



ISSN: 1999-5601 (Print) 2663-5836 (online)

Lark Journal

Available online at: <https://lark.uowasit.edu.iq>



\*Corresponding author:

**Prof. Fida M. Almawla(PhD)**

Waist University

College of Arts

Email :

[falmawla@uowasit.edu.iq](mailto:falmawla@uowasit.edu.iq)

**Prof. HAla Khalid Najim  
(PhD)**

University of Mosul

College of Arts

Email :

[hala.k.n@uomosul.edu.iq](mailto:hala.k.n@uomosul.edu.iq)

**Asst. Prof. Gailan Al-Juburi  
(PhD)**

TikritUniversity

College of Arts

Email : [gailan83@tu.edu.iq](mailto:gailan83@tu.edu.iq)

**Keywords:**

Intersemiotic translations,  
media, Stetting strategies,  
Peirce model. Jackson's  
taxonomy.

**ARTICLE INFO**

**Article history:**

Received ١٢ Sep 2024

Accepted ١٣ Sep 2024

Available online ١ Oct 2024



## Translation of English Instructive Images of COVID-19 in Social Media into Arabic: A Semiotic Study

### A B S T R A C T

This study investigates the intersemiotic translation process of specific images used to instruct people concerning COVID-19 disease that are posted on different social media. It also attempts to identify translation strategies employed by translators to convey the meaning from one non-verbal form into an Arabic verbal form. This study depends on a multimodal perspective that combines comprehending the connotative meaning of the image and analyzing it into a different verbal expressive form. It is hypothesized that translators are aware of the translation strategy through which the expression of an image is communicated successfully into Arabic verbal expressions. Translators employ Stetting's strategies that are restricted to media translation and journalistic translation, which is used for transferring the meaning of different forms of media. Five translators participated in this study to translate eight images into Arabic. This study concludes that a sign's detonative and connotative meanings are rendered, whether positively or negatively, to transfer the meaning, whether directly or indirectly.

© 2024 LARK, College of Art, Wasit University

DOI: <https://doi.org/10.31185/lark.Vol4.Iss16.3٨٦٥>

ترجمة الصور الارشادية الانكليزية لمرض الكوفيد-١٩ في وسائل التواصل الاجتماعي الى العربية :  
دراسة سيميائية

أ.د فداء محسن المولى /جامعة واسط/ كلية الآداب  
أ.د هالة خالد نجم(جامعة الموصل/ كلية الآداب  
أ.م.د. كيلان محمود الجبوري /جامعة تكريت / كلية الآداب  
الخلاصة:

تبحث هذه الدراسة عملية الترجمة البيئية لصور معينة تستخدم لإرشاد الأشخاص بشأن مرض الكوفيد-١٩ الذي تم نشرها في وسائل التواصل الاجتماعي المختلفة. كما تحاول تحديد استراتيجيات الترجمة التي يستخدمها المترجمون لنقل المعنى من صيغة غير لفظية إلى صيغة لفظية عربية. من الواضح أن هذه الدراسة تعتمد على منظور متعدد الوسائط يجمع بين فهم المعنى الضمني للصورة وتحليلها في شكل تعبير لفظي مختلف. من المفترض أن المترجمين على اطلاع باستراتيجيات الترجمة التي يتم من خلالها توصيل التعبير الخاص الصورة بشكل ناجح ونقله إلى التعبيرات اللفظية العربية. يستخدم المترجمون استراتيجيات سيبينك التي تقتصر على الترجمة الاعلامية و الصحفية لنقل معنى الأشكال المختلفة للوسائط. يشارك في هذه الدراسة خمسة مترجمين لترجمة ثماني صور ترجمة سيميائية بينية إلى اللغة العربية. اذا تستنتج هذه الدراسة بان المعنى الدلالي و المعنى الايحائي لعلامة ما تتم ترجمتهم سواء بشكل إيجابي او سلبي لنقل المعنى بشكل مباشر او غير مباشر.

**الكلمات المفتاحية:** الترجمة السيميائية البيئية, وسائل الاعلام, استراتيجيات سيبينك, انموذج بيرس , تصنيف ياكبسون

## 1. Introduction

Semiotics must be investigated deeply like other disciplines because it links with different perspectives. It studies the signs and analyzes their implied meaning and what they refer to in real life. Many translation scholars, linguists, and psychologists study semiotics and show how this discipline is directly related to the social life of each individual because through which the ambiguity is revealed. Thus, semiotics investigates how the sign's meaning is communicated or conveyed to the TT reader or listener.

As far as intersemiotic translation is concerned, it is a multidisciplinary, translational activity through which the translator communicates by rendering nonverbal signs or sign systems that constitute meaning and translate it into the second language. This type of translation considers the cultural transfer of the signs in the second language and how the translator can preserve their meaning to have the same effect in both languages. This means that the translation is not confined to verbal communication but also covers the other activities that the nonverbal signs can represent. These sign systems have meaning and must be rendered precisely in the SL.

The triadic theory of semiotics, presented by Peirce, shows how the reader comprehends the main idea. It also shows the classifications of the sign system in the real world and how the meaning is

produced concerning the object concerned. Within the Social semiotics, there are many social signs and practices related to the daily life of people that refer to certain meanings. These signs need to be investigated in a way that conforms to the cultural variances of both languages. The translator must understand its semiotic dimensions to determine the TL's meaning. This study deals with noticeable images that spread after the coronavirus disease worldwide. These images are posted on social media to instruct people about this disease and how the translators deal with these images from translational perspectives to transfer their meanings.

