)intentionally. Each recurrence of the sign is accompanied by new artificial presence that springs up from the readers spatiotemporal awareness and meaning becomes a subject matter of the alternatively "deferred presence" (Derrida1982:9). When Haggai addressed the people of Israel after their return from Babylon assuring them of "Hemda" coming to the restructuring of the 'house of Jehova', the crowds didn't ask questions about that sign of 'Hemda' because the context, shared knowledge and presence of Haggai directed the crowds towards something/somebody shared among the Israelites. Now, rereading the Bible through the translated versions destabilizes the ancient unity into present plurality owing to the absent ancient context substituted by the artificial presence of the translator.

On the other hand, the circulation of signs passes through an act of re-appropriation to match the present possibilities dictated by situational requirements. The Hebrew original scriptures speak of the renewal of "הַבַּ֖יִת /habait", which literally means "this house" (Haggai 2:7). In KJV (1611), the translator used "house" to match linguistic dependencies. However, at present and after the establishment of Israel, the NKJV (1982), used "temple" and GNB (2001) "Temple". What actually explains the alteration is that "[t]he formal essence of the sign can only be determined in terms of presence" (Derrida 1967:88) which is used as a re-appropriation medium for the shaping forces of the previous absence into a protentive awareness. "Heidegger doubtless would acknowledge that as a question of meaning, the question of being is already linked, at its point of departure, to the (lexical and grammatical) discourse of the metaphysics whose destruction it has undertaken" (Derrida 1982:52).

2.2.3 Trace

> In order to exceed metaphysics, it is necessary that a trace be inscribed within the text of metaphysics, a trace that continues to signal not in the direction of another presence, or another form of presence, but in the direction of an entirely other text. Such trace cannot be thought *more metaphysico*. No philosopheme is prepared to master it. And it (is) that which must elude mastery. Only presence is mastered. (Derrida 1982:65)

Trace is a term used by Derrida to highlight the process of signification among structural signs. De Saussure considered sign structure in view of the dyadic relationship of a signifier-signified entity and

negotiated its meaning in relation to "differences". Once again, de Saussure's differences are semantic referring to the textually present signs. However, meaning interpretation of a textual code is spatiotemporally affected which makes the signifier refer not only to the signified that is artificially present, but to other codes which are textually absent (deferred).

> [E]ach element appearing on the scene of presence, is related to something other than itself, thereby keeping within itself the mark of the past element, and already letting itself be vitiated by the mark of its relation to the future element, this trace being related no less to what is called the future than to what is called the past, and constituting what is called the present by means of this very relation to what it is not. (Derrida 1982:13)

Meaning comprehensibility transcends the traditional notions of the semantic correspondence between a signifier and a signified to include the free play of the signification process spatially and temporally. The concept 'traces' encompasses 'retentive and protentive characteristics'. As a linguistic entity, the sign doesn't abdicate the traditional meanings that it possesses in its earlier journey through textuality, rather, it carries them and acquires novelty in its deferred futurity. Simultaneously, and in its presence, "the trace carries with itself the mark of other elements that are, technically, absent" (Davis 2001:15). Derrida considers presence to be the trace of the trace or "the trace of the erasure of the trace" (1982:66). When the people of Israel left Egypt, Moses went to meet 'Elohim'. This sign is known in relation to the fake "god" that the Samaritan made for the people of Israel, and it also differs from the later concepts that the sign occupied. "Elohim" became "the lord; the LORD, Jehovah; Yahweh and the Father".

"Elohim" was so almighty when he destroyed the Pharaohs and split the sea for the people of Israel to pass, however, the sign rendered another semiotic image when Jacob won with Elohim in the quarrel (wrestling).This continuous process of differences in the referent explains why "Derrida usually speaks of the trace, rather than the signifier"(Davis 2001:15).

2.2.4. Gaps and Supplements

> A translation is never quite 'faithful', always somewhat 'free', it never establishes an identity, always a lack and a supplement, and it can never be a transparent representation, only an interpretive transformation that exposes multiple and divided meanings, equally multiple and divided. (Venuti 1992:8)

'Differance' situates its assumptions through different textual characteristics that manifest themselves in each deferred situation. Deconstruction clarifies the fact that texts can hardly free themselves from conceptual and ideational gaps. These gaps shake the totality of the structure and subject the whole semiotic scene to an act of supplement. "It adds only to replace. It intervenes or insinuates itself *in- the-place-of;* if it fills, it is as if one fills a void. If it represents and makes an image, it is by the anterior default of a presence" (Derrida 1967: 190). Derrida considers supplement in two different trajectories that can be activated simultaneously or successively. The first signification is that supplement plays an additive role by providing missing chains to semiotize the situational structure and in this case it is a "surplus". In its second hierarchy, it plays a substitutive role for textually decoded signs. When the

people of Israel left Egypt, KJV (1611) says that they were "about six hundred thousand men on foot, besides children" but the ESV 1971 says that "about six hundred thousand men on foot, besides **women** and children." A supplementing act that highlights an iconic-indexical value that isn't actually mentioned neither in the original scriptures nor in the old translated versions of the Bible. "Shiloh" in (Genesis 49:10) is replaced in its signification by the "Messiah" although the Bible relates the Messiah to David but not Shiloh. Being influenced by the language one speaks and the social harmonizing powers, supplement can be conscious or unintentional.

2.2.5 Intertextuality

Intertextuality represents the practical mood in which the metaphysics of presence manifest itself. The translator's choices comply with the prevalent linguistic phenomenon in its diction, stylistics, collocations and rhetoric. Intertextuality emphasizes the fact that "texts are organized in terms of their dependence on other relevant texts"(Hatim 1990:120). The translator's metaphysics operating in 'differance' renders textual signs within the immediate matrix of the situation. Bloom (1973) points out that the language of KJV is nearly Shakespearean although Shakespeare was influenced by the Biblical thought. Later translations of the Bible inserted the word "settle" which was the product of the colonization matrix. "We do not read a text in isolation but within a matrix of possibilities constituted by earlier texts which function as *langue* to the *parole* of individual textual production." (Fowler 2000: 117). A translator

is likely to use the linguistic forms that are familiar to his cultural background and conventional to a certain period of time. The recurrent use of the word " المخرب *mokharib*" in the Middle East news in the late seventies led to its use in the Arabic biblical versions. (اليسوعية:1982) translates the expression "abomination of desolation" as "المخر بالشنيع" while the same expression is used in the English versions and in the Van Dyke Arabic version of 1865, it is rendered as "رجسة الخراب".

2.3. Translatability &. Biblical 'differance'

Nida emphasizes translatability across languages on the basis that "[a]nything that can be said in one language can be said in another, unless the form is an essential element of the message" (Nida & Taber 2003:4) (Italics from the origin), but he allows for crucial adjustments of the original to overcome untranslatability. This claim touches the bases of the communication process of signs across languages and Nida's use of "unless" opens the totality of meaning transfer into questions of original meaning survival in the act of translation. It is an implicit confession that correspondence between languages is possible but this possibility is relative owing to certain structural and conceptual peculiarities of the linguistic systems involved.

> This means that absolute communication is impossible, but that is true not only between languages but also within a language. Rather than being impressed by the impossibilities of translation, anyone who is involved in the realities of translation in a broad range of languages is impressed that effective interlingual communication is always possible,

despite seemingly enormous differences in linguistic structures
and cultural features. (Nida 1969: 483)

Therefore the totality of original meaning transcendentalism is shaken when it travels from one linguistic system to another. Nida provides the example of the Hebrew word 'hasad' which was translated as "covenant love", however he points out that this equivalence leaves wider signs unsaid namely the idea that "this Hebrew term implies a whole social structure of mutual loyalty and support between the tribal chief and his followers"(Nida & Taber 2003:5). The totality of "hasad" is substituted by another totality in the TL that functions semiotically different although both signs share some semantic features. This re-identification of the sign follows the linguistic peculiarities of the TL linguistically and adopts the translator's internalized system of beliefs and attitudes conceptually.

Nida emphasizes the dynamic equivalence in which "the translator must strive for equivalence rather than identity" (Nida & Taber 2003:12). Nida sees that the deviation from the identity of signs as purposeful and highlights comprehensibility among target readers although the reproduction of the message is subject to the "intentions" of the translator which are influenced by 'differance' rather than a systematized linguistic approach of apparent constraints. The translator is the product of time, place and their related linguistic phenomena which subject the decoding of the source text into the limits of the translator's spatiotemporal cognition. "The matrix of a text decides the meaning that a reader may elicit leading to a move from centre to another. The place, the time, the surrounding

conditions of the reader and his/her individual and collective unconscious are responsible for building the intertextual relations that are needed to relate, interpret, understand and then translate a text" (Alawi 2010:10). In other words, the original linguistic identity can be expressed into another linguistic system, but its original context in which it first planted its semiotic awareness can hardly be translated and eventually the translator compensates his own context, which ideologically varies, in the modification of meaning.

The limit of the Biblical message isn't only the printed text in the Holy book, but includes essential internalized components of the mediating process such as presence, context, force of utterance, situation and the trace of events. The only survival of all these elements in the act of translation is a text and all other elements are metaphysically created and artificially employed in order to synthesize the current coding of the translation product. The process of comprehensibility inevitably calls for a context in order to signify. "Whenever one tries to describe language in terms of units, whether words or sentences, isolated from discourse, serious difficulties inevitably arise, for it is only in the context of the discourse that many potential ambiguities are actually resolved" (Nida 1969:489). Although the segments of texts are fixed forms, their social meaning constantly varies and creates variations in meaning perception; a fact that led to multiplicity in Bible versions and, consequently, a decentralization of one transcendental meaning.

2.3.1. Exegesis orientation and metaphysics

Practically, the process of translation and the strategy used in the act of transfer is un/intentionally influenced by the metaphysics of presence which the translator compensates for the absent elements of signs. On the other hand, the intertemporal gap dictates a "restructuring" process whose active player is the translator with both ends spaced by the power of 'differance'. It is the process where the translator "sacrifice[s] certain formal niceties" (Nida & Taber 2003:5) and eventually, compensates others. The differences embodied in 'differance' double the translator's burden and haunt the receptor's semiotic comprehension with the translator's shadow. "The translator first analyses the message of the SOURCE language into its simplest and structurally clearest forms, transfers it at this level, and then restructures it to the level in the RECEPTOR language which is most appropriate for the audience which he intends to reach" (Nida 1969:484).

The whole process of analysis passes through a chain of decisions that has a naturalizing effect on the peculiarities of the original text. In the source text – in this study the Bible, specifically the Old Testament- the decision maker of the semiotic identities is supposed to be God/*Elohim,* however, in the translated texts, the translator is the decision maker. Elohim – in the Hebrew origin— tells Hagar that He will give her "פֶּרֶא/**pe.re**"man and make him a great nation (Retrieved from: http://interlinearbible.org/genesis/16-12.htm 20/7/2013). The KJV renders

the Hebrew "*pe.re*" into "wild", but ASV decides to use "wild ass among men" and NIV renders "wild donkey of a man". The use of "donkey" or "ass" springs not from the original text of the Hebrew Old Testament, but from the translator's Western tradition that marginalizes certain codes in order to keep its superiority. 'Differance' embodies the deferral of textual ideologies and defers the genuine question: For whom is the translator translating into: Against whom is the translator translating? In conflicting cultures the "most appropriate for the audience" is always deferred with conflicting semiology. In relation to the Biblical translations, the translator's beliefs and attitudes steer the conceptual and linguistic messaging towards identification with his own cultural strategies:

> Whatever difference the translation conveys is now imprinted by the target-language culture, assimilated to its positions of intelligibility, its canons and taboos, its codes and ideologies. The aim of translation is to bring back a cultural other as the same, the recognizable, even the familiar; and this aim always risks a wholesale domestication of the foreign text, often in highly self-conscious projects, where translation serves an imperialist appropriation of foreign cultures for domestic agendas, cultural, economic, political (Venuti 1996: 196).

Here God's original decision of making Ishmael a "great nation" is marginalized by a "deferred" translation act that dehumanizes Ishmael's character among men. It is only 'differance' that points out how the translation is irrelevant retentively and protentively and builds up textual strategies that let the sign revolve only in its textual orbits. Although a complete avoidance of metaphysics is unavoidable, 'differance' helps render textual entities void of irrelevance.

2.3.2. Binaries and Privilege

Following de Saussure's privilege of the spoken over the written, Nida emphasizes "the priority of the heard language over the written language" (Nida & Taber 2003: 28) because the scriptures are often heard by the audience and this requires the translator to adhere to natural words that are sociosemiotically acceptable. Linguistically, Derrida criticizes the western philosophy that bases its phenomena upon binaries of opposite nature; marginalizing one end against superiorizing the other. Derrida says that writing isn't inferior to spoken and the concept 'differance' is a manifestation of the weakness in the phonocentric system. "In *Of Grammatology*, Derrida reveals and then undermines the speech-writing opposition that he argues has been such an influential factor in Western thought" (Internet Encyclopedia of Philosophy: http://www.iep.utm.edu/derrida/1/8/2013). Conceptually, western philosophy identifies itself with superior forms such as the white man, the covenant people, the chosen people of God and other "idealized entities 'Hebrew', 'Israelites', and 'Jew'" (Ra'ad, 2010: 8) and eventually dehumanizing what belongs to others through domesticated translation acts such as the use of the word 'ass' to speak about Ishmael. Although the original Hebrew scriptures didn't use "ass" or "donkey" and this is also clear in the literal translation of KJV which uses 'wild' and later wilderness, Nida suggests using the word 'ass' in written Biblical passages

only because, "in pronunciation the term carries strongly unfavorable connotations" (Nida & Taber 2003:29).

