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*Cardinal Hindrances to Translation of Macro-Connotative Texts
from Arabic into English On Basis of
Couple First Chapters of Ibrahim Sadi's Novel 'الاعظم'*

*Dissertation Submitted to The Department of Translation for The
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Towards Large-Scale Neurosciences-Oriented Translation Studies

Dedication

For my Mother and Father:

TEMMAR, Salihah and TEMMAR, Djema.

Acknowledgements

My sincere acknowledgements go to Miss. TOUAT Kahina, for supervising me all along my research, and presenting me with key books and precious methodological advice as well as for her commitment to accomplish the Paper within the time limits.

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Introduction:

Traditionally viewed in terms of mere philosophical and rhetorical synecdoche nexuses, e.g. *species for genus, part for whole*, and *vice versa*, and homosapiens' intention, the concept of connotation has gradually, in the twentieth-century, come to be conceived as a legitimate object of scientific investigation. Indeed, connotation has so far made striking breakthroughs, and turned into a common *heuristic* sphere for several disciplines such as semiotics, semantics, pragmatics, psychology, and so forth. However, scholars who examined connotative meanings contented themselves for narrow micro-level, i.e. lexemes and expressions level.

Furthermore, most of connotation's literature focuses on description and classification of connotemes, e.g. Catherine Kerbrat-Orecchioni (1977, 1980, 1986) – connotation's taxonomy is highly important, but not the only possible conception within the Textual World – *ergo*, we have tried to devise up the domain of connotation above words and expressions level, i.e. connotation as a Macro-System in which intervenes a large range of systemic settings. Moreover, we have widened our heuristic scope towards cognitivism, mental processes involved in understanding and discerning connotative meanings within source-text (ST) discourse. Indeed, Marianne Lederer (2006 : 35) claims:

« La compréhension est le produit conjoint de deux sources d'information travaillant en commun, le texte et les structures cognitives ».

(Lederer, 2006: 35)

'Understanding is a common result of two information sources in confluence, text and cognitive structures'

(Our translation).

While reading on phenomenon of connotation, we kept reflecting on its various intricacies, and thus, as a translator, we have come up with a quintessential problem about it: Why is it crucial to pay great attention to connotative meanings when translating? This has led us to set forward the following hypothesizes:

- 1- Connotative meanings contribute in outlining *the Universe of Discourse*.
- 2- Connotative meanings determine *the Vouloir-Dire* of the text.
- 3- Connotative meanings reveal *the Author's IQ*.

In addition to epistemic reason aforementioned, i.e. examination of connotation on a micro-level, our object of study has been motivated by two further reasons:

Alethic reason, i.e. connotation may be seen as a logical possibility in translation studies, and *boulomaic* reason, i.e. personal interest in cognitive sciences. By entailment, our paper's *skopos* consists in:

Firstly, providing translators with a set of pre-emptive tools that may enable them to get over connotation understanding-related problems inimical to translation process. Secondly, proving that connotation is *an Inference Phenomenon*, and thus *a Cognitive Concept*. All this has brought us to ask a series of questions: What are the cardinal hindrances to translation of connotative meanings?

In a macro-connotative text, are the Interpretative Model and the Polysystem Theory felicitous? To what extent is connotation a logico-cognitive concept?

The organization followed in this paper is a bottom-up rather than a top-down one. Indeed, we have divided our work into two chapters: in chapter one "*Towards New Conception of Connotation*", we will be defining Connotation (1.2) from a diachronic point of view, and sorting out its various characteristics. Then, we will be explaining our conception of Macro-Connotation (1.3) as well as the way it operates by means of a diagram. In the third section (1.4), we will be discerning the corpus from a socio-cultural and historical

perspective. In the fourth section (1.5), we will be proposing an English translation for the Arabic corpus so as to spot the main understanding hindrances imposed by a macro-connotative text. The chapter two “*Cardinal Hindrances Encountered*” has been devoted to the main hindrances a translator may be faced with during the translation process of a macro-connotative text. In the first section (2.2), we will be handling two levels of hindrances, i.e. interpretative and systemic hindrances. In section two (2.3) we will be highlighting the Interpretative Model and the Polysystem Theory as felicitous pre-emptive tools.

A general conclusion will sum up answers for all afore-raised epistemic concerns, it will also highlight Macro-Connotation as an epitome of connexionist trend (neuro-networks), and, *modus pollens*, expand it towards neuro-sciences.