## 2. Translation

Translation is one of the communicative activities through which meaning is transferred from one language to another. The transferring process depends greatly on the ability of the translator to understand the message and the value of conveying it in the second language. Translation is not restricted to conveying the written message from one language to another but rather includes transmitting the nonverbal message and translating or interpreting it in a way that makes the recipient in the target language understand its meaning.

In this perspective, Nida (1969:12) defines translation as reproducing the SL message in the TL by the closest natural equivalent message, taking into account the meaning and the style. Moreover, translation is seen as a rendering of (SL) text into the target language (TL) to certify that (1) the surface meaning of the two will be almost similar and (2) the structures of the SL will be preserved as closely as possible but not so closely that the TL structures will be seriously distorted. At the same time, Wills (1982:112) sees translation as a procedure that leads from a written ST to an optimal equivalent TT that requires stylistic, semantic, syntactic, and pragmatic comprehension by the translator of ST.

Moreover, Ismail (1989:19) sees translation as a task that is achieved between languages (two or more) in which the ST is replaced by the target text based on the equivalence between both texts (lexis and grammar) of the source text are replaced by equivalent (lexis and grammar) of the target language. The source language phonology (or graphology) is replaced by target language phonology or graphology. Briefly, the translation process has been investigated precisely by different scholars from different perspectives to understand the message's meaning in both languages and determine the factors that influence its comprehension and production.

### 3. Intersemiotic Translation

Many types of translation, whether in spoken or written forms, including intersemiotic translation, result in the creation of the meaning of the SL and how the translator manages this task to give a comprehensible message in TL. Jacobson (1969: 261) classifies translation from his perspective into three main categories, including *intra lingual translation* or rewording, which is an interpretation of verbal signs employing other signs of the same language; *interlingual translation* or translation proper, which is an interpretation of verbal signs employing some other language and *intersemiotic translation* or an interpretation of verbal signs using signs of nonverbal sign systems or vice versa.

In his study, Diniz(2003:7) explains that intersemiotic translation occurs when the dramatic textual material is conveyed in a performance on stage, during which difficulties are aroused because of the new directions using new codes of other systems. This leads to new imagination and movements by the actors to create a new semiotic system. For Aguiar *et al.* (2015:3), intersemiotic translation involves relations between different systems and is not restricted to the clarification of verbal systems only. However, it is seen as a transference of several semiotic systems that require a creative rendering to preserve the aesthetic values of the messages from one sign system into another. For them, intersemiotic translation is also called adaptation, intersemiotic transposition, and medial transposition.

In the same context, Eslamieh and Bahrami (2019:2) emphasize that intersemiotic translation is the recreation or re-expressing of a text's literary and cultural values and the reproduction of those values into different cultural systems. Thus, intersemiotic translation increases the number of evaluation parameters for translating the activity of the semiotic perspectives into another communication system.

Additionally, Calfoglou and Polimeris (2019:5) state that the conceptual artwork is achieved together by the performative function of the visual and the verbal text and that it is rather the interaction created by two semiotic systems, along with the observer as text, which open up the prospective for constant rereadings, retranslations, and adaptations of the artwork. Moreover, they investigate the main role played by the verbal text accompanying visual signs and find the relation between the verbal and non-verbal aspects.

#### 4. Triadic Model of Semiotic

The relationship between the signifier and the signified is very important. It must be properly understood because its interpretation depends on the meaning of the signified, and it requires a good command of its referential meaning. The relationship between the components of the Peircian Model is significant to understanding how to analyze the meaning accurately. Peirce presents his model to explain how the sign is used to express the meaning constructed by the sign itself and its sense predicted by the observer and the object that the sign refers to.

In this context, Kress and Van Leeuwen( 1997:20) highlight that communication stems from a social base, and the meaning expressed by speakers, writers, printmakers, photographers, designers, painters, and sculptors primarily has social meanings. From a semiotic perspective, visual communication in a certain society can only be understood in the context and the forms or modes of communication of this society according to its use and values.

Atkin, (2010: 6) says that Peirce calls the sign as icon, an index, or a symbol as following :

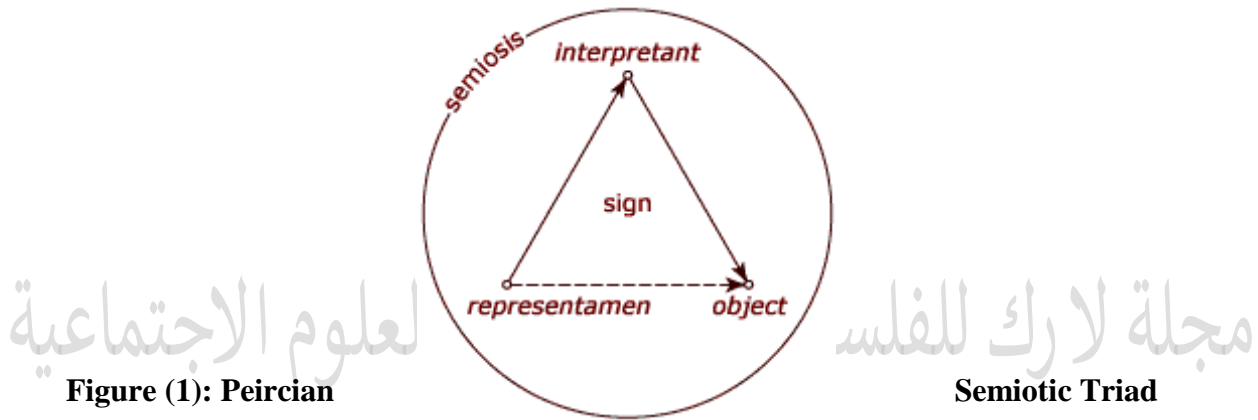
1. **Icon** is a sign which refers to the object that it signifies merely by virtue of character of its own, and which it acquires.
2. **An index** is a sign which refers to the object that it denotes by virtue of being reality affected by that object.
3. **A symbol**, is an assign which refers to the object that it symbolizes by virtue of a law, usually association of general ideas, which operates to cause the symbol to be interpreted as referring to that object.