Here the power of 'differance' was employed metaphysically to serve social prejudices against the speech act sequence that prevails in the textual traces that proceed and follow within the same chapter. The idea of what should be spoken against what should be written is a decree to the translator to shift transcendentalism as much as the situation requires. The holy text objectivity and holiness status is to pass through the subjectivity of the translation act. 'Differance' and deconstruction highlight the dangers of metaphysical approach and call for justice in textual reading.

As long as the translation act is under the influence of metaphysics, the text suffers acts of transformation and a move of centre into re-writing acts of irrelevant entities. Here the deconstructive thought aims at superiorizing the textual traces rather than the metaphysical presence which translators often employ in order to suit the receptor's needs. "At the same time, however, deconstruction also famously borrows from Martin Heidegger's conception of a 'destructive retrieve' and seeks to open texts up to alternative and usually repressed meanings that reside at least partly outside of the metaphysical tradition" (Internet Encyclopedia of Philosophy:http://www.iep.utm.edu/derrida/#SH2a 20/9/2013).

The Bible's message isn't limited to a certain ethnic group and can't be subject for the dictates of a cultural tradition.

'Difference' highlights the sensitivity of spatiotemporal gap filling, which employs meta-text knowledge basically dependent on the gap filler, as a substitution of textual semiology with meta-textual semiology. It is agreed by many scholars such as Nida, Morris, Nord and Hatim that meanings are contextualized and Derrida emphasizes that "there is nothing outside the context" (Davis 2001:9). It is the matrix along with its temporal situationality that gives words their relevant meaning. In the case of the Bible, the real geography along with its spatiality created the semiotics of that situation. Reading the Bible today without original context creates the gap which affects the essential components of the hierarchy of textual meanings. In order to satisfy the TT comprehensibility, the original gaps created by 'differance' are intentionally managed by substituting biblical scenes with imaginative geography embroidered by Orientalist thoughts. 'Difference' is strategic in its power to highlight the intertemporal gaps and highly strategic in its questioning of the management process. In the translation product, the translator is the gap filler motivated by his personal and his un/conscious social will, however, exposed by 'differance'.

Chapter Three

3.1 Biblical versions: indeterminacy and pertinence

The assumptions of deconstruction tackle the nature of textuality and expose how unstable a text can be and how the extra-linguistic elements manifest themselves in every reading. Even with the most sacred texts that represent the word of God for many, plurality prevails and signs carry meaning potentials that are retentive and protentive rather than a dyadic structure. The choice of the Bible for this thesis is deeply strategic and socially responsive to questions of meaning that the translation activity fails to render, overtranslates or undertranslates.

Deconstruction proves that a translation represents a momentary meaning in the long life of a written text and that both the original and the translation –which is a relatively new origin –are linked through a state of relevance. The choice of the Bible to be the subject matter of this study is because the facts about the Holy Book and its numerous versions respond comprehensively to deconstruction and its hypothesis, meaning plurality and sign free play. It is obvious that the Biblical translation included in this study are made by collective team work that hypothetically could save the translation product from many linguistic, semantic, structural, pragmatic and semiotic inconveniences which help to render the highest degree of accuracy. Still, the deconstructive assumptions leak practically in the re-versioning of the Bible and express the sings' pregnancy of multi-meaning

structure that gives temporal birth of different entities shaped by the matrix of the situation. These acts of translation are neither identical with the original nor with each other and that risks the original into acts of erasing and replacing systems of signification. "We do not possess the original manuscripts of any Biblical writer. In fact, we only rarely have the original manuscript for any ancient text. The exceptions are inscriptions that have been carved in stone or clay tablets. So what we have for the Bile are many copies of those originals made by hand by scribes and monks over many centuries. Like other human copies, they are not always identical. Each manuscript differs here and there from the next one"(Matthews, Victor Harold 2005:6).

It is a fact universally acknowledged that the biblical translations had their effect on the semiotic structure of western societies. Most of the social activities and cultural heritage show the high level of indebtedness to the Biblical framing. However, it is noteworthy to point out that what the Christian and Western World depend on is in the best cases a translation that depends on dead languages and extinct contexts. For that reason, a canonized Biblical translation is considered the Holy Scripture for the people it addresses and used in church recitation and religious ceremonies. The death of the old Biblical languages and contexts left very limited choices for the world except to follow the translated versions at hand in which the new linguistic and semiotic systems replace the original ones and compensates the translator's immediate context into the new religious

message, which sometimes fails not only at the linguistic level, but in its state of relevance as well. Robert Alter "finds passages that are awkward or obscure compared to the Hebrew, and cites some misunderstandings on the part of the translators" (Brown 2012: 653).

Moreover the translation act always employs a force of metaphysics that influences the translation with the translator's presence. A situation in which the translation can never free itself from the philosophy of "presence" that makes the Scriptures speak in a pro or against spirit following the given matrix. "Katherine Clay Bassard makes an important historical point by showing that the King James Bible, often misused in the nineteenth century by proponents of slavery to support their case, was central to the way African slaves understood and dealt with their deplorable circumstances in the pre-Civil War South. Many slaves saw the King James Bible as a proclamation of freedom and transformation as well as being full of signs and wonders. Slaves could be said to have liberated the Bible itself from oppressive interpretations" (Cited in Brown 2012:5).On balance, a translation is relatively a different origin and the historical context of the biblical world has been employed ideologically to serve the situation.

> So, the Bible, amidst all its tremendous good, can be considered a dangerous book. More than two thousand years of Bible translation and Bible usage provide us with innumerable examples of ways in which the Bible has been used to promote or justify oppressive relationships, institutions and customs, including crusades, inquisitions, slavery, anti-Semitism, apartheid, genocide, and the abuse of women, children and minorities. It has been used to empower the powerful at the expense of the powerless" (Ciampa 2011:141).

These remarks of Ciampa had established themselves along with the historical truth of the different Christian wars that the Crusaders waged against the Eastand the merciless slaughtering of Palestinian Muslims and Jewish minority in1099.Practically, when the third Crusade reached Jerusalem, they were "[m]addened after three years of suffering and frustration, the CrusadersmassacredbothMuslimandJewwithinthecity." Retrieved from:http://www.jesuschristsavior.net/Crusades.html 1/11/2013.

3.1.1 The King James Version

The King James Version dates back to 1611 and it is considered one of the universal versions that had its wide spread and deep impact on the social structure of its believers. This translation was named after King James who aimed to make a new version of the Bible that responds to all the conflicting Christian parties of that time. "But the King James Bible was the translation that most shaped English culture from the mid-seventeenth century on, and it is that process that the authors in this collection repeatedly illuminate" (Brown 2012:653). After its publication in 1611, the King James Bible was severely criticized by its opponents who claimed that the new translation was made in favor of the King's tendencies and its link to the Original Hebrew was shaky. "It was denounced as theologically unsound and ecclesiastically biased, as truckling to the King and unduly deferring to his belief in witchcraft, as untrue to the Hebrew text and relying too much on the Septuagint" (Farstad 1989:24).

The original translation product of the KJV was characterized by its literalness as a strategy to stay as close as possible to the original. Despite the elegant style, the translation product passed through a range of difficulties that required hundreds of notes and harmonization effects.

> The KJV does not contain explanatory or doctrinal comments but does include annotations "for the explanation of the Hebrew and Greek words." In the old testament of 1611, there are 6,637 such notes. The more literal meaning of the original Hebrew or Aramaic "Chaldee" is expressed in 4,111 notes, indicated by the abbreviation "Heb" or "Chald", 2156 give alternate renderings indicated by the word "or", 63 give the meaning of proper names, 240 harmonize parallel passages and 67 refer to various readings in the Hebrew manuscripts used by the translators" (John R. 2008: viii. Hendrickson parallel Bible: Preface to the 1873 edition).

Moreover, the KJV is marked by the use of italics which "indicate words in the English translation that have no exact representative in the original language" (Hendrickson parallel Bible 2008: viii). All these elements characterize the process of meaning analysis by a state of 'differance' and instability. The religious message has to pass through 'differances' and at certain knots translatability is negotiated and ambiguity prevails. Joseph Di Bruno (1844:24) points out that "the Bible, though divinely inspired, is but a written document, and a written document often so obscure that St Augustine, though so great a scholar, and a Doctor of the Church, confessed that there were more things in the Bible he did not understand than that he did…When a protestant says: 'I stand by the Bible alone,' he does not mean that he stands by the Bible uninterpreted, for in such a case the Bible is mute …But he means that he stands by the Bible

alone as interpreted by himself, and that the sense in which he himself understands it is the Word of God" (cited in Partridge 1973:160).

Other modern scholars never hesitate to criticize the Bible's content for being scientifically irrelevant. Till, Farrell (1991b) questions the Bible writers and translators: "why a divinely inspired, inerrant book has so many obvious scientific errors in it. And if the Bible is riddled with scientific errors, they should wonder too about the truth of that often parroted claim that the Bible is inerrant in all details of history, geography, chronology, etc., as well as in matters of faith and practice. It just ain't so!"

In its literary aspect, the KJV has its major prints in the works of Arts. It was not only the artistic style, but the strategic intercultural borrowing that enriched the English language system. "For instance, the KJV proved to be influential in settling how the English language would handle foreign words. The willingness of the translators to accept or adapt words from Latin (e.g. inspiration), Greek, and Hebrew have led to an English that has been willing to accept tens of thousands of words from donor languages such as French and German as well as the classical languages" Retrieved from http://teaminfocus.com.au/kjv-literary-masterpiece/ 18/9/2013. On the other hand, the translation product of the 1611 had its overwhelming impact on most of the English letters. "Without the King James Bible, there would have been no *Paradise Lost*, no *Pilgrim's Progress*, no Handel's *Messiah*, no Negro spirituals, and no Gettysburg Address. These, and innumerable other works, were inspired by

the language of this Bible. Without this Bible, the culture of the English-speaking world would have been immeasurably impoverished"*(*McGrath, Alister 2001:1). Other writers view the Bible as a piece of literary work regardless of its truth values. "We have considered it to be an anthology of writings, composed during a thousand –year period by scores of writers, each one addressing an individual audience about some specific concern" (Gabel & Wheeler1986:248). Variation in the audience and the mediator led to variations in the textual message.

3.1.2. The New International Version

The New International Version (NIV) is a recent translation of the Bible first published in the 1970s and updated in 2011. It is typical of the American orientations of biblical translations and echoes much of the American Version. It is totally influenced by the spatial and temporal impact of the situational matrix that adopts the American impact in its editing. The work of translation started in the early 1970s by the American New York Bible Society and several other nationalities joined the work. "The New International Version is a completely new translation of the Holy Bible made by over a hundred scholars working directly from the best available Hebrew, Aramaic and Greek texts" (Hendrickson parallel Bible: xiii). Although the heavy work done in the translation activities of the NIV passed through a network of revisions and editorial sponsorship, the numerous revisions made after its publication represent a cultural manifestation of 'differance' that brings forward the direct influence of the

spatiotemporal dimension in the structure of biblical signs. The claims of deconstruction, which are criticized by many religious scholars, prove validity in the translation process and product equally the same. Before its publication, the NIV "underwent three revisions, during each of which the translation was examined for its faithfulness to the original languages and for its English style" (Hendrickson parallel Bible: xiii). After the third and final revision of the translation, the Committee on Bible translation "made further changes and then released the final version for publication" which the Committee declared that it would be "an accurate translation". However, the instability of the linguistic sign along with the spatiotemporal dimension was responsible for shaking that state of "accuracy" and revisions were made in 1984, 1997 and in 2005 Today's New International Version was released and followed by another update in 2011. The method used in the NIV is thought-for-thought strategies or what is known as "dynamic equivalence" which opens gates for interpretation.

> When the New International Version was published in 1980, I was one of those who hailed it with delight. I believed its own claim about itself, that it was *determined* to translate exactly what was there, and inject no extra paraphrasing or interpretative glosses.... Again and again, with the Greek text in front of me and the NIV beside it, I discovered that the translators had another principle, considerably higher than the stated one: to make sure that Paul should say what the broadly Protestant and evangelical tradition said he said" ([Wright 2009:51-52).

Whatever methodologies are employed by the translation specialists and the strategies used, the Hendrickson Parallel Bible introduction

declares that the NIV is "[l]ike all translations of the Bible, made as they are by imperfect man, [and] falls short of its goals"(Hendrickson: xiv).

3.1.3. The American Standard Version

The American Standard Version came as a result of long term work based on British-American revision of the KJV. A team of British and Americans worked together in 1871to come out with the Revised Version which pointed out that the American's "preferred readings were listed in an appendix to each Testament and they reveal that the American Committee was less conservative than its English counterparts in retaining the language of the King James Bible. By agreement in 1877, the American Committee undertook not to publish its own revision until a period of fourteen years had elapsed" (Partridge 1973:164/165). This Revised Version reflected its closeness to the Hebrew Old Testament and the Greek New Testament than its predecessor of 1611. Despite the importance of the Revised Version and its great style "the product was an anachronism" (173). By the end of the agreed-upon 14 years, "the survivors of the American Revision Committee to assist in the compilation of the English Revised Version, applied themselves to the production of the American Standard Version, which Thomas Nelson, New York, published in 190" (Partridge 1973:173). The new work was more liberal and it embodied "the best results of modern scholarships as to the meaning of the Scriptures; and the diction employed was to be suitable for public and private worship" (174). The translation method employed in the ASV is known as "the

formal equivalence" or word-for-word translation. "The ASV was the basis of four revisions. They were the *Revised Standard Version* (1946-1952/1971), the *Amplified Bible*(1965), the *New American Standard Bible*(1963-1971/1995), and the *Recovery Version* (1999)"(Retrievedfrom http://www.gotquestions.org/American-Standard-Version-ASV.htmlon15/9/2013

3.1.4 Smith and Van Dyke Arabic Translation:

The work started in 1847 when the American missionary decided to make a new translation of the Bible. Eli Smith was only 26 when he started the translation activity in Beirut aided by Arab intellectuals such as Nasif al Yaziji, Boutros al Bustani, and Yusuf al-Asir. After the death of Smith, Cornelius Van Allen Van Dycke continued the work and the whole Bible in its Old and New Testaments was published in 1865 under the auspices of the American Bible Society. Both of the translators were Americans and were educated at American universities and this makes the American context prevalent in the translation product.