In his study, Kilstrup (2015:2) emphasizes that Peirce considers a sign as a reference that stands to somebody or something in a certain situation. It is created in the mind of any person as an equivalent sign or a developed one. For Peirce, this sign creates the interpretant of the first sign, and t it stands for something called its object. A triadic relation is created between the three elements of these elements to form a triadic relation.

Moreover, Sugiharto *et al.* (2020:4) assert that Peirce's triadic model includes the flowing components:

1. *a representamen, the (not necessarily physical) form of the sign;*
2. *an interpretant, the sense made of the sign in the mind of the observer (this can be another sign); and*
3. *an object, that to which the sign refers.*

The following three components are known as the "semiotic triad", they together form a sign. The meaning is not directly devoted to the sign; instead, it is mediated through the interaction between the **representamen, interpretant, and object**. Peirce refers to this as the process of "semiosis". See Figure(1)



## 5. Denotative and Connotative Meanings in Semiotics

The connotative and denotative meanings are among the most important types related to semiotics and explain clearly the meaning of the sign and what these signs refer to. In semiotics, signs, indexes and symbols have meanings and demand wide knowledge of what they stand for. The translator requires a cultural background in both languages to transfer the meaning accurately.

### 5.1. Denotative Meaning

Halliday(1978:77) indicates that connotation, in semiotics, is created when the denotative relation between a signifier and its signified is inadequate to serve the needs of the communication. Connotative meaning is not objective representations of the thing but new usages produced by the language group. For Hikmet (1998:119), denotation is that aspect of the meaning of a specific

word or group of words that stands for a perfect reference to a given section of the observable 'external world' and on some conventionalization.

Aziz and Lataiwish(2000:21) consider denotation as dictionary meaning, which is used to define a class rather than any individual, and it normally determines the reference of a word when uttered. Sometimes, the denotation of words is changed in creative writings because the emphasis is on the aesthetic effect rather than the content. Moreover, Lobner (2002:25) highlights that the term denotation is related to the truth condition where the denotation of a word is more than the set of all existing of that kind.

## 5.2. Connotative Meaning

Foder(1980:65) refers to connotation as subjective cultural and emotional patterns and explicit or denotative meaning of any specific word or phrase in language. Connotation is a word used lightly and frequently in everyday language to refer to understandable but indirectly communicated emotion. For Aziz and Lataiwish(2000:21), the connotation is often mentioned with denotation, and it is considered as a shade of meaning acquired by a word in addition to denotation. Connotation is always cultural-specific and is considered the most difficult aspect of translating meaning. To clarify, "owl" and "بوم" have the same denotation and refer to the same class of birds. In English literature (Owl) is a symbol of wisdom, while in Arabic literature, it symbolizes a bad omen. Thus, this word has the same denotation but a different connotation.

In the same perspectives, Disher and Hammadi(2016:4) state that connotative meanings are regularly culturally conditioned and sometimes the word has a positive and negative connotation. Moreover, two types of connotations can be identified: personal and general. Personal connotations result from the experience in which the reaction to ideas and objects can occur. However, general connotations can be seen when the reaction of the common people to a specific word is noticeably the same.

## 6.Social Media and Translation

Social media, in all its forms, is considered one of the important means for conveying news and information to people, whether audio, read or visual. When communicating information or news,

several aspects must be considered, including the cultural aspects of SL and the simplicity of transmitting this information and making it clear to everyone. There are many media platforms through which the information is spread to the globe easily.

Mallek et al.(2017:2) assert that translating the social media content is very challenging for the translator because it requires a high degree of accuracy in transforming the information into the TL. Thus, the translator must be skilled in culture. It has a major role in reaching the translated text with the required quality in light of the contents of the original text. In his book about media and translation, Desjardins (2016:3) mentions that during the globalized context where social media becomes a vital source of people's everyday life activities, translation also becomes a bridge among people who do not share the same language to understand the media contents. For her, the connection between media and translation, whether directly or indirectly, provides a comprehensive view of the information posted on social media platforms and passes it to different people worldwide.

Sometimes we notice that some translators when translating a text in social media try to keep some Arabic terms, for example, in order to keep Arabic intact for many reasons. This might be acceptable for certain cultural terms; however, we can keep up with modernization without doing any harm to Arabic or any other original language (Almawla, 2012, 4).

For Ronald (2018:2), social media is a concept commonly understood but not easily defined. Various platforms, generally Internet-based, represent it that enable people to communicate. Information is rapidly shared on social media and reaches the remotest points globally. However, the concept of digital communities of practice, groups of individuals connected via social media platforms, communicating in activities that create new ideas and partnerships, is increasingly recognized. This provides a reasonable instrument for delivering possibly complex health policy ideas that will challenge and eventually refine them.

In the same context, Omar et al. (2020:2) argue that the relationship between translation and social media witnessed significant attention because of social media platforms' dominance and widespread usage to dispatch information globally. This substantial increase requires

communicating and browsing the information via translation to people of different languages and linguistic variations. Their study emphasizes that translation demands great attention to convey and transform information from one language into another in different platforms such as Facebook, Twitter, Instagram and other social media platforms.

## 10. Media Translation strategies

Many strategies are used in translating media, whether verbal or nonverbal. Media translation depends on certain strategies and procedures that the translator selects according to the nature of the content. Translating news is a form of media translation that demands professional translators to convey the implied meaning of the news to the TL.

Jaaskelainen (1999:71) sees strategy as a series of competencies or steps or processes that favor acquiring, storing, and/or utilizing information. He sustains that strategies are empirical and flexible, and their adoption indicates a decision influenced by revisions in the translator's aims. For Stetting (1989: 60, cited in Ahmed and Shabana 2017), translation is considered a blending work of editing, called transediting. She realizes that translation is a part of the news production process and media translation making, which involves rendering the ST from one language into the TT in the second language. Four strategies can be recognized in Stetting (1989: 60, cited in Ahmed and Shabana 2017), which proposes four main strategies used in transediting for media content and news translation posted for people on different social media. For Stetting, the translator needs the following transediting strategies to be employed in media translation precisely. :

deletion, addition, substitution and reorganization in translating news.

Stetting (1989: 60, cited in Ahmed and Shabana 2017) proposes four main strategies used in transediting for media content and news translation that are posted for people on different social media. For Stetting, the translator needs the following transediting strategies to be employed in media translation precisely.

- **Over-translation:** It means addition and it is one of the most important strategies employed by the translator to add more information into the TT that are not available in TT.
- **Under-translation:** It refers to the omission strategy and it is used to omit information that can occur on different lexical units ranging from (word into sentence).

This means that the translator is able to manage the text by under-translate information he/she sees not necessary to be mentioned.

- **Substitution:** In this strategy, the translator replaces certain SL lexical item by another SL lexical item for the purpose of managing the text in a way of conforming with TT reader expectations.
- **Reorganization:** This strategy is frequently used either by foregrounding or backgrounding of the lexical items in the text. This strategy plays a significant role in reorganizing the text linguistically, stylistically.

Chaal(2019:2) stresses that media and translation become inseparable disciplines in the globalized world, where they play a crucial role in the international transmission of news and other media activities. They are not only to inform the reader about the news but also facilitate the flow of information and disseminate everything related to people's daily lives. Consequently, translators are required for any media activities to transfer information worldwide.

## 11. Practical Aspect:

### 11.1 The Model Adopted

Stetting's strategies have been adopted in this study to analyze the translation of images used to instruct people about COVID-19 and posted on certain social media such (as Facebook, Twitter and other websites). In this study, the translators render English non-verbal content into a verbal message inter semiotically into Arabic. Four strategies have been used in this study to analyze the translation of such instructive images into verbal messages and employ the Peircian model to analyze the aspects of each image and what it means inter-semiotically.

### 11.2 Data Collection

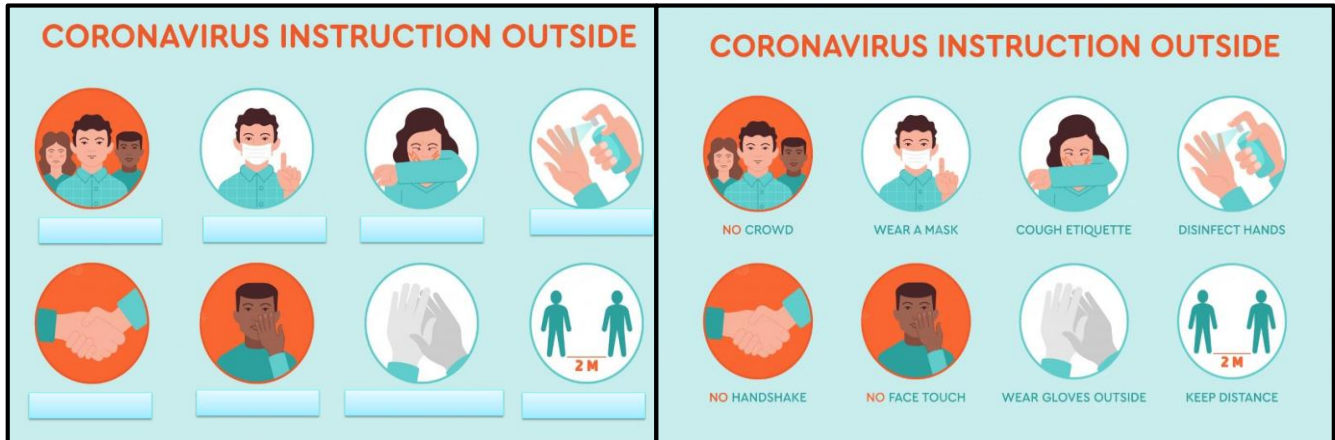
Eight images are collected from different social media websites that are used as instructive images for the people about COVID-19. Five translators participated in this study to translate these instructive images into a verbal message. Each translator renders eight images according to her/his perspective and into what extent s/he can manage this intersemiotic translation task and render these images into Arabic verbal messages.



### Instructive Images about Coronavirus

#### 11.3 Data Analysis

Data analysis is conducted according to the semiotic Triadic Model and Stetting's strategies for analyzing translation of media content. The translators are given an images with no clarification of each one. After perceiving the meaning of each image what does it mean semiotically by giving them a hint of each image to help the translators rendering the images into Arabic verbal messages. Each translator gives eight translations in a verbal form and attempts to manage the task by employing stetting's strategies.