3.2. Sign 'differance' and free play

In this part of the thesis, the focus is upon the problematic issues embedded in the translation product which reflects the intentional/ unintentional dimensions of 'differance'. The translation product moves into a state of plurality and inconsistency depending on situational and spatial factors. Regardless of the strategy used, the translation product is doomed to postpone meaning and acquire or lose certain peculiarities as it

travels across time and by means of the translators' mediation process which compensates the metaphysics of presence that depends on the translators' cultural, religious and political orientation along with discoursal, pragmatic and generic awareness. The following data is analyzed linguistically to show how 'differance' clarifies the fact that the translator is a renewable creator of renewable bibles for renewable purposes.

> Such a question therefore supposes that, prior to the sign and outside it, excluding any trace and any *differance*, something like consciousness is possible. And that consciousness, before distributing its signs in space and in the world, can gather itself into its presence. But what is consciousness? What does "consciousness" mean? Most often, in the very form of meaning, in all its modifications, consciousness offers itself to thought only as self-presence, as the perception of self in presence. And what holds for consciousness holds here for so-called subjective existence in general….so the subject as consciousness has never manifested itself except as self-presence. The privilege granted to consciousness therefore signifies the privilege granted to presence. (Derrida 1978: 23).

'Differance' isn't a directive strategy that controls means and ends, but it works out how each reading of a text varies in its signification and so clarifies the fact that translation is a rewriting of the text rather than making a copy in inter-lingual linguistic systems.

Sensitive texts are different in nature, form and purpose in comparison with other texts because the "word of God" has to do with a system of beliefs and a hierarchy of creeds that build the social intercourse. As a result, almost all translators of the sacred texts declare that their

translation product conveys the original meaning and some others declare an act of literal translation while others express loyalty to content and form. On balance, all the translators say that their words are the words of God and so are used in congregation and ceremonies. Still, why are there so many versions of the Bible within the same linguistic system? How can scholars explain the act of "revised versions" for example the "Standard American Version" and the "New Standard American Version"? There is no doubt that "X" version was discovered to be missing or to be creating what the original signs either didn't say or postponed and so "Y" version appears and replaces "X". "Thus one comes to posit presence –and specifically consciousness, the being beside itself of consciousness –no longer as the absolutely central form of being but as a "determination" and as an "effect". A determination or an effect within a system which is no longer that of presence but of *differance*" (Derrida 1981: 23).

Genesis13:18 exemplifies how the theoretical propositions of "differance" manifest themselves at every translation act. The spatiotemporal gap seems clear at every linguistic level including the variation in the mediation process. "Difference" expresses the natural and unintentional variation in the meaning of textual signs following the immediate components of the reader's matrix. It is the reader's/translator's world of words and their dissemination textually and intertextually including the context identity that pluralizes the original unity into free play of signs. "The thought of deconstruction is not restricted to the fixed center

and mode. It attempts to break through the existing theoretical framework and dismantle seriatim from the very minute elements to finally prove the plurality and non-centralization of the world" (Ning, 1993: 167).

Table (1): (Genesis 13:18)

Smith	فَنَقَلَ ابْرَامُ خِيَامَهُ وَاتَى وَاقَامَ عِنْدَ بَلُّوطَاتِ مَمْرَا الَّتِي فِي حَبْرُونَ وَبَنَى هُنَاكَ مَذْبَحا لِلرَّبِّ	1865
ASV	And Abram moved his tent, and came and dwelt by the oaks ofMamre, which are in Hebron, and built there an altar unto Jehovah.	1901
GNB	So Abram moved his camp and settled near the sacred trees of Mamre at Hebron, and there he built an altar to the LORD.	1979
KJV	Then Abram removed {cf15I his} tent, and came and dwelt in the plain of Mamre, which {cf15I is} in Hebron, and built there an altar unto the LORD.	1611
NIV	So Abram moved his tents and went to live near the great trees of Mamre at Hebron, where he built an altar to the LORD.	2005
Douay Rheims	So Abram removing his tent came and dwelt by the vale of Mambre, which is in Hebron: and he built there an altar to the Lord.	1609

Interlinear translation: http://biblehub.com/text/genesis/13-18.htm

Str	Translit	Hebrew	English	Morph
167 [e]	way-ye-'ĕ-hal	וַיֶּאֱהַל	*So removed [his] tent*	Verb
87 [e]	'ab-rām,	אַבְרָם	Abram	Noun
935 [e]	way-yā-bō	וַיָּבֹא	and came	Verb
3427 [e]	way-yê-šeb	וַיֵּשֶׁב	and dwelled	Verb
436 [e]	bə-'ĕ-lō-nê	בְּאֵלֹנֵי	by the oaks	Noun
4471 [e]	mam-rê	מַמְרֵא	of Mamre	Noun
834 [e]	'ă-šer	אֲשֶׁר	which	Prt
2275 [e]	bə-ḥeb-rō-wn;	בְּחֶבְרוֹן	[are] in Hebron	Noun
1129 [e]	way-yi-ben-	וַיִּבֶן	and he built	Verb
8033 [e]	šām	שָׁם	there	Adv
4196 [e]	miz-bê-aḥ	מִזְבֵּחַ	an altar	Noun
3068 [e]	Yah-weh.	לַיהוָה׃	to the LORD	Noun
	p̄	פ	-	

After Abram and Lot returned from Egypt, there was a fight between their shepherds, so Abram and Lot decided to separate from one another. Lot chose the Jordan Valley near Sodom and Gomorrah, while Abram lived in the land of Canaan. At that point of time, God called Abram and promised him all the land that he saw for him and for his offspring who would be as countless as the dust of the earth. God ordered Abram to walk in the length and breadth of the land. In this scene Abram moved to Mamre.

This is a simple direct forward verse that conveys one piece of information and so it is supposed to have a high level of compatibility. However, we notice wide differences between a translation and another although all translations stemmed from the same source –Hebrew. 'Differance' helps explain the claims that each reading renders a new meaning because of spatial and temporal forces that operate un/intentionally. Translation is an actualization process influenced by 'differance' and affected by the availability of lots of choices in the translator's negotiation process. The first part of the data tackles differences in relation to textually deferred meanings.

3.2.1. Pragmatic differance

/And/ف/Then/So/

The verse is initiated with a difference in the conjunction used to relate the activity in this verse to the previous activity mentioned earlier in the chapter. */And/ف/Then/So/* are all used for the same linguistic role but the usage of each conjunction renders a difference in meaning. "*And*" is used to show the continuity of "a narration from a previous sentence or from implied assent to a previous question or opinion" or to "connect occurrences of the same member, expressing continuous or indefinite repetition" (Oxford Talking Dictionary: 1998). The use of */and/* highlights the different activities that Abram carried out. It relates the idea of moving to Mamre to the idea of living in Canaan and coming from Egypt as well as parting with Lot and following God's promise. */Then/* serves a relatively different meaning that highlights the chronological order of events. In the first place, Abram and Lot returned from Egypt; secondly, stopped at Bethel; thirdly, their shepherds quarreled; fourthly Lot went to the Jordan Valley and Abram stayed in Canaan when God promised him all the land that he sees; after that, Abram went to Mamre. */ف//fa/* (Ibn Manthour 1999:165.Lisan Al-Arab) expresses a meaning different from */and* or *then/* although it serves the same linguistic function. The use of the Arabic /ف /fa/ indicates that the action was carried out immediately after the preceding action. The use of */and* or *then/* doesn't specify the period of time between an action and another while the use of /ف /fa/ indicates the

immediate occurrence. When God called Abram, he immediately moved his tents and went to Mamre. In the case of /so/, a relation of cause and effect is initiated. The first action took place; therefore, Abram's moving was the result. When God promised Abram the Land, the result was that Abram could go anywhere and this time to Mamre. It also entails that Abram moved southward because the Pharisees and Canaanites were in the land. In the Hebrew Old Testament the word used is "וַיֶּאֱהַ□ל: way·ye·'ĕ·hal" which literally means "and tent". All the previously mentioned meanings are related textually and this validates the idea of 'differance' in relation to textual signs.

In this example, the change in the translation product results from a pragmatic Differance. Morris (1971) points out that the pragmatic force is an essential constituent feature in the meaning of a sign. The interlocutors employ the speech act sequence as a fundamental part in message comprehension. The variation in the conjunction used reflects a variation in the speech act preceding. Attributing the narrative character to the speech act of God's promise to Abram entails the use of /and or then/ to comply with the narration. However, considering the direct words of God as a directive speech act ordering Abram to behold in the four directions and promising him its possession, Abram immediately complied with God's words and moved his tent and this explains the use of /ف/fa/. Similarly, having in mind the nature of a directive speech act explains the use of /so/which hints at an empty category that stands for "because".

3.2.2 Semantic differance

/moved/removed/

One of the major forces that structures the sign is its semantic correspondence. "Lexical meaning starts where grammatical meaning finishes: it is referential and precise, and has to be considered both outside and within the context" (Newmark 1982:26). These two verbs share the same sentential position, but their conceptual message isn't exactly the same and they hardly share a semantic synonymy. Abram "moved" his tent denotes the fact of changing the place where he used to stay into a new one. By contrast, "removed" his tent means that the tent no longer existed because Abram could have got rid of it. It is KJV that uses "removed" along with living in the "plain" of Mamre which connote the idea that Abram could have chosen urban life and "residence" instead of pastoral life. This understanding is supported by the idea of "Hebron" which was a place of urban life and the fact that Abram was buried there. "Moved" his tent retains Abram's way of life and the translators who used "moved" associated the new place with oak trees which are relative to pastoral life rather than farming. A third meaning appears following the paradigmatic structure of Abram's biblical life which points out the continuous pitching of the "tent" in Abram's life. Most of the Biblical narrations in regard to Abram include an explicit or implicit reference to 'tent'. Taking all that in consideration, the third meaning suggests that Abram had fixed place "Mamre" and he also moved around following pastoral needs.

A fourth meaning comes from Clarke's Commentary on the Bible; "Abram removed his tent - continued to travel and pitch in different places, till at last he fixed his tent in the plain, or by the oak, of Mamre" (Retrieved from http://bible.cc/genesis/13-18.htm on 26/4/2013). Newmark (1982) situates 'inference' at the heart of textual message that needs to be understood both textually and extratextually. "Moved his tent and came ..." points out two stages in the narration and thus clarifies the fact that Abram didn't move directly to Mamre. Abram must have moved to different places and after different tours, he went to Mamre. In this regard, the use of 'removed' could entail the idea that Abram's staying in the different places was temporary and this short stay didn't need to pitch tents. So Abram removed the tent –from the scene- until he came to Mamre. It is a denotation influenced by spatial characteristics. When the scouts today remove their tents and come to Nablus, for example, it is understood that they would be associated with buildings rather than tents. However, in the case of Abram, and thousands of years ago, removing a tent embodied a state of moving and temporary stay that makes pitching a tent meaningless.

3.2.3 Deferred connotation

/tent/tents/camp

Different readings of the original render different translations that share some elements but differ conceptually. "The play of differences supposes, in effect, syntheses and referrals which forbid at any moment, or

in any sense, that a simple element be present in and of itself, referring only to itself" (Derrida 1981:26). Although the signs share semantic relativity, the status they reflect about Abram is totally different. It isn't clear whether Abram was alone with his family and so it was a "tent", or he had a number of companions and so there were "tents", or he was a man of power and authority and so he moved "his camp". Each translation reflects a different status. It is true that a "tent" can also convey the idea of tenting, but it also establishes a status of semantic order. The use of "tent" puts Abram in the first semiotic level and leaves whatever else to a second semiotic order. However, the use of "tents" brings a different view where focus isn't on Abram, but hints at his possessions. The use of "camp" embodies the use of tents implicitly and denotes a body or a group of people joined by an activity and a leadership. A camp is "a place with tents or other shelters for people such as soldiers or prisoners to live in" (retrieved from:

http://www.macmillandictionary.com/dictionary/british/camp 29/7/2013).

3.2.4 Differance in language function

came/ went/ o

The use of these two verbs or their omission recalls a spatial dimension of Bible narration. It is clear that the use of "came" denotes the idea that the narrator was in Hebron or Mamre so when Abram moved he "came" to the place where the narrator stays. However, in the case of "went", a fact of narrator decentralization appears. Here the narrator was

either in the first place where Abram used to stay or he was anywhere and he is providing a sequence of events concerning the movement of Abram. The omission of "went" or "came" relates to the spatial characteristic of textuality. Although the translator frees himself from the spatial commitments, he steers the verse into a question of genre and fidelity. The translator replaces the original narrator who could be a prophet and pushes the biblical text towards historical narration. The translator who used "went" or "X: nothing" is telling what happened in the Biblical story rather than telling the story. The translation with "went" represents references which practice a spatial substitution between the Biblical places and those of the translator. The use of the verb "came" in the original Hebrew Scriptures is informative in its function conveying the Biblical facts while the use of "went" an expressive (expository) function where the translator is telling what he knows about the biblical story. This spatial influence validates the thoughts of deconstruction for a comprehensive translation theory. Davis (2001) points out that the instability of the linguistic sign shadows textuality with unstable meanings that normalize with the reader's/translator's preferences.