### Images without clarification

### Images with clarification

	<b>Proposed Translation</b>
 <p>Nonverbal Message</p>	<p>من المهم تجنب الاماكن المزدحمة لمكافحة المرض.</p>
<b>Subjects</b>	<b>Their Translations into Verbal Message</b>
Translator1	يرجى التوقف عن التجمعات و البقاء في المنزل لمنع تفشي الفايروس
Translator2	التجمعات احدى الاسباب للإصابة بالعدوى
Translator3	تجنب الاماكن المزدحمة يفيك الاصابة بالعدوى
Translator4	التجمع في وقت فيروس كورونا خطير
Translator5	تقليل التجمعات للحد من انتشار الفايروس

### Discussion:

To render the meaning of the this image, this image is regarded as an index which refers to the crowd and denotes the reality by showing group of people in the image. **Translator1** over-translates the non-verbal message and adds some lexical items that are not needed in TT. The message needs to be clearly rendered. He adds (البقاء في المنزل), this is an addition and it is clear the people stay home without warning. **Moreover, Translator2** renders the image into Arabic verbal message by adding (العدوى) into the TT which in real situation the crowds are the main reason behind infections **Translator3** translates the SL nonverbal message by over-translation strategy into the TT (العدوى) is not needed to be added in the TT. **Translator4** adds a logical lexical items such as (في وقت فيروس كورونا خطير) in order to show the degree of the dangerous situation resulted from the crowds and spread of the viruses rapidly. While **translator5** manage this non-verbal message successfully

by employing two strategies the first one is addition when he adds (تقليل) which is added to the TT but this addition gives good translation for the such instructive images and guide the people. As well as he uses reorganization strategy by backgrounding the lexical items for stylistic purposes (تقليل التجمعات للحد من انتشار الفايروس). The meaning behind this image is transferred into Arabic verbal messages with different translations according to the cultural knowledge the translator possesses.

 Nonverbal Message	<b>Proposed Translation</b>
<b>Subjects</b>	<b>Their Translations into Verbal Message</b>
Translator1	ارتداء القناع يحميك من الاصابة بالفايروس
Translator2	ارتداء الكمامة ( الماسك) يجنب الاصابة بالفايروس
Translator3	عند ارتداء القناع نقل نسبة انتقال العدوى
Translator4	الكمامة تجعلك سليم من العدوى
Translator5	ارتدى الكمامة للوقاية من العدوى

### Discussion:

Semiotically, the sign is considered as a symbol because it is associated with a general idea and refers to a protection during the disease. As far as the translation of the this sign is concerned, **translators1** renders the non-verbal message into (ارتداء القناع يحميك من الاصابة بالفايروس). He uses (القناع) for translation of (mask) from a colloquial aspect not a professional translation so he employs substitution strategy. Moreover, he over-translates by adding (الاصابة بالفايروس) which are not needed because during this context no need for addition of more lexical items. **Translator2** renders the sign into (ارتداء الكمامة ( الماسك) يجنب الاصابة بالفايروس) and uses two different strategies. He uses addition strategy to render (الماسك) for cultural purposes, and he precedes it with (الكمامة) so no need for the rendering (الماسك). For the second strategy he uses, addition of (بالفايروس) because there is justification to add it. **Translator3** translate this nonverbal message into (عند ارتداء

in this rendering the lexical item (القناع) is used for the colloquial context not for official translation. He also adds (انتقال العدوى) which are used for giving more emphasis for the significance of the mask. Whereas **Translator4** renders the nonverbal message into (الكمامة) (ارتدي الكمامة للوقاية) it seems good rendering by transferring the core meaning of the sign and by adding the lexical item (سليم) that gives positive connotation of the mask for the protection from the infection. **Translator5** gives different translation of the non-verbal message (ارتدي الكمامة للوقاية) (من العدوى), the translator manages this task successfully by giving an imperative sentence (ارتدي) to denote the significance of the protection from the transmission of the virus to the healthy people. This interpretant or the sense made in his mind to reflect it in his translation. He also adds (للوقاية) (من العدوى) gives good sense of protection from the virus.

 Nonverbal Message	Proposed Translation
	حاول ان تعطس بأسلوب مقبول مجلة لارك للفلسفة واللسانيات والعلوم الإنسانية
Subjects	Their Translations into Verbal Message
Translator1	الطريقة المثلى للسعال كي لا تساهم بتفشي الفيروس
Translator2	العطاس بطريقة سليمة احد اسباب السلامة
Translator3	في حالة السعال و العطاس حاول قدر الامكان ان تعطس على ساعدك للتقليل من المرض و الفيروسات
Translator4	اسلوبك في العطاس تهذيب
Translator5	وضع الفم في مرفق اليد اثناء السعال لمنع انتشار الرذاذ

### Discussion:


Form a semiotic standpoint, this sign denotes clear instruction for the people to behave when they cough or sneeze. It has a clear connotation of acceptable behavior or cough etiquette. To transfer this non-verbal message to Arabic verb message, **translator1** translates the sign into (الطريقة المثلى) (السعال كي لا تساهم بتفشي الفيروس) in which he uses reorganization strategy to transfer the meaning

and give precaution to control the virus. He also adds (بتفشي الفيروس) which is clear for the people if they do not follow the right instruction the disease will be spread widely. **Translator2** render the sign into Arabic verbal message as (العطاس بطريقة سليمة احد اسباب السلامة), he substitutes the translation (**etiquette**) and it with (طريقة سليمة). This rendering gives good denotation but does not refer to a reasonable connotation. While **translator3** translate the sign from his own perspective as (في حالة السعال و العطاس حاول قدر الامكان ان تعطس على ساعدك للتقليل من المرض و الفيروسات), he adds some lexical items to represent the sign meaning in a meaningful aspect. He adds (السعال و العطاس) into the verbal message. Moreover, addition strategy is used in rendering (ان تعطس على ساعدك) which is no need for it because it is clear cough in an acceptable manner. **Translator4** renders the nonverbal message into (اسلوبك في العطاس تهذيب) in which he uses reorganization strategy. It gives different connotation because the sense made in the translator's mind is different of it real connotation. The lexical item (تهذيب) is added into the message but has no direct sense to the context. For translator5, the rendering of nonverbal message into Arabic verbal message as (وضع الفم في مرفق اليد اثناء السعال) (لمنع انتشار الرذاذ) by using reorganization strategy by foregrounding and backgrounding some lexical items in the TT message. (في مرفق اليد) are rendered by using addition strategy. But no need for this rendering because when someone coughs he already behaves in an acceptable manner whether by putting his elbow or hands on his mouth.

	Proposed Translation
Nonverbal Message	ان تعقيم اليدين مهم جدا للوقاية من الاصابة
Subjects	Their Translations into Verbal Message
Translator1	تعقيم اليدين مهم لحماية نفسك و عائلتك
Translator2	تعقيم اليدين بعد ملامسة الاشياء يعطي سلامة اكثر
Translator3	حافظ على يديك معقمتين طوال الوقت
Translator4	مع التعقيم تكن سليم
Translator5	تطهير اليدين يقلل من العدوى

## Discussion:

From Semiotic point of view, this sign refers to a clear message of an index that affected by virtue of its being reality affected by the object. It also can be created in the mind of any person in certain situation during a spread of a viruses. **Translator1** translates the nonverbal message into Arabic verbal message as (تعقيم اليدين مهم لحماية نفسك و عائلتك) , in this rendering the translator uses (تعقيم) (اليدين) which is the main idea of the sign. For more emphasis, he over-translates ( لحماية نفسك و ) (عائلتك) into the Arabic message, this means that the disinfection is provides hygienic protection for the all the family members. **Translator2** renders the message into (تعقيم اليدين بعد ملامسة الاشياء) ( يعطي سلامة اكثر بعد ملامسة ) (الاشياء) which does not make any sense because the disinfection must be all time for more safety so this addition is not justified. **Translator3** conveyed the meaning of the sign into Arabic verbal message as (حافظ على يديك معقمتين طوال الوقت) , in this rendering the translator uses omission strategy because he does not explain the reason to convince the people to use this disinfect for more healthy environment. Only he mentions (يديك معقمتين) without explanation. **Translator4** uses reorganization strategy for rendering the sign into the Arabic verbal message as (مع التعقيم تكن سليم) , this rendering seems to be idiomatically expressions for giving a summarized translation in idiomatic perspective. This rendering seems the best translation in the medical context because the image itself gives a direct connotation. **Translator5** translates the sign into (تطهير اليدين يقلل من ) (العدوى) , in this translation the translator adds ( يقلل من العدوى ) in which there is no need for this rendering and omits for example ( يحميك من الاصابة ) is more instructive for the people to follow the healthy instructions when the disease is spread in the certain area.


	<b>Proposed Translation</b>
Nonverbal Message	عدم المصافحة مهم جدا في الوقاية
<b>Subjects</b>	<b>Their Translations into Verbal Message</b>
Translator1	التوقف عن المصافحة يساعد في الحد من انتشار الفيروس
Translator2	السلام باليدين هي احدى ناقلات العدوى

Translator3	المصافحة تنقل لك العدوى
Translator4	السلام في الكلام ( كورونا)
Translator5	المصافحة تجعل العدوى اقرب اليك

### Discussion

In intersemiotic translation, the rendering of nonverbal message focuses of what the sign denotes and how its meaning can be explained for the people. **Translator1** renders the sign into ( التوقف عن ) ( التوقف عن المصافحة )), in this rendering the translator adds ( المصافحة يساعد في الحد من انتشار الفيروس ) into the Arabic verbal message which gives good explanation that ( handshaking) is behind the spread of the disease. Moreover, he adds ( ألد من انتشار الفيروس ) this verbal message attracts the attention of the people to be more cautious. **Trabslator2** renders the sign into Arabic verbal message by substituting strategy into (السلام باليدين هي احدى ناقلات العدوى). Here, the translator substitutes ( عدم المصافحة ) by ( السلام ) which used for the translation of unofficial situation. Moreover adds ( احدى ناقلات العدوى ) which gives more emphasis on the handshaking as sources of transmission of the viruses form one individual into another. **Translator3** renders the nonverbal message into ( المصافحة تنقل لك العدوى ) by two strategies the first one ( substituting strategy) by which (No handshaking ) with ( المصافحة ) and the second one ( reorganization strategy) in which he reorganizes the sentence and gives attractive message such as ( تنقل العدوى ). **Translator4** renders the message with different connotation in Arabic ((السلام في الكلام ( كورونا)), this message is considered as an indirect message by using two strategies ( **No handshaking**) into ( السلام ) through omission strategy. While he adds ( في الكلام ) into the Arabic verbal message. This means that handshaking is forbidden and greet people in spoken message. **Translatro5** renders the sign into Arabic verbal message as ( المصافحة تجعل العدوى اقرب اليك ). Tow strategies have been used the first one substituting strategy through which ( No handshaking) into ( المصافحة ). For more emphasis the translator always tries to bring something significant for more attention, ( تجعل العدو اقرب اليك ) is rendered into Arabic to attract the attention of the people that handshaking denotes a main source of spreading the virus among people.