3.2.5. Differance in synonymy

Dwelt/to live/ settled/ اقام/

Oxford Talking Dictionary (1998) defines the given verbs as follows:

- *dwell*: Continue for a time in a place, state, or condition;

- *live*: Supply oneself with food; feed, subsist. / Make one's home; dwell, reside;/

- *live*: to continue alive (MerriamWebsters);

- *settle*: Fix or establish permanently (one's abode, residence, etc.). Cause to take up residence in a place; *esp.* establish (a body of people) as residents in a town or country; introduce as colonists· Stop moving about and adopt a fixed abode; establish a permanent residence·

After looking up the meanings of these verbs, we find out how the semantic message appears in a state of 'differance' between translators. Owing to the fact that the translator is another re-originator of the message, it is not clear whether Abram is going to Mamre to live permanently or temporarily. The early translations of the Bible gave Abram a temporary stay near Hebron and this act was expressed by the use of "dwell". By contrast, a deferred meaning appeared in 1979 that gave Abram a permanent stay as he "settled" there. However, the use of the verb "live" in 2005 shares some signification with "dwell" but differs connotatively. Abram was with Lot who left eastward into Sodom and Abram lived in Canaan before he moves to Hebron. Lot's chosen place didn't support life, while Abram's did. What 'differance' characterizes translation with is that meanings are deferred and each reading of a text renders a meaning. In its unintentional deferral, the translators' choices are socio-linguistically

driven and the social matrix influences the translator's choices. Eventually, deconstruction considers a translation as a new origin and here one origin testifies that Abram lived temporarily in Mamre while the other origin expresses a permanent stay.

3.2.6 Differance due to the arbitrary nature of signification:

/by the oaks/بلوطات/ near the sacred trees/ near the great trees/ by the vale/ in the plain/near the oak grove/ near oak trees/

There is no doubt that Abram pitched his tent(s) in a place near Hebron, but the translators rendered different places and different views owing to different decisions at different periods of time. In 1609, Abram pitched his tent in a vale and in 1611in the plain and here the translator is describing the geographical features in relation to his own preference. A plain doesn't match with a vale geographically and in fact they stand in paradox, but it seems that the translators' own areas substituted Abram's. On the other hand, the "oaks" changed identities from time to time. In 1979, the translator endowed the trees with sacred status when he used "sacred trees" while in 2005, they became "great trees". Depending on the arbitrary relationship between the signifier and the signified driven by the ideology of the translator, the spatiotemporal gap became linguistically active. It is true that the concept "oaks" has its lexical signified which refers to huge green trees but because these trees are more than 5,000 years old and they hardly survived throughout this long period of time and so the

signifier changes to match the realities of the time. The translators' spatiality pushed them to use a signifier that relates to an existing signified. Protentively, it is also expected that the signifier will change depending on the spatial changes that take place textually and extra-textually.

Each use seems to carry a different denotation matching a period of time. The /vale/ and the /plain/ appeared nearly at the same period of time but each version meant to sustain a certain religious group. KJV was a protestant translation of the Bible while Douay Rheims was a catholic one and so the differences in translation were the product of the matrix at that time. "Sacred trees" is a choice influenced by an old cultural tradition of the biblical lands where people associated certain kinds of trees with spiritual power. By contrast, the effect of globalization became clear in the choice of "great trees" since this equivalent can become iconic instead of imaginative symbolic identity. The last few years witnessed a growth in tourism and many tourists came from the west with their imaginative geography of the biblical land. The choice of "great trees" associates the present Palestinian geography and features with the traditional biblical ones. A visitor coming to Hebron would naturally associate any group of big trees to the old Biblical ones, and even if these trees aren't big, he would consider them as natural renewal of the old Abramic ones. This equivalent associates Abram's camping with any kind of great trees near Hebron even if these trees now belong to a Palestinian peasant. This plurality results from the arbitrary nature of signification renewed by the

ideology of the translator which is established through social conventions that change from time to time. Each reading conventionalizes differently and this is made possible by the power of 'differance' that characterizes the linguistic sign.

3.2.7. Syntactic differance

Syntactically, it is the relationship between the sign and other signs that semiotic entity refers to (Morris, 1971). The difference in sentence structure, coordination, subordination and punctuation properties has its impact on the semiotic awareness of the target reader. The Arabic Van Dyke's translations provided the four clauses of the verse equally the same in a syntactic process of coordination in which "sentences are used to express related thoughts which are more or less equal and carry the same weight" (Othman 2004:14). However, the translators of ASV and KJV followed a process of subordination in which "unequal ideas are expressed" (2004) and the translator(s) provided parenthetical non-defining clause for parts of the verse. It is true that each language has its unique system in the way it partitions reality. Arabic and English conceptualize differently and we find one semiotic entity for the verse highlighted equally the same from initiation to end in Arabic. Such coordination isn't a common style in English and it prefers subordination where thoughts are expressed unequally. Consequently, the semiotic image in ASV and KJV has ups and downs and certain parts of the message are more highlighted than others. Abram and his movement are highlighted while Hebron is parenthetical

and commas are used to separate it from the first level semiotic awareness to the second level. However, religious texts are considered a genre that takes care of prophets and places equally the same and they are the places that obtain holiness and remain after the death of prophets. Pilgrimageis made to places rather than to people. The generic failure at the level of the religious text manipulates pauses and stops; an approach that rearranges signs into first or second order and redirects priorities and the consideration of holiness.

3.3. Metaphysics and cultural differance:

Deconstruction and the strategic awareness of "difference" expose both textual signs and the effect of the reader's textless metaphysics of presence. Being a strategy for reading and criticism, the basis of deconstruction hypothesis is that "there is nothing outside the text" (Derrida 1974: 158) and this allows for a free play of signs but within its textual layout. Deconstruction questions the force of metaphysics that haunts the Anglo-Saxon textual tradition and tries to introduce outlines for "relevance" in translation.

> What of this vocable "relevant"? It possesses all the traits of the linguistic unity that one familiarly calls a word, a verbal body. We often forget, in this same familiarity, how unity or identity, the independence of the word remains a mysterious thing, precarious, not quite natural, that is to say historical, institutional, and conventional. There is no such thing, as a word in nature. Well, this word "relevant" carries in its body an ongoing process of translation, as I will try to show as a translative body, it endures or exhibits translation as the memory or stigmata of suffering [passion] or, hovering above

it, as an aura or halo. (Derrida: What is relevant translation? 2001: 177)

'Differance' insists on the power of textual traces to play freely due to a spatiotemporal gap, but at the same time it fights against injecting textual traces with a transcendental metaphysics through the readers' supplementing acts. In the translation of the Bible, adherence to deconstruction thought opens the religious text to all possible meanings that unite and respond to textual traces. On the other hand, deconstruction empowers the translation theory with techniques of criticism that decide the status of relevance between the rewritten origins of a text. In the following data, we witness how the metaphysics of the translator's presence transforms the textual meaning as it suppresses the textual traces through a supplementing act to serve socio-political agendas that fit in with the western paradigm. In this regard, 'differance' testifies how meanings are fabricated making use of the instability of linguistic sign as well as the metaphysics of presence that compensates personal motivations against textual traces. An intentional thrust usually operates along with the metaphysics of presence that steers the biblical message into the inclusion of the socio-political nuances of the cultural context of the translator. It is the identity of the translator that pays a replacing act with the textual identity. The following verse from Genesis 16:12 testifies to how the metaphysics of presence steers the translation into a state of irrelevance when it substitutes cultural antipathy with textual entities.

Table (2): (Genesis 16:12)

NIV	He will be a <mark>wild donkey</mark> of a man; his hand will be against everyone and everyone's hand against him, and he will live in <mark>hostility</mark> toward all his brothers."	2011
American Standard V	And he shall be as a <mark>wild ass</mark> among men; his hand's shall be against every man, and every man's hand against him; and he shall dwell over <mark>against</mark> all his brethren	1901
KJV	And he will be a <mark>wild man</mark>; his hand will be against every man, and every man's hand against him; and he shall dwell in the <mark>presence</mark> of all his brothers.	1611
Orthodox Jewish Bible	And he will be a pereadam; his yad will be against kol, and kolyad against him; and he shall dwell in the presence of all his brethren.	2002
Van Dyke	. وَاِنَّهُ يَكُونُ اِنْسَانا وَحْشِيّا يَدُهُ عَلَى كُلِّ وَاحِدٍ وَيَدُ كُلِّ وَاحِدٍ عَلَيْهِ وَاَمَامَ جَمِيعِ اخْوَتِهِ يَسْكُنُ».	1865

HOT	יִשְׁכֹּן	אֶחָיו	כָּל־	פְּנֵי	וְעַל	בַּכֹּל	יָדוֹ	אָדָם	פֶּרֶא	יִהְיֶה	וְהוּא	
	yiš-kōn dwell	e-ḥaw brothers	kal all	pə-nê across	wa-'al and over		bak-kol	yadow hand	adam of man	pere wild	yih-yeh will be	wə-hū and he

3.3.1 The scene of the verse:

After many years of marriage Abraham and his wife Sarah didn't have any children. At that period of time Abraham used to live in Canaan. It happened one year that no rain fell and the drought spread in Palestine. For this reason, Abraham went to Egypt with his wife Sarah and his nephew Lot. During their stay, the great Pharaoh of Egypt offered Hagar (an Egyptian maid) to Abraham and who later became his second wife. When Hagar became pregnant, Sarah humiliated her and so she ran away into the open. At that moment the angel of God appeared to Hagar and told

her the message above. He told her that she would have a child and that she should name him "Ishmael".

3.3.2 The content of the verse

The verse exposes a textual identification for Ishmael. It describes his identity and future entity among his brethren. In describing Ishmael, the Hebrew Old Testament uses the word /*pe.re*/ and this word has been dealt with differently at different stages and different periods of time. The KJV which dates back to 1611and whose translators "tried to ensure that every word in the original (Greek and Hebrew) had an English equivalent, (b) to highlight all words added to the original for the sake of intelligibility, and (c) to follow the word order of the original where possible" (Rayken 2004: 6) uses the equivalent word "wild" in reference to Ishmael's character. This meaning shares with the original some semantic elements that match partially with the retentive and protentive characteristics of the biblical sign. However, its semiotic orientation represents conflicting values. /*pe.re*/ "wild" in its biblical context is pro-Ishmaelitish and positive in its connotations while its western comprehension is totally negative. When Hagar ran away from her mistress, the angel of the Lord spoke to her and named her coming child:

> 10 And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude. 11. And the angel of the LORD said unto her, Behold, thou {cf15I art} with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction. 12. And he will be a wild man; his hand {cf15I will

be} against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren. 13. And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me? 14. Wherefore the well was called Beerlahairoi; behold, {cf15I it is} between Kadesh and Bered. (KJV)

10. وَقَالَ لَهَا مَلاكُ الرَّبِّ: «تَكْثِيرا اكَثِّرُ نَسْلَكِ فَلا يُعَدُّ مِنَ الْكَثْرَةِ».11. وَقَالَ لَهَا مَلاكُ الرَّبِّ: «هَا انْتِ حُبْلَى فَتَلِدِينَ ابْنا وَتَدْعِينَ اسْمَهُ اسْمَاعِيلَ لانَّ الرَّبَّ قَدْ سَمِعَ لِمَذَلَّتِكِ.12. وَانَّهُ يَكُونُ انْسَانا وَحْشِيّا يَدُهُ عَلَى كُلِّ وَاحِدٍ وَيَدُ كُلِّ وَاحِدٍ عَلَيْهِ وَامَامَ جَمِيعِ اخْوَتِهِ يَسْكُنُ».13. فَدَعَتِ اسْمَ الرَّبِّ الَّذِي تَكَلَّمَ مَعَهَا: «انْتَ ايلُ رُئِي». لانَّهَا قَالَتْ: «اهَهُنَا ايْضا رَايْتُ بَعْدَ رُؤْيَةٍ؟»14. لِذَلِكَ دُعِيَتِ الْبِئْرُ «بِئْرَ لَحَيْ رُئِي». هَا هِيَ بَيْنَ قَادِشَ وَبَارَدَ. (سميث وفاندايك)

The use of the word "/*pere*/wild" in its traditional context serves favorable characteristics of plentiful and strong personality that survives the wilderness of Abraham's days; the wilderness of the desert and competition for life. It is clear that Hagar is satisfied by the message of the angel who tells her that the "LORD hath heard thy affliction". It is a situation of glory and high Heavenly regard along with this form of covenant concerning Ishmael. The whole scene is in favor of Ishmael and so a "relevant" translation needs to spring up from the ST orientation regardless of any semantic choices. Calvin's Commentary is aware of this Biblical context:

> 12. And he will be a wild man. The angel declares what kind of person Ishmael will be. The simple meaning is, (in my judgment,) that he will be a warlike man, and so formidable to his enemies, that none shall injure him with impunity. Some expound the word phr' (pereh) to mean a forester, and one addicted to the hunting of wild beasts. But the explanation must not, it seems, be sought elsewhere than in the context; for it follows immediately after, his hand shall be against all men, and the hand of all men against him.' It is however asked, whether this ought to be reckoned among benefits conferred by God, that he is to preserve his rank in life by force of arms;

seeing that nothing is, in itself, more desirable than peace. The difficulty may be thus solved; that Ishmael, although all his neighbors should make war upon him, and should, on every side, conspire to destroy him; shall yet though alone, be endued with sufficient power to repel all their attacks." Retrieved from

http://calvin.biblecommenter.com/genesis/16.htm. 1/7/2013

In cross-cultural communication, "wild man" does not only vary semiotically but spatiotemporally, as well. About five thousand years ago, the universal norms were different from today. The pastoral life was the common characteristic; full of dangers and adventures especially in the biblical geography. At that time several groups and different ethnicities inhabited the area and wars were common between these communities (Genesis 14). Such an adventurous life needed harsh and strong kind of people who can endure and survive. On the other hand, it is the geography of the place that moulds its inhabitants with its colors and Ishmael and his mother grew in the "wilderness of Paran". Being far away from the urban life in northern and western Palestine characterized Ishmael by the sense of wilderness which is a reference to the limited scale of social communication. So here "wild" is part of the "wilderness" in which Ishmael lived. Depending on the previous historical background, geographical nature and biblical context, "/*pe.re*/wild" has positive connotations.

In western culture the word "wild" has a negative semiotic value and this is clear in its dissemination into social life. When "wild" is associated

with the Ishmaelites, it is often used as a carrier of negative characteristics. This can be felt in the works of Art two or more centuries ago. Thomas Hardy (1878:33) *The Return of the Native* is an example of such negative attitudes towards the idea of Ishmael. "The untamable, Ishmaelitish thing that Egdon[is] now[as] it always had been. Civilization was its enemy; and ever since the beginning of vegetation its soil had worn the same antique brown dress.…the sea changed, the fields changed, the rivers, the villages, and the people changed, yet Egdon remained." It is apparent that the word "wild" is often injected with socio-semiotic meanings that transcend its lexical entry especially in regard to the Ishmaelites. We find some western scholars who are biased against the figure of Ishmael and associate him to an act of "sin" and so their words are charged against what Ishmael represents.

> Abram did what Sarai suggested. Abram had faith that God would give him descendants, **but then he took the work on himself**. He did not wait for God to do something miraculous. He used "common sense." Abram knew they were both very old, and if they waited any longer, he thought they would never have children. Abram did things the world's way. He thought if God wanted him to have children, he should do whatever it takes to have children. Abram did not ask God if marrying Hagar was the right thing to do. If he had asked, God would have given him the wisdom he needed. Abram sinned by doing things his own way and this caused much trouble. (Retrieved from https://bible.org/seriespage/abram-hagar-and-ishmael-genesis-15-16) 15/7/2013.

However, with the rise of the American nation, Ishmael's character has been dehumanized explicitly. The American Standard Version (1901) which is basically dependent on the KJV and which was translated from

Hebrew and Greek develops different meanings to suit the American superiority which was in its way to inherit the British and the French. The implicit western semiotic world behind the word "wild" has been laid out explicitly in the American Bible. "Wild ass" which is claimed to be literal translation (The Pulpit Commentary Jamieson-Fausset-Brown Bible Commentary) of the Hebrew word */pere/* isn't only used to describe Ishmael, but it is often used to refer to Arabs in general. The Pulpit Commentary claims that "as Ishmael and his offspring are here called "wild ass men," so Israel is designated by the prophet "sheep men". …The Arabs of today are "just as they were described by the spirit of prophecy nearly 4000 years ago" (Porter's 'Giant Cities of Bashan,' pp. 28, 31, 324). Retrieved from http://biblehub.com/genesis/16-12.htm 16/7/2013.

Although Deconstruction allows plurality in a structural entity, it places the text as the main constraint against the metaphysics of presence. It relates the instability of meaning to the iterability of the new context, but insists on "relevance".

> What is most often called "relevant"? Well, whatever feels right, whatever seems pertinent, apropos, welcome, appropriate, opportune, justified, well-suited or adjusted, coming right at the moment when you expect it-or corresponding as is necessary to the object to which the so-called relevant action relates: the relevant discourse, the relevant proposition, the relevant decision, the relevant translation. A relevant translation would therefore be, quite simply, a "good" does what one expects of it, in short, translation, a translation that a version that performs its mission, honors its debt and does its job or its duty in the receiving language the most relevant equivalent while

inscribing for an original, the language that is the most right, appropriate, pertinent, adequate, opportune, pointed, univocal, idiomatic, and so on. (Derrida: What is a relevant translation 2001: 177)

Therefore, "relevance" requires the translation to search for the "most relevant equivalent" and to "inscribe" for an original and this gives the text the first and most important level of priority. However, the clash between presence –the metaphysics of the translator –and absence –the original textual context –moulds the translation process as a whole and surrenders meaning to situational effects. When the positive original presence (Hagar and the angel of the Lord) is replaced by the American metaphysics of presence, Ishmael appears negatively in the American version and the anthem of "relevance" is totally destroyed. The simplest explanation for this is that the American context of the early 1900s was the continuation of ancient Occidental impact against the Arab world… "Thus we will find it commonly believed in the twelfth and thirteenth centuries that Arabia was "on the **fringe of** the Christian world, a natural asylum for heretical outlaws, **and** that Mohammed was a cunning apostate, whereas in the twentieth century an Orientalist scholar, an erudite specialist, will be the one to point out how Islam is really no more than second-order Arian heresy" (Said 1978: 63-64). So it is part of the western philosophy that often tries to exterminate one end of a binary in which it (the West) represents the superior end: Isaac versus Ishmael; the Occident versus the Orient; Westerners versus Arabs and Israelis versus Palestinians. It is textually obvious that the diction and linguistic forms used to present "the

other" meant to dehumanize or at least marginalize in order to subject "the other" for the western superiority. "Massignon took as his starting point the existence of the three Abrahamic religions, of *which* Islam is the religion of Ishmael, the monotheism of a people excluded from the divine promise made to Isaac. Islam is therefore a religion of resistance (to God the Father, to Christ the Incarnation), which yet keeps within it the sadness that began in Hagar's tears" (Said 1978:268).

Moreover, it seems politically useful for the west headed by the USA to employ the dehumanized thrust to achieve political orientation. For example, Balfour's speech before the occupation of Egypt in 1882 makes use of the dehumanized Arab figure to justify a British colonization. "England knows Egypt; Egypt is what England knows; England knows that Egypt cannot **have** self-government"(Said Edward 1978: 35) and so a superior power, like England, is needed to help the backward Ishmaelitish people. The Americans inherited the western creed but more explicitly. What emphasizes this dehumanizing thrust in the American context is the debate among biblical scholars concerning the use of "ass". Nida (2003) clarifies that the word "ass" shouldn't be used in church recitation because it has bad connotation in the American context, however, it can be retained in written forms. This clarifies the complete irrelevance between the source biblical positive connotation and the American bad connotation. This also explains why the New American Standard Bible uses "donkey" instead of "ass" which is equally humiliating and reflects a sense of degradation. It is

remarkable to point out that the Orthodox Jewish Bible (2002) retains the Hebrew word "*pe.re*" in its translation along with other Hebrew words. The translators point out that "he will be a pereadam; his yad will be against kol". Despite the linguistic justice provided in retaining the original word, its signification will have to be expressed according to the prevalent context.

3.4. Supplement

3.4.1. Additive

Translation is an activity that replaces linguistic codes in the ST with their direct equivalence in the TT but neither the source text, nor the receptor linguistic system conceptualizessimilarly especially if the cultural systems are different. Deconstruction claims that meaning processing employs supplementing acts to fill in with textual gaps that can be linguistic, spatiotemporal or cultural. The supplementing role that translation sometimes plays can be either additive or substitutive. The re-versioning of the Biblical translations manifests such a deconstructive fact, not because deconstruction wants that fact to be, but because the transaction process along with the instability of the linguistic sign is deferred to contexts that substitute other contexts and so do parts of textual meanings. Recontextualizing Exodus 12:37 in modern times reflects the influence of post-modern presence of feminism.

Table (3): A: Interlinear text: (Exodus 12:37)

http://biblehub.com/text/exodus/12-37.htm

Str	Translit	Hebrew	English	Morph
8337 [e]	kə-šêš-	כְּשֵׁשׁ־	about six	Noun
3967 [e]	mê-'ō-wṯ	מֵאוֹת	hundred	Noun
505 [e]	'e-lep̄	אֶלֶף	thousand	Noun
7273 [e]	raḡ-lî	רַגְלִי	on foot	Adj
1397 [e]	hag-gə-ḇā-rîm	הַגְּבָרִים	men	Noun
905 [e]	lə-ḇaḏ	לְבַד	aside	Noun
2945 [e]	miṭ-ṭāp̄.	מִטָּף׃	from children	Noun

B: Translations:

NIV	The Israelites journeyed from Rameses to Sukkoth. There were about six hundred thousand men on foot, besides women and children.	2011
KJV	And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot {cf15I that were} men, beside children	1611
Van Dyke	• 37. فَارْتَحَلَ بَنُو اسْرَائِيلَ مِنْ رَعَمْسِيسَ الى سُكُّوتَ نَحْوَ سِتِّ مِئَةِ الْفِ مَاشٍ مِنَ الرِّجَالِ عَدَا الاوْلادِ.	1856

After the different colors of heavenly punishment that God poured on the Pharos, the Israelites left Egypt. This verse describes the Israelites marching out of Egypt. The Hebrew Bible didn't mention women. It speaks of walking men "*hag-gə-□ā-rîm*" and children and the early translations of the Bible such as the KJV and the Arabic Van Dyke retain the Hebrew meanings. By contrast, the NIV translators are influenced by post modern contexts in which the voice of women becomes a characteristic of the age.It is unlikely that the Israelites left their women behind them and so women

must have been included but the Biblical context of that time referred to men because the society of that time was male dominated. Women were placed under difficult conditions and in case of giving birth, they are deserted, kept alone and considered "unclean"(Leviticus 15:19).Dan Rickman (2009) points out that the Talmud, which is the book of Jewish law, and mostly "developed by (male) rabbis", considers "teaching one's daughter Torah a "frivolity" .The historical timeline of the woman's status was unenviable. Even in Greek Mythology, women were associated with evil and they were responsible for opening the Pandora's Box.

By the early beginnings of the 20th century, feminist presence started to leak into daily life institutions including the Holy Scriptures. "The word "men" appears in the King James Bible's Old Testament 2416 times and 806 in the New Testament. That's **3222** times that the King James Bible mentions the word "men." But in the feminist perversion of the NIV 2011, you'll only find the word "men" **1027** times in their entire Bible" (Retrieved from: http://www.jesus-is-savior.com/Bible/NIV/ niv_2011_feminist.htm on 4/11/2013).The twentieth century witnessed a practical role of women in society and the change in her social status. This redefinition "of women's role in society in recent years "prompted reinterpretation of Biblical gender expectations; even resulting in new translations of the Biblical text that are gender inclusive" (Bandstra 2009:4).

3.4.2. Substitutive

Substitutive supplement takes place in different positions in the Old Testament and the most prominent is the substitution of the Hebrew "Elohim" which is the name of the Creator by "God". Similarly, the Hebrew names of God such as "Yahweh, Jehova" are substituted by Christian names of God such as Lord, LORD and Father. This naturalization act didn't take place at religious levels, but at linguistic levels as well. Some of the national languages of European countries adopted different names. The German language uses "Gott"; the Romanian uses "Dumnezeu" and the French uses "Dieu". This substitution renders differences in the conceptual value. "Elohim" believers attribute power, might and Unitarianism, while "Father" believers follow the Trinitarian creed; whereas a French lover might address his beloved as "Dieu".

Substitutive supplement takes other forms. While the linguistic unit remains slightly unchanged, its signification changes thoroughly. Genesis 6:2 "sons of God" are considered as good religious people who obey God and His teachings. "The sons of God saw the daughters of men—By the former is meant the family of Seth, who were professedly religious" (Jamieson-Fausset-Brown Bible Commentary. Retrieved from: http://biblehub.com/genesis/6-2.htm 6/11/2013). The use of "son" is allegorical and not authentic. There isn't the slightest evidence in the whole Old Testament that claims that God has real sons. However, "Son of God" in John 5:10 has a totally different connotation. "He being the Son of God,

truly and properly God" is the identity of Jesus as Gill's Exposition of the Entire Bible regards" (Retrieved from: http://biblehub.com/1_john/5-10.htm 6/11/2013).Christianity believes that Jesus is the real son of God and so Christian religious belief is based on Trinitarian Creed in which Jesus is the Lord.

The Substitutive-additive supplement also appears in the linguistic forms used to render religious central signs following "certain ideas that the translator would like to see in the Bible" (BeDuhn 2003: xv).The cultural and religious institutions including sectarian beliefs limit the renewable nature of textual signs into serving sectarian established norms. An interview with Derrida at Fordham University exposes the fact that the word of God issuppressed following the translator's theological aims.

> Religion is most dangerous when it conceives itself as a higher knowledge granted a chosen few, a chosen people of God: that is a formula for war. As if God favors Jews over Arabs, or prefers Christians to Jews, or Protestants to Catholics, thereby drawing Cod into the game of whose theological ox deserves goring. As if God took the side of one people against another, or granted special privileges to one people that are denied to others -to "the other" (Caputo (ed) 1997:159).

The presuppositions of a messianic orientation suppress the whole signification process of religious signs and the message of God is substituted by the message of a religious authority or sectarian belief. Deuteronomy 18:18 testifies that Moses prophesized the coming of a "Prophet" whom God will put the words in his mouth. The generality of

this Prophet has been substituted by the singularity of presupposed religious trends.