	<b>Proposed Translation</b>
--	-----------------------------


 <p>Nonverbal Message</p>	<p>تجنب لمس وجهك للحد من انتقال الفيروس</p>
Subjects	Their Translations into Verbal Message
Translator1	يجب ان لا تلمس الوجه في الخارج او بعد مصافحة اي شخص
Translator2	عدم وضع اليد على الوجه بعد ملامسة الاشياء و الاشخاص
Translator3	تجنب لمس وجهك بعد مصافحة احد ما
Translator4	ابعد يدك حتى عن جسمك
Translator5	لمس الوجه يجعل لمس الفيروس اسرع

## Discussion

In rendering this nonverbal message, the semiotic dimensions are clear. This sign is considered as symbol that associates a general idea that can be interpreted into a clear meaning by people. **Translator1** renders the image into (يجب ان لا تلمس الوجه في الخارج او بعد مصافحة اي شخص), in which he explains that no face touch by (يجب ان لا تلمس), but adds (في الخارج او بعد مصافحة اي شخص) into the message and no need for the addition because it clear that touch is dangerous whether inside or outside the house. **Translator2** translate the nonverbal message into (عدم وضع اليد على الوجه بعد), the rendering (عدم وضع اليد على الوجه) is clear message and enough to explain the message. While he adds (بعد ملامسة الاشياء و الاشخاص), this gives clear connotation that face touching must be avoided because it is regarded as a source of spread. **Translator3** renders the nonverbal message into (تجنب لمس وجهك بعد مصافحة احد ما), the message is more polite in this rendering in which the translator substitutes (لا تلمس) with (تجنب لمس). He also adds (احد ما) into the Arabic verbal message for more emphasis.

For **translator4**, the rendering of such message as (ابعد يدك حتى عن جسمك) refers to the tendency of the translator to use reorganizing strategy to give an idiomatic meaning in the TT. Thus, this translation seems to be shortened message in Arabic language to explain what the sign denotes clearly. **Translator5** renders the message by suing two strategies (لمس الوجه يجعل لمس الفيروس اسرع), the first one uses substitution strategy in rendering (No face touch) into (لمس الوجه) while

he adds into the Arabic message (يجعل لمس الفايروس اسرع) which gives more caution message not to touch the face in order to stop the virus spread or limits its transmission into the healthy people.


	Proposed Translation
Nonverbal Message	ارتداء القفازات الطبية ضروري للوقاية من المرض
Subjects	Their Translations into Verbal Message
Translator1	يجب ارتداء القفازات في الخارج حتى لا تلمس اشياء تسبب انتقال العدوى
Translator2	ارتداء القفازات الطبية ( الكفوف) تقييك الاصابة بالفايروس
Translator3	من الضروري ارتداء القفازات الطبية
Translator4	وقاية اليدين من سلامة الشخص
Translator5	ارتداء القفازات خارج المنزل يمنع الفايروس من الانتقال اليك

### Discussion

Here, in this instructive image the semiotic aspects are denoted by a clear connotation of showing that the gloves are important because they associate with general ideas related to the human health.

**Translator1** renders the nonverbal message into ( يجب ارتداء القفازات في الخارج حتى لا تلمس اشياء تسبب ) (انتقال العدوى), in which he adds (حتى لا تلمس اشياء تسبب انتقال العدوى). This is an addition but it is justified for more emphasis on the usefulness of the medical gloves. While **translator2**, uses addition strategy in rendering the sign into (ارتداء القفازات الطبية ( الكفوف) تقييك الاصابة بالفايروس), in which he adds ( الكفوف) which informal usage of gloves because of his cultural background or the community he is translating for. He also adds (تقييك الاصابة بالفايروس) this addition is justified because it gives more emphasis for healthy protection. **Translator3** employs reorganization strategy in rendering the message into (من الضروري ارتداء القفازات الطبية), this message is clear for the people and gives a cautious message. Whereas **translator4** always attempts to give an idiomatic and summarized rendering for the message in order to explain its positive connotation for the people. He translates the sign into (وقاية اليدين من سلامة الشخص), this rendering is acceptable and it gives a clear message of wearing the medical gloves. While translator5 becomes very specific with his translation when he uses addition strategy to render the message into (ارتداء القفازات)

this denotes (خارج المنزل يمنع الفايروس من الانتقال اليك) he adds (خارج المنزل يمنع الفايروس من الانتقال اليك) that the gloves are useful only outside the house. This gives negative connotation because gloves are very protective inside and outside.

	Proposed Translation
Nonverbal Message	حافظ على مسافة امان مع الاخرين على الاقل مترين
Subjects	Their Translations into Verbal Message
Translator1	المحافظة على مسافة بينك و بين الاخرين
Translator2	الابتعاد و ترك مسافة بين شخص و اخر مهم من اجل السلامة
Translator3	ابقى على مسافة جيدة بينك و بين الاخرين
Translator4	قضاء احتياجك على النت قدر المستطاع
Translator5	ابقاء المسافة الامنة مع الاخرين يجعلك امناً من العدوى

### Discussion:

In semiotic, all the aspects must be taken into account in order to transfer a comprehensible message for the reader or listener. In this message all the translators omit a significant aspect in the Arabic verbal message. ( 2m) is ignored and not translated despite its significance for the people and its connotation to keep a safe distance with other people. **Translator1** gives good rendering as (المحافظة على مسافة بينك و بين الاخرين), but he employs omission strategy when in omitting ( 2 meters). **Translator2** uses addition strategy by adding certain lexical items into the verbal message (و اخر مهم من اجل السلامة). But he also omits ( 2m) which is very important to explain. **Translator3** gives good rendering but he omits ( 2m) which a significant part in the image to clarify for the people what is the safe distance to be away from other. **Translator4** uses two other strategies the first one, recognizing strategy by which he reorganizes the order of the lexical items with no attention to the connotation of the sign. While the second strategy is substituting strategy (قضاء احتياجك على النت قدر المستطاع), these lexical items has no relation with the sign as an instructive image. He also adds (النت) which is no need for it in the message. He also omits ( 2m) in the Arabic verbal message. **Translator5** employs two strategies in his rendering the first one is addition strategy by adding (ابقاء المسافة الامنة مع الاخرين يجعلك امناً من العدوى), in this rendering ( يجعلك امناً من

(العدوى) are added for more emphasis on the positive connotation of safe distance. Moreover, he omits a significant aspects which ( 2m) from the Arabic verbal message.