Table (4): (Deuteronomy **18:18)**

KJV	I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him
ASV	I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him
NASB	'I will raise up a prophet from among their countrymen like you, and I will put My words in his mouth, and he shall speak to them all that I command him.
NIV	I will raise up for them a prophet like you from among their fellow Israelites, and I will put my words in his mouth. He will tell them everything I command him

כָּמ֑וֹךָ	אֲחֵיהֶם	מִקֶּרֶב	לָהֶם	אָקִים	נָבִיא
kā-mō-w-ḵā	'ă-ḥê-hem	miq-qe-reb	lā-hem	'ā-qîm	nā-bî
like you	their brethren	from	to them	I will raise	a Prophet

(biblehub.com/text/deuteronomy/18-18.htm)

The KJV and the ASV reflect adherence to the literal meaning of the prophecy echoing the point of "a prophet from their brethren". In the original biblical context, Moses was ordered to tell the Israelites all that God commanded him and so this message was delivered to the totality of the Israelites. From their brethren, in its first level reference, denotes the sending of a prophet from the brothers of the Israelites who share a father between them. So the prophet could be from the Ishmaelites or from the sons of Keturah -Abraham's third wife. Although the NIV restricts the genealogy of that "Prophet" to be from the Israelites themselves, this limitation is a far-reaching understanding of the verse because the Hebrew

Scriptures left the Prophet's Identity open to all of Abraham's descendents, mainly the Israelites' brethren. "Fellow Israelites" is a translation that marginalizes all other possibilities and fills the temporal gap with what the translator wishes to see. The NASB use of "countrymen" opens the Biblical sign beyond the textual space. "Countrymen" does not necessarily refer to the descendants of Abraham although might be inclusive. This rendering can refer to any sign that is established anywhere anytime. Practically, the Jews are waiting for the "prophet" and Christians think that the Prophet is "Jesus" and Muslims believe that he is "Prophet Muhammad." The metaphysics of presence often ignores the retentive-protentive characteristics of traces which results in a state of deviation in relevance between the source and its translation.

Chapter Four

4.1.Translations assessed

In this part of the research, the translation products of the different versions will be assessed constructively depending on textual dependencies, Christian scholars and deconstructive strategies. The assessment process does not aim to negate religious beliefs or theological background, but it deals with the work of men and calls for justice in translation. The following table lays out the major verses included in the study to make the assessment process easier.

KJV		And removed	tent	came	dwelt	plain	LORD
HOT	Genesis 13:18	וַיֶּאֱהַל way·ye·'e·hal		וַיָּבֹא way·yā·bō	וַיֵּשֶׁב way·yê·šeb	בְּאֵלֹנֵי be·'ê·lō·nê	לַיהוָה: Yah·weh
Dyck		فَنَقَلَ	خِيَامَهُ	وَأتَى	وَأقَامَ	بِّلُوطَاتِ	الرَبّ
ASV		And moved	tent	came	dwelt	oaks	Jehovah
NIV		So moved	tents	went	live	Great trees	LORD
Douay		So removing	tent	came	dwelt	vale	Lord
GNB		So moved	tents	camp	settled	Sacred trees	LORD
KJV	Genesis 16:12	Will be a wild man			in the presence of all his brothers.		
HOT		אָדָם פֶּרֶא pe·re 'ā·dām			יִשְׁכֹּן אֶחָיו כָל־ פְּנֵי pə·nê kāl 'e·hāw yiš·kōn.		
Dyck		وَأنَّهُ يَكُونُ إنْسَانًا وَحْشِيًّا			وَأمَامَ جَمِيعِ أخْوَتِهِ يَسْكُنُ		
ASV		he shall be as a wild ass among men			over against all his brethren		
NASB		He will be a wild donkey of a man			he will live to the east of all his brothers.		
NIV		He will be a wild donkey of a man			he will live in hostility toward all his ..		
KJV	Exodus 12:37	about six hundred thousand on foot {cf1 SI that were} men, beside children					
HOT		כְּשֵׁשׁ־ מֵאוֹת אֶלֶף רַגְלִי הַגְּבָרִים לְבַד מִטַּף mit·ṭāp lə·bad hag·gə·bā·rîm raḡ·lî 'e·lep mê·'ō·wt kə·šêš-					
NIV		There were about six hundred thousand men on foot, besides women and children					
Dyck		نَحْوَ سِتّ مِئَةِ ألْفِ مَاشٍ مِنَ الرِّجَالِ عَدَا الأوْلَادِ.					
KJV	Genesis.49:10	The sceptre shall not depart from Judah..... until Shiloh come					
HOT		שִׁילֹה /šî·lōh/					
NIV		The scepter will not depart from Judah,..., until he comes to whom it belongs					
Douay		The sceptre shall not be taken away from Juda,..., till he come that is to be sent					

KJV		I will raise them up a Prophet from among their brethren, like unto thee
HOT	Deuteronomy 18:18	אֲחֵיהֶם מִקֶּרֶב ʾă-ḥê-hem miq-qe-reb
NIV		I will raise up for them a prophet like you from among their fellow Israelites
NASB		'I will raise up a prophet from among their countrymen like you

4.2. Biblical transcendentalism

Although Kathleen Davis points out that "Deconstruction… cannot be considered a translation theory" (2001:2), many scholars attribute major assumptions of signification to the hypotheses of Derrida about language. "Difference" does not only point out the spatiotemporal gap that develops as a result of contextual change and rebirth of presence, but it also provides powerful analytical strategies for relevant translation. Translating with 'differance' endows texts with new life and points out that a translation represents a relevant rewriting of an original. 'Differance' operates unintentionally and signification renews at each act of reading. Even though the Bible is supposed to have a transcendental truth, the different versions above express plurality of that truth. All the translations of Genesis 13:18 are relevant in the fact that Abram moved to Hebron, but the cause of the movement, the status of Abram, the stay in Hebron and the God's alter are different. 'Differance' took place at all the linguistic levels of the sign. The language function, the pragmatic structure, the stylistic elements, genre, discourse, semiotics the intertextual space differ genuinely. The five versions dealing with Genesis 13:18 reflect the non-existence of a transcendental truth as it represents different meanings by

different readings at different contexts. "By denying the existence of Truth, origin and center, deconstruction deprives us of the comfortable fallacy of living in a simple and understandable world. We lose security, but we gain endless possibilities, the unlimited play of meanings" (Koskinen 1994: 446) that are retentively and protentively relevant.

In fact, the versions included reflect plurality and decentralization of meaning not because of a discoursal or communicative failure but because each meaning signifies according to the immediate matrix of the established forms. The perlocutionary act in Abraham's moving shifted to locutionary act for spatiotemporal reasons. Similarly, most of the directives became expressive and narrative acts. The communicative values of Jehova do not match those of the Lord or LORD not because the translator fails at the level of semiotics but because the spatial and temporal characteristics provided an alternate communication. The Hebrew "Elohim" was not semiotically established in the receiving cultures such as the Roman or European and so the matrix of these cultures used spatial probability of "god" which was capitalized. Derrida points out that a trace does not completely erase its retentive entity within a new matrix, but keeps something of that entity. Constantine's influence of the retentive characteristics of "god" made him accept and implement by force the creed of belief in which Christ is the "Lord" and son of God just as Zeus had a son. A creed that was opposed by many Christian believers at that time. "Thus the belief of Trinity became the official religion of the empire.

Fearful massacre of -Christians who did not believe in Trinity followed. It became a penal offence to possess a Bible not authorized by the Church and according to some estimates; as many as 270 different versions of the Bible were burnt" (Lonsdale & Laura Ragg 1907: xiv, xv).

Spatiotemporality is always there and for textual reading it opens contextual gaps for awareness and, eventually, supplement. Whatever and however the translation strategy might be, 'differance' lies at each turn. 'Differance' is a must face problematic issue in the process of translation and it can hardly be avoided. However, the 'differance' gap is not only traced by the delineation of "difference", but it is also processed by means of relevance among textual traces in their retentive and protentive trajectories.

Deconstruction isn't only strategic in its assumption of "relevance" that holds between an origin and its translations, but it also questions the translation product that springs from a metaphysical force rather than textuality. The status of relevance is sometimes affected by socio-cultural and sociopolitical context of the translators' spatial and temporal dimension. Although awareness of the matrix is the core of relevance, the use of the Derrida's "most relative equivalent" is its linguistic corner stone.

> On this score, it represents one of those words whose use floats between several languages (there are more and more examples of linguistic and them) and that merits an analysis that is at once linguistic and sociological, political and especially historical, wherever the phenomena of hegemony thus come to inscribe their signature on body of a kind of

idiom that is European or indeed universal in character (that it may in the first place be European, (Derrida What is a relevant translation:182).

The Biblical truth is influenced by the fact of presence and absence that mould the translation product with acts of supplement. The ancient Hebrew scripture does not mention "women" in Exodus 12:37 because the ancient Hebrew context was poetic in structure and the presence of women is implicit in the act of emigration. The post modern presence highlights the implicit inclusion of women with an explicit presence of feminism in the NIV. By contrast with Genesis 13:18, all the linguistic codes that were pluralized in the act of translation have linguistic entities in the original scripture. In Exodus 12:37 the Biblical scripture is subverted by the supplementing act of feminist influence which shifted the presence of "women" from an implicit interpretational and exegetical state to the rewording of the scriptures. The spatiotemporal gap initiated by 'differance' allows for plurality and metaphysical supplement of the world context with word context.

4.3. Genesis 16:12

However, the biblical truth of Genesis 16:12 is neither equivalent to the semiotic consideration of "wild" nor is it supportive of the American bad connotation of "wild ass". It is the metaphysics of presence that changes according to the hegemonic requirements of the situation. It is the subjectivity of the translator's socio-cultural paradigm that manages spatiotemporal gaps irrelevantly of Biblical orientation.

> One ought again to remember that all cultures impose corrections upon raw reality, changing it from free-floating objects into units of knowledge. The problem is not that conversion takes place. It is perfectly natural for the human mind to resist the assault on it of untreated strangeness; therefore cultures have always been inclined to impose complete transformations on other cultures, receiving these other cultures not as they are but as, for the benefit of the receiver, they ought to be (Said 1978:68).

Deconstruction and 'differance' reflect the fact of cultural transformation and for that reason deconstruction considers a translation as a new origin. It isn't actually a deconstructive power that transforms, multiplies or paradoxically outlays textual entities, but it is the conscious/unconscious human influence that manipulates and it is the instability of the linguistic sign that allows for that manipulation. Ishmael in the Bible is a sign that represents the cultural otherness that has been in conflict very much early in history. So even if the word "good" is used to describe Ishmael, the pragmatics of the other culture would certainly apply different speech acts to make the word say its opposite. So when deconstruction raises the motto of "there is nothing outside the text", it really calls for freeing textual comprehension from metaphysics. The more metaphysics operates, the farther a reader is from textual entity. However, the argument here doesn't mean that deconstruction searches for a transcendental signified, but it frees the sign from the limitations of the metaphysics of presence into free play within textual boundaries bridged by inter-textual relevance.

In the case of Ishmael, the translations provided are mostly "outside" the text and its context. The Hebrew word /*pe.re*/ which was translated as "wild", "wild ass" and "wild donkey" has got no root in the Hebrew Bible. This fact which is provided by western exegeses such as Clarke's Commentary clarifies that /*pe.re*/ doesn't have a Hebrew root. "As the root of this word does not appear in the Hebrew Bible, it is probably found in the Arabic *farra*, to run away, to run wild; and hence the wild ass, from its fleetness and its untamable nature" Retrieved from http://clarke.biblecommenter.com/genesis/16.htm 17/7/2013. The commentary highlights two distinct points; the first is that /*pe.re*/ doesn't have a Hebrew root and that it probably has an Arabic root. The first fact poses the deconstructive question: where do the translations come from if all translations depend on Hebrew and Hebrew lacks the word'sroot? The second point is that the word has its origin in Arabic and it requires us to think in a two-sided probability: What can the Arabic root for the Hebrew /*pe.re*/ be? And how does the Arabic context classify it? The closest Arabic word to the Hebrew /*pe.re*/ is /*per.re*ّ/ابريّ/ and it has an Arabic root which is / برّ / برر/(Lisan Al-Arab 1999) which constitutes a group of related words such as:

ابرّ الرجل اي كثر ولده; (:

;برّ ومنها برّية وهي الصحراء)

ابرّهم اي ابعدهم في البر ويقال افصح العرب ابرّهم;)

(ويقال ابرّ فلان على اصحابه اي علاهم؛

)وكذلك برّ والده اي اطاعه ... والبرّ فعل كل خير من اي ضرب كان.(لسان العرب الطبعة

الثالثة ص 253 \254)

The English equivalent "wild" and the Arabic rendering "برّي" share only one part which is living in the wilderness " برّية", and stand in counterpart in the rest of their disseminations. Living in the wilderness is a spatial fact very much relevant to Ishmael's place of living which is the wilderness of Paran; the cultural 'other', however, associates "wild" with textually irrelevant touches that stand against the whole biblical scene. Cultural contexts usually employ a word's synonyms to talk about its identity and attribute certain direction to its entity. In Arabic /برّ/ is the root out of which several values overflow harmoniously with the textual dependencies. This Arabic root is a reference to the state of living in the desert, having a large number of children, being victorious over, benevolent and philanthropist. By contrast, the English equivalent "wild" has got a group of different negative traces in addition to "living in a state of nature" (Merriam Webster's 1987). It also means feral, savage, unbroken, undomesticated, untamed, crazy, fanciful, foolish, insane, nonsensical, barbarian, heathen, rude, uncivilized and uncultivated.

Each deferred reading of the Bible colors "wild" with new orientation following situational requirements; for example, in the 19th century, "wild" appeared synonymous with the state of being "uncivilized".

This orientation spread into the cultural life of that time and appeared in the writings of celebrities such as Hardy's *The Return of the Native*1876. The Pulpit Commentary originally published in 1881(http://biblehub.com/genesis/16-12.htm1/9/2013) provides that sort of negative characteristics "in the turbulent and lawless character of the Bedouin Arabs and Saracens for upwards of thirty centuries. The Bedouins are the outlaws among the nations. Plunder is legitimate gain, and daring robbery is praised as valor…..rude, and bold and fearing no man; untamed, untractable, living at large, and impatient of service and restraint". Similarly, Gill's Exposition http://biblehub.com/genesis/16-12.htm sticks the characteristics of an "ass" to Ishmael and his descendents. It points out that the sign of Ishmael resembles "the wild ass of a man" (t); or "a wild ass among men", as Onkelos; or "like to a wild ass among men", as the Targum of Jonathan; wild, fierce, untamed, not subject to a yoke, and impatient of it, such was Ishmael, and such are his posterity." These exegetical traces of "ass" replaced the Biblical sense of /*pe.re*/ not only at the level of interpretation and exegetical work, but at the level of the holy scripture of modern days.

The conflict between the positive biblical scene and the negative translated versions made some Christians revolt against the irrelevantly translated versions of the Bible. It is true that plurality in biblical translation is legitimate as long as there is relevance between the source and its translation; however, what can't be approved of deconstructively is the injection of the metaphysics of the situation into reproducing an

opposite semiotic structure. It is apparent that the translators' metaphysics of presence is the jarring tune in the anthem of relevance. The previously mentioned negative description of Ishmael has no biblical basis according to other Christian scholars such as David Benjamin (1987) who was a catholic priest of the Uniate-Chaldean sect and part of the French Mission in Urmia. He points out the irrelevant translation of Ishmael's status at the linguistic and biblical context. At the linguistic level, Benjamin points out that the Christian translation of the Hebrew word /*pe.re*/ as "wild" or "wild ass" is semantically inaccurate. He points out that "the Christians have translated the same Hebrew word, which means "fruitful" or "plentiful" from the verb "*para*" - identical with the Arabic "*wefera*" - in their versions "a wild ass"! Is it not a shame and impiety to call Ishmael "a wild ass" whom God styles "Fruitful" or "Plentiful"?" (Benjamin1987:17).

At the religious level, he points out that sending Ishmael out was the natural way of life where the youngest inherits his father's tent and the elder moves to another place and the point of covenant has to do with the word of God rather than the property of land. At certain times, the covenant was with two personalities of the Israelites as in the case of Moses and Aaron. Moreover, when the covenant was made with Abraham (Genesis 18:9-11), only Ishmael was in that scene before the birth of Isaac and Benjamin also clarifies Ishmael's righteousness of the birthright which is established by the Bible itself (Deuteronomy 21:15-17):

> 15. If a man have two wives, one beloved, and another hated, and they have born him children, {cf15I both} the beloved and

the hated; and {cf15I if} the firstborn son be hers that was hated: 16. Then it shall be, when he maketh his sons to inherit {cf15I that} which he hath, {cf15I that} he may not make the son of the beloved firstborn before the son of the hated, {cf15I which is indeed} the firstborn: 17. But he shall acknowledge the son of the hated {cf15I for} the firstborn, by giving him a double portion of all that he hath: for he {cf15I is} the beginning of his strength; the right of the firstborn {cf15I is} his.

Benjamin proves the high esteem of Ishmael linguistically and religiously which stands contrary to the translations provided. He points out that "The Jews have always been jealous of Ishmael because they know very well that in him the Covenant was made and with his circumcision was concluded and sealed, and it is out of this rancor that their scribes or doctors of law have corrupted and interpolated many passages in their Scriptures. To efface the name "Ishmael" from the second, sixth, and seventh verses of the twenty-second chapter of the Book of Genesis and to insert in its place "Isaac," and to leave the descriptive epithet "thy only begotten son" is to deny the existence of the former and to violate the Covenant made between God and Ishmael." This explains why Jesus Christ in the New Testament accuses the Israelites of turning the temple of God into "a den of thieves" (Mathew 21:13) and he also points out the vices of the hypocrite scribes and Pharisees who shut the kingdom of God against men through their bad deeds and their inheritance of the killers of prophets (Mathew 23:13, 36). Moreover, he plainly points out that the Israelites are the sons of the devil (John 8:44). Jesus Christ deconstructs the ambiguity in the Biblical story of Abraham sacrificing his son. The Bible tells Abraham

to sacrifice his "only son" who is "Isaac". However, Isaac isn't Abraham's only son and the situation in which Abraham had only a son was the case of Ishmael. Jesus Christ points out that it was Ishmael whom Abraham decided to sacrifice for God in Barnabas Bible chapter 13.

Similarly, in the introduction to the Samaritan Torah (1978:6), Ahmad Hijazi points out that the Israelites kept the Torah unchanged until the Babylonian conquest after which they decided to write a Torah in favor of themselves and to keep a special entity for them. So Ezra wrote the Torah on three principles:

1.   God is one, however, not for all humans, but for the Israelites only.

2.   The teachings of the Torah concern the sons of Israel only and not all people.

3.   The Prophet which Moses anticipated his coming will come, but he might be from the Israelites not the Ishmaelites. (My translation)

Hijazi's remark of "God is one" and only for the Israelites is the presupposition of most of the translations and this appears either in the translation or exegetical work. The NIV decides the identity of the future prophet to be from the Israelites although the Hebrew Scriptures relate the prophet's identity to the Israelite's brothers. This fact appears in the Samaritan Torah twice. It appears in Deuteronomy 18:18 and in Exodus 20:21. God is the creator of all mankind and He is the God of all but the

translation of the word of God made him the God of the Israelites only and left the rest of Humanity (*Goim*) without God. "The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand *went* a fiery law for them"(KJV; Deuteronomy 33:2). God is all's including Paran. The translation is responsible for the clash between the ancient Israelites and Ishmaelites. There isn't the least incident in which Ishmael was in conflict with Isaac. On the contrary, we find Ishmael very present in the Biblical scene positively and in himself and in the twelve leaders that had among them "Kedar" who is the establisher of Quraish and from his descendents prophet Mohammad came. When Abraham died, Ishmael was there to bury him along with his brother Isaac. Ishmael was always there and there isn't a word in the scriptures that accuse him of misbehavior. By contrast, God in the Bible says that he is the God of all and one day the centre of worship will be taken away from Judea and Samaria to another place. (John 4:20, 21). It is a clear indication that the centre of the Kingdom of God will be somewhere else as Jesus points out to the Samaritan woman:

> Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. (KJV; John 4:20, 21)

God's promise to Abraham concerning the inheritance of the Biblical land includes all of Abraham's sons and all ethnicities in the region. "And in thy seed shall all the nations of the earth be blessed; because thou hast

obeyed my voice" (Genesis 22:18).It is the work of man that shuts the kingdom of God against men.

4.4. Retentive irrelevance

Deconstruction establishes its hypothesis of signification not on the signifier and the signified but on the retentive and protentive trace identities. The trace isn't a static point of analysis, but it "marks the weave, or textile, of differences"(Davis 2001:16). Relevance in translation lends itself to the historical existence of the sign and its representation in the future. "Deconstructing the subject, if there is such a thing, would mean first to analyze historically, in a genealogical way, the formation and different layers which have built, so to speak, the concept"(Derrida 1996b videotape; cited in Davis 2001). The status of Ishmael and the meaning of /*pe.re*/ can't be viewed dyadically in relation to its semantic correspondence. The sense of the word is to be viewed with its traces and their retentive-protentive features all throughout the structure. Each presence of a sign, which may resemble or contradict its absence, embodies absent traces that play a part in the signification process. The American Biblical translations of /wild/ are hardly relevant in relation to retentive-protentive biblical structure of Ishmael. The biblical sense calls for completely positive status for Ishmael and his mother which proceeds harmoniously with the Arabic sense of / بَرِّيّ *perre*/ and defies the western transcendental signified that dehumanizes the other. At the retentive level which refers to a sign's past relations, Ishmael was introduced by different

retentive touches that anticipate the coming of a dignified figure. It is the Angel of God who is speaking to Hagar and this is the first biblical incident in which the Angel of God speaks to a woman and establishes a covenant with her. It is also the first Biblical incident in which a name of a prophet is set by God and before his birth. "He names her child, which was an honor both to her and it: Call him Ishmael, God will hear; and the reason is, It is a name Lord has heard; he has, and therefore he will" (Mathew Henry Commentary http://biblehub.com/commentaries/genesis/16-12.htm.

It is a name that is associated with /eil/, God's name in Hebrew, very much similar to Jacob's second name, *Israel*. Ishmael was the first son of Abram and the first name of Abram's descendents to be connected with the name of God and it was directly after his birth that Abraham acquired a new name. /eil/ the second part of Ishmael's name resembles a blessing of God not only at the divine level, but at the human level as well. Ishmael married an Egyptian woman who gave birth to twelve princes whose names are recorded in the Bible. Another retentive trace is evident in (Genesis 15: 4) when Abraham complained about his heir; God assured him that "he that shall come forth out of your own body shall be your heir." Similarly, in the same retentive thrust, a covenant of Ishmael's greatness is also established with Hagar in Genesis 16: 10 "And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude." And this promise is typical of that made with Abraham earlier in Genesis 12:2. All these retentive characteristics are marks of glory in

which Ishmael is the fundamental part. Some religious authorities like Aben Ezra was aware of these Biblical facts and so he rendered /*pe.re*/ as "*free*". Gill's exposition of the Entire Bible (http://biblehub.com/genesis/16-12.htm) points out that "Aben Ezra translates the word rendered "wild", or "wild ass", by "free", and refers to the passage in Job 39:5."The whole retentive biblical traces question the American negative use of "donkey or ass" which springs from a hegemonic paradigm of metaphysics which shakes not only semantic truth but violates the whole state of relevance and subverts the message into its opposite.

4.5.Protentive irrelevance

At the protentive level, the character of Ishmael gets deeper and greater. Genesis 21:13 is a promise made to Abraham concerning the coming glory of Ishmael. "And also of the son of the bondwoman will I make a nation, because he *is* thy seed"(KJV). A great nation testifies the unity of different social components such as language, religion, homeland and cultural commonness. This part of the promise proves that Ishmael is going to be a spiritual father like Abraham for the nation that will be great and blessed and this textual protention denies the American dehumanizing thrust in translation which describes Ishmael as "ass" or "donkey".

Moreover, the great nation can't be achieved by chance, but there are requirements, mainly spiritual, that are needed. Ishmael has been present in the Bible; before his birth during his life and after his death. The Bible

didn't overlook Ishmael's presence and either God or the prophets in the Bible shed light on the coming of the great nation. God foretells Moses in Deuteronomy 18:18 that "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him." The whole scene traces back to Ishmael and his descendents to fulfill the promise of a great nation. "Brethren: اخوتهم"is an explicit reference to a Prophet who will be from the Israelites' brothers and this is a reference to the Ishmaelites. "Brethren" is used in the Bible to speak about Ishmael and the Isrealites as in (Genesis 16:12). It is true that "Prophet" here has been problematic in its referential connotation. Christians claim that this prophet is Jesus while other Christians and Muslims believe that the Prophet is Mohammad (Deedat: 1993). Actually, the protentive characteristics of the biblical signs prove that the Prophet isn't Christ. This is clear in the Bible in John (1:19-21). John was asked about his identity by three different titles and this proves the existence of three different characters:

> 19. And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?20. And he confessed, and denied not; but confessed, I am not the Christ.21. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. (KJV; John 1:19-21)

This Prophet that comes from the Israelites' brethren –the Ishmaelites is the fundamental part in the creation of the great nation that God promised he would make from Ishmael. It is biblically clear that the whole protentive scene is in favor of Ishmael and his offspring and this

questions the English sense of /*wild*/ or the American irrelevant use of /*ass*/ for the use of these words fails at the protentive level.

Moreover, the sign of Ishmael acquires more divinity on the tongues of the later prophets of Israel. In the Song of Solomon 5: 16, Deedat https://www.youtube.com/watch?v=CUxgCxuTOEU 1/1/2014 points out that the name of Ishmael's descendent who would inaugurate the great nation is mentioned in the Bible. The Hebrew Scriptures read as follows:

http://biblehub.com/text/songs/5-16.htm

Str	Translit	Hebrew	English	Morph
2441 [e]	ḥik-kōw	חִכּוֹ	His mouth	Noun
4477 [e]	mam-taq-qîm,	מַמְתַקִּים	[is] most sweet	Noun
3605 [e]	wə-ḵul-lōw	וְכֻלּוֹ	he altogether	Noun
4261 [e]	ma-ḥă-mad-dîm;	מַחֲמַדִּים	[is] lovely	Noun
2088 [e]	zeh	זֶה	This	Pro
1730 [e]	ḏō-w-ḏî	דוֹדִי	[is] my beloved	Noun
2088 [e]	wə-zeh	וְזֶה	and this	Pro
7453 [e]	rê-'î,	רֵעִי	[is] my friend	Noun
1323 [e]	bə-nō-wt	בְּנוֹת	O daughers	Noun
3389 [e]	yə-rū-šā-lim.	יְרוּשָׁלָ͏ִם:	of Jerusalem	Noun

The course of history identifies "Mohammad" to the tribe of Kedar, a descendent of Ishmael, who lived in Makka. Still, the name doesn't appear in the English translation because it is rendered with the closest lexical meaning which violates the class and part of speech as indicated in the table above. Getting further into Ishmael's protention, we find his traces in the mouth of another Israelite prophet.

4.6. Differance as a strategic awareness:

The process of translation is an activity that is directly affected by several factors that reside outside the textual space. Linguistically, meanings are social and socially conventional and this requires the mediating process to embroider a state of relevance between the textual context and that of the situation. The assumptions of 'differance' are strategically useful in the re-origination of textual meanings. The translator's awareness of the spatiotemporal element helps convey a situational message effectively and efficiently. 'Differance' puts forward the fact that meaning is yet to come and it is always deferred by spatial factors. 'Differance' calls for awareness situationally and textually as being the major mechanisms for a textual reading. In a religious text such as the Bible's, the promises and prophecies postpone meanings until their factual occurrence. Translating without the situational context fossilizes the textual signs and destroys the state of relevance.