## 12. Conclusions

In this paper, significant aspects related to semiotics are taken into account in order to show how the intersemiotic translation is conducted by the translators. Many scholars, especially Jacobson, who presented intersemiotic translation, investigate the interference between semiotics and translation. In this type of translation, the translator manages the nonverbal message into the verbal message and vice versa to convey a comprehensible meaning in the TT.

It is concluded that detonation and connotation are related to a certain sign that can be rendered positively or negatively. In this study, the translators employ setting strategies to transfer the meaning of the images used as an instruction to increase people's health awareness. They tend to use the addition strategy more than other strategies to explain the positive connotation of each image they translate into an Arabic verbal message.

This study shows that media translation necessitates mastery of semiotic aspects of the images used in advertisements, articles and instructions posted on social media. There is a strong link between translation and semiotics, which is represented by how the data of this study is analyzed to show how the meaning is transferred successfully in the TL.

## References

- Aguiar, D., Atã, P., & Queiroz, J. (2015). Intersemiotic translation and transformational creativity. *Punctum, 1(2): 11-21, 2015*
- Ahmed, M., & Shabana, G. J. (2017). The visibility of the translator: A case study of the Palestinian translator. *AWEJ for translation & Literacy Studies Volume, 1.and effective factors involved in translating*. Joensuu: University of Joensuu Publications in Humanities.
- Almawla, Fida (2012) “The Problem of ‘Terms’ in translation from English into Arabic” Lark no.8, 2012. DOI: <https://doi.org/10.31185/lark.Vol1.Iss8.918>
- Atkin, A. (2010). Peirce’s Theory Of Signs. Retrieved From <https://Plato.Stanford.Edu/Entries/Peirce-Semiotics/#Tenclasiq>
- Aziz, Y. and Lataiwish, M. (2000) Principles of Translation. Benghazi: Dar Annahda al-Arabiya.

- Calfoglou, C., & Polymeris, S. (2019). Conceptual Art: The Visual and Verbal Semiosis Interplay. *Adaptation*, 12(3), 284-297.
- Chaal, H. (2019). The journalistic discourse translating strategies: from English into Arab. *World*, 9(2).
- Desjardins, R. (2016). *Translation and social media: In theory, in training and in professional practice*. Springer.
- Diniz, T. F. N. (2003). A New Approach to the Study of Translation: from Stage to Screen. *Cadernos de traducao*, 2(12), 29-54.
- Eslamieh, R., & Bahrami, Z. (2019). The Intersemiotic Study of Translation from Page to Stage: The Farsi Translation of Macbeth for Stage Adaptation from the Perspective of Peirce's Model. *Journal of Language and Translation*, 9(2), 33-47.
- Foder, D. (1980). *Semantics*. Cambridge : Cambridge University Press.
- Hailiady, M. A. K. (1978). *Language as Social Semiotic*. London : Edward Arnold.
- Hikmet, Y. (1998). *An Introductory Course in General Linguistics*. Baghdad: Public Library.
- Ilyas, A. I. (1989). *Theories of Translation: Theoretical Issues and Practical Implications: for Students of Translation*. University of Mosul.
- Issa, A. L. I. S. D., & Hammadi, R. (2016). Denotative and Connotative Meanings in the Holly Text (Surat Al-Baqara) Using Lewis' Method of Meaning Analysis. *Misan Journal of Academic Studies*, 15(30).
- Jaaskelainen, R., (1999). *Tapping the process: an explorative study of cognitive*
- Jakobson, R. (1959). On linguistic aspects of translation. In R. Brower (ed.), *On translation*, 232–239. Cambridge, MA: Harvard University Press.
- Kilstrup, M. (2015). Naturalizing semiotics: The triadic sign of Charles Sanders Peirce as a systems property. *Progress in Biophysics and Molecular Biology*, 119(3), 563-575.
- Kress, G., Leite-García, R., & Van Leeuwen, T. (1997). Discourse semiotics. *Discourse as structure and process*, 257-291.
- Lobner, S. (2002). *Understanding Semantics*. Oxford : Oxford University Press.
- Mallek, F., Belainine, B., & Sadat, F. (2017). Arabic social media analysis and translation. *Procedia Computer Science*, 117, 298-303.
- Nida, E. A. (1969). Science of translation. *Language*, 483-498.

Omar, A., Ethleb, H., & Gomaa, Y. A. (2020, December). The Impact of Online Social Media on Translation Pedagogy and Industry. In *2020 Sixth International Conference on e-Learning (econf)* (pp. 369-373). IEEE.

Roland, D. (2018). Social media, health policy, and knowledge translation. *Journal of the American College of Radiology*, 15(1), 149-152.

Sugiharto, Z., Monata, W., & Husnussalam, H. (2020). the Use of Triadic Semantic Model To Analyze a Documentary Movie: Lion Kingdom Episode 1: Pride and Punishment. *PROJECT (Professional Journal of English Education)*, 3(3), 395-400.

Wilss, W. (1982). *The science of translation: problems and methods* (Vol. 180). John Benjamins Publishing Company.

مجلة لارك للفلسفة واللسانيات والعلوم الاجتماعية