The Biblical signs need to be translated textually and temporally in order to signify and be comprehensible. The western translation of "Ishmael" has failed spatiotemporally as it ignores the situational facts that prevailed at the time of the re-versioning of the Bible. In the example above, the translators overlooked the situational elements that are typical of the Biblical prophecies. Nobody can deny the existence of the great nation, attributed originally to Ishmael in the form of a promise to Abraham, in the Arab world and the role played by this nation after the birth of Prophet

Mohammad. The Bible which Christians and Jews believe it to be the word of God and which speaks about the world in its past and present can't be ignorant of the great Arab Islamic nation that conquered the superpowers of that time and spread the spiritual message to half of the world.

Unfortunately, the situational metaphysics of the biblical translations deprived the textual signs from their real situational facts. Translating with 'differance' gives the text real continuous life that renews at each translation act with a state of relevance. The great nation mentioned in the Bible and was born in reality 14 hundred years ago must have been named "great" after a "great man" and this greatness must have its real existence in relation to several religious and spiritual factors. The promised Prophet in Deuteronomy is understood in relation to the facts of the situation which hint at Prophet Mohammad who provided the revelation that spiritually allowed the great nation into being. A strategic adoption of 'differance' helps the translation product speak more realistically and provide a version that opens the textual signs to all possibilities within the compass of relevance that requires the translation to comply with the textual protentive-retentive structure. It sustains the textual intentions and allows for free play within that textual intention including the pro-against orientation of signs.

Chapter Five

5.1 Conclusion

"Translation is writing; that is, it is not translation only in the sense of transcription. It is a productive writing called forth by the original text" (Derrida 1985b: 153.) Deconstruction effects strategic methodologies in its hypotheses and its actualization. Its questioning of structuralist control centers brought forth vital awareness of the linguistic sign as an entity and an identity governed not only by its textual placement, but also by the prints of time span that reproduces decentralization of its control centers.

In my research, deconstruction vitalizes the translation studies with new consciousness and enriches the translation theory with new trajectories in the translator's task. The research has been successful in relating 'differance' first to the linguistic theory and second to the activation of its different assumptions into textual reading. The research was able to prove the relevancy of the deconstructive paradigm to translation theory. Taking authorized versions of the Bible, the study emerged with the following results:

1. Deconstruction (difference) constitutes a vital part in the linguistic theory through its awareness of the 'sign' and how the signification process transcends the traditional dyadic structure to include the renewable extra-linguistic matrices.

2. The Deconstructive views of meaning which includes plurality, inconsistency, gaps and supplement, the continuous restructuring of meaning, the displacement of signification and temporization of meaning are natural outcome for the spatiotemporal gap. These facts represent a phenomenon in the translations of the Bible that pass through continuous re-versioning following the different readings and their matrices.

3. The study also points out the vital contribution of deconstructive components in the translation theory which help reframe the dichotomous structure of the translation theory into defining the relationship of a translation and its origin in terms of "relevance" "since translations can never perfectly transport an 'original" Davis (2001:90). Translation is considered by deconstruction as a rewriting process on the basis of relevance. This state of momentary relevance needs to match the semantic, semiotic, pragmatic and speech act sequence –in their illocutionary and perlocutionary force –of the original regardless of the literal or free choice of words. The totality of "relevance" is often shaken by the translator's metaphysics of presence when different and contradicting presences replace the textual original presence which becomes absence spatiotemporally. Filling the spatiotemporal gap is unavoidable and this really gives the translated work a new form of life that has to resemble and be relevant to the original. When the state of relevance is broken and a "bribe" becomes "a gift", the role of the translation criticism

becomes a necessity. Based on "relevance", the translation theory can develop –through deconstruction terminology – a school of criticism that relates words to their worlds.

4. 'Differance' adds additional awareness to the linguistic sign that participates genuinely in the process of signification. It highlights the temporal dimension along with the dyadic relation put forward by structuralism and the triadic hierarchy introduced by pragmatism. While the dyadic structure depends purely on linguistic threads, the spatial fact derives from the state of what Derrida calls, "awareness" that links the textual entities to the existing contextual conventions through the power of the mediator.

5. Deconstruction which is considered as a school of literary criticism serves as a school of translation criticism based on linguistic components such as the sign, trace, the protentive and retentive characteristics.

6. The structural assumptions of texts' transcendental signified is proved to be deconstructively improbable in the translation activity as a whole because a text barely has an "intact kernel" and this makes the translation temporarily temporal. Whatever a translation might work for accuracy and whatever a translation strategy might be used, the translation product is hardly a copy of the original but it only shares some features and loses others and this clarifies the fact that texts have no transcendent truth.

In regard to the Biblical translations analyzed in this study, the instability of the linguistic sign manifests itself in the folds of each translation and divergence between the different versions included is the common feature. After relating the Biblical versions to the Hebrew version, the following signs were obvious.

1. Although the translation activity was carried out by groups of expert translators in each version, the translation product was inconsistent linguistically, semantically, pragmatically and spatiotemporally.

2. The translations reflect a state of decentralization as an effect of the spatiotemporal gap between the origin's matrix and the translation matrix.

3. Textual meanings are not only the author's, but the reader's and the translator's as well. Similar to the conventionality of the sign meaning, a translation product strives to fit into the cultural paradigm of the translator. After all, the source text entity is substituted by another entity including, semantic, syntactic, pragmatic and semiotic peculiarities of the target text. Moreover, the author's intentions, inferences and idiosyncrasies are substituted by the capacity of the mediator whose metaphysics of presence substitutes the original situational absence. The metaphysics of presence is unavoidable and compensates for textual gaps, but it really risks the whole translation product if it shakes the state of relevance between the ST and the TT.

4. The most literal strategy of transfer does not guarantee faithful transfer of the biblical message and fidelity lies much more in the translation's relevance to the original. Relevance has to do with the textual intentions that disseminate through textual traces, their retentive and protentive references and the speech act sequence of the text. The different translated versions of the Bible enlighten the translation studies with important facts about the nature of textuality. There is no transcendental signified and each reading of a text results in a new meaning which makes comprehensibility more of a relative nature than typical identity. However, this renewability of meaning needs to find itself relevant to its birthplace. When the translation activity takes place, the problem of the lost context stretches into a problem of irrelevant semiotics of the Biblical signs. Although "wild" is the direct literal meaning of "برّي", it really never matches its semiotic and contextual entity. The translations of the Bible seem not to be representative but culturally commentative as well. The different translations fight "the other" in terms of the translators' metaphysics that demonize whatever figure appears to be in counterpart with the Western creed that adopts a superior form of genealogy. The diction that is used to describe Isaac, Jacob and the relevant Western Biblical figures seem majestic and vulnerable while the "other such as Ishmael, Esau, Canaan and Lot" is presented immorally. Canaan was cursed, Esau was deprived of the blessing because he married from the Canaanites, Lot who was saved from

the destruction of Gomorrah became the victim of adultery with his daughters and Ishmael whom God promised to be a great nation is described as "donkey." This Americran spirit of metaphysics deprives the textual traces from their semantic and speech act sequence for hegemonic orientations.

5. Plurality in the translation product is an outcome of the sign's 'differance' that naturalizes itself with the social iterability where meanings are structured conventionally. Deconstruction does not deny such plurality but emphasizes the free play of signs united by relevance to each situational reading. Conscious awareness of 'differance' brings forward meanings that are relative to the text and to the situation. 'Differance' can never free itself from textual commitment since whatever meanings of textual signs emerge; they have to be rooted in the textual entity. A translation of Romeo and Juliet can still be considered a translation even if the expressions of love that were common hundreds of years ago are substituted by up-to-date expressions, but it can never be a translation if Romeo appears to be an escapist and forsakes Juliet at the end of a translated version. In the Bible, Ishmael is mentioned as a father of a great nation and so any translation that deprives him of that rank or degrades him is Biblically irrelevant. 'Differance' insists upon renewing textual messages rather than substituting them.

6.   Whatever a translation might possess linguistically, aesthetically, stylistically and morally, it shall remain the word of the translator rather than the word of God.

5.2 Recommendations:

The translation of the Bible isn't like the translation of a work of Arts because the former is intended to shape beliefs and establish norms of behavior. Showing commitment to the text takes priority over aesthetic dimensions. A text is not only a group of linguistic items structured together, but it represents entities and orientations from which gaps must be redeemed. A translation has to be in favor of its original text rather that its mediator or cultural impact that transforms and subjects "the other" to suit the paradigmatic structure of the producer.

Although the Bible is very sensitive and conformity is a religious need, each act of translation does not match with another which makes translation of a temporary status that ends by each circulation of 'Differance'. Moreover, the metaphysics of presence spoils the authenticity of the message and converts its orientations and this necessitates Derrida's "relevance" in order that translation takes place. When the metaphysics of presence isn't harmonized by the sense of "relevance", it steers the translation out of the textual thought. What translation really needs is another piece of Derridan advice which centers textual impact. "There is

nothing outside the text" reduces the impact of metaphysics and sustains relevance through the interaction of textual traces.

For the translator, it is recommended that his mediating process keeps a fair stand in the process of transfer in light of deconstructive awareness of signification. An awareness that does not only combine the sign's linguistic structure, but its characteristic of free play that survives through plurality, slippage and presence substitution constitute fundamental part of the message, as well. Although temporary, the translator succeeds only if he attains a reading that is *relevant* and metaphysically free from hegemonic orientations. Moreover, his awareness of 'Differance' makes him speak with the tongue of his time in order to manage the spatiotemporal gap and relate words to their worlds.

It is recommended that the Bible's signs should be free to speak for themselves and they need to be freed from the cultural heritage of antipathy and conflict which always colors their whiteness with blackness and greatness with degradation. Translations must be the gateway to global understanding and this can only be achieved through the textual justice that regulates the traffic jam.

5.3 A Concluding note

This study is not intended to undermine beliefs or attack certain religious views or sects, but it declares that the American translations of the Bible foster hegemonic thought rather than brotherhood. For that reason,

and to promote international understanding and for the sake of a fruitful cultural dialogue, let the Bible speak for itself. As researchers and scholars including religious authorities, revisions need to be made in order to do justice to the downtrodden creatures. 'Differance' is needed as awareness and as a uniting power that could join the Original message and the translated version including the mediators' power relatively.

Glossary

Deconstruction: It a strategy for textual reading initiated by the French philosopher Jacques Derrida in the 1960s. It does not entail the destruction of texts, but the continuous restructuring of textual meanings.

Differance: A Derridean term made of the coinage of two concepts- difference and deferral- to reflect the facts of spatiality and temporality in meaning analysis. It points out that meaning is that which differs and defers.

Intertemporal gap: It denotes the renewability of contexts which by turn, renew textual meanings through acts of supplement.

Retention: It is a characteristic of traces that refers to the past representation of a sign.

Protention: It is a characteristic of traces that refers to the future representations of a sign.

Gaps: For Derrida, all forms of texts contain gaps, inconsistency and contradiction.

The metaphysics of presence: It is the posing of ideas between things and there being depending on a transcendent truth.

Trace: it the concept of sign relationship that Derrida uses to refer to the process of signification substituting De Saussure's idea of signifier and signified.

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جامعة النجاح الوطنية
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الترجمة بمفهوم "الدفيرانس":
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ب

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الملخص

هدفت هذه الدراسة الى استقراء امكانية الترجمة للسيمياء الدينية لنصوص العهد القديم في ظل التحول اللامتناهي للمكان والزمان. كما واظهرت الدراسة بالغ الاثر للعنصر المكاني في ولادة مقاصد متجددة للسيمياء النّصية وبينت الاثر الزماني في تجديد الرموز النّصية بتجدد القراءات. ومن اجل تحقيق هذه الغاية، تبنت الدراسة مفاهيم دريدا التفكيكية للقراءة النّصية والتي اشتملت على مفهوم الدفيرانس،ميتافزيقا الحضور، الاثر بشقيه الاستبقائي والتجديدي. بينت الدراسة الاسهام الكبير للنظرية التفكيكية في التعرف على حقيقة انعدام مركزية المعنى والتجدد المتواصل للاثر النصي بتجدد الوان الحضور والغياب. كما وافضت الدراسة الى ان النهج التفكيكي يسهم بشكل كبير في عملية الترجمة ليس فقط من المنطلق التحليلي للبناء النصي بل من خلال توظيف منظومة التفكيك في بناء مدرسة نقدية تُعنى باعمال الترجمة.

بينت الدراسة ان "الديفرانس" يتتبع كينونة المعاني اللامركزية التي اما ان تكون تجديدا يحاكي الاصل واما ان يكون ميتفيزيقيا ينحرف بالنص عن مساره ويُسلم العمل المترجم الى هيمنة الواقع الثقافي الذي يغلق " ملكوت السموات قدام الناس" (متّى 13:23). وما النتاج المترجم الا عملية تتبع للاثار النصية بحضورا ميتافيزيقيا يتناول الفجوة المكانية الزمانية الناتجة عن التاجيل من معطيات السياقات الآنية التي قد وقد لاتنسجم مع توجهات الاصل. ولا يكتفي المنهج التفكيكي بتوضيح الفجوات النصية الناتجة عن التاجيل بل يمنح القراءات النصية المتجددة شرعية الانتماء الى الاصل طالما انسجمت اثارها الاستبقائية والتجديدية عند حدود التناغم مع الاصل لان دريدا يعتبر ان الترجمة الجيدة هي تلك التي تنسجم مع اصلها ويمكن تبريرها.