Having emerged onto the world of Translation Studies, our paper did not materialize out of the blue, it is a natural result of thorough reading of key connotation works such as *La Connotation* (Kerbrat-Orecchioni, 1977) and *L'implicite* (Kerbrat-Orecchioni, 1986). Furthermore, it has been endorsed by *المعنى وظلال المعنى* of Mohammed Mohammed Yonnes Ali (2007). In addition to that, our paper has been based on Marianne Lederer's book : *La Traduction Aujourd'hui, le modèle interpretatif* (2006), as well as on Itamar Ivan Zohar's *Polysystem Theory* (2005).

However, our heuristic investigation on connotation as a macro-system has not been devoid of impediments. In fact, our paper has been in deep water, for it handles a novel conception of connotation, which makes it seem unusual to many translation scholars.

Chapter One:

Towards New Conception of Connotation

Chapter One: Towards New Conception of Connotation

1.1. Introduction:

This chapter takes its *raison d'être* from a Darwinist principal, the Evolution. In fact, it is seeking at highlighting and hailing connotation as an evolutionist concept which has gone through various diachronic phases, from its embryonic stage till a best evolved status. In order to ensure this diachronic reasoning, we have seen it fit to divide the chapter into four sections. In section one (1.2), we have analyzed the Latin scholastic etymological roots of connotation, its religious semantisms within the Christian beliefs, and, as a third evolutionist step, we have defined connotation according to the Western's mainstream conception of connotation, e.g. Catherine Kerbrat-Orecchioni, and thus, sorted out its twentieth century's *aspektra*. In section two (1.3), we have enlarged our scope towards what we consider as connotation's last evolutionist phase, Macro-Connotation as a polysystem. In section three (1.4), we have strived to define the socio-cultural and historical settings of the corpus. In section four (1.5), we have put Macro-Connotation to the test by proposing an English translation, so as we will be able to spot the different understanding hindrances. Our first chapter is concluded (1.6) by a range of epistemic results.

1.2. What is connotation?

According to Patrick Bacry (2002), the word *connotation* takes its etymological roots from scholastic latin *connotare*, from *cum* 'with' and *notare* 'mark'. From the diachronic perspective, connotation has, until now, gone through a double - station time line. The initial phase can be coined as *in vitro* connotation, i.e connotation at its embryonic genesis. In this initial stage, which has started since the twelfth century, connotation is by far conceived as a

religious notion. In fact, one can read in Sylvain Auroux' *Philosophical Encyclopedia* (1990: 424):

« En réalité, la notion de connotation était formée dès le XII siècle, et d'usage courant chez les théologiens (André Sunesen, Etienne), tout particulièrement dans le domaine de la sémantique trinitaire »

(Sylvain Auroux, 1990: 424).

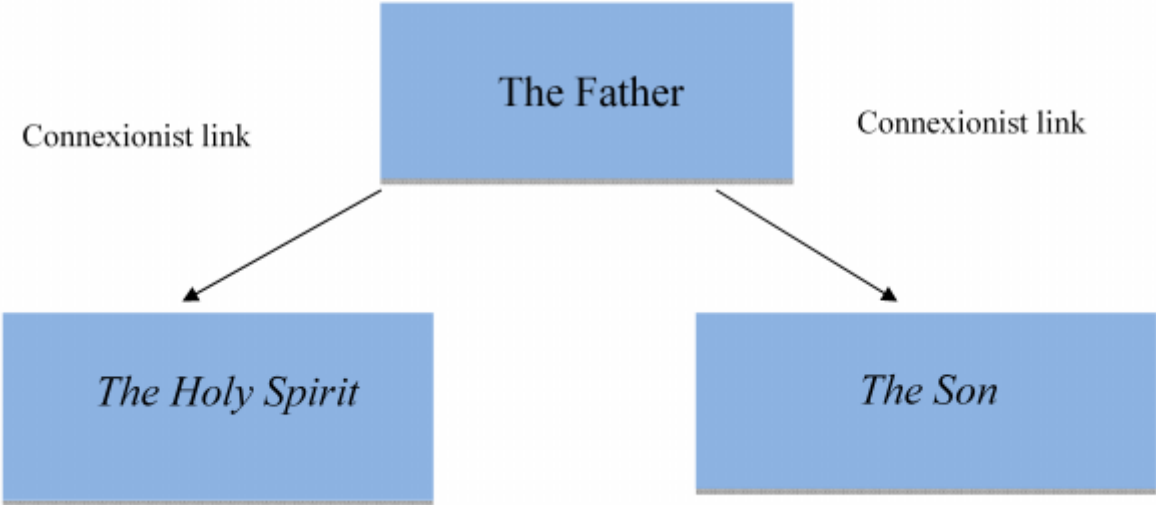
'Actually, the notion of connotation was reflected on since twelfth century, and was used by theologians such as André Sunesen and Etienne, Especially in terms of Trinity semantics'

(Our Translation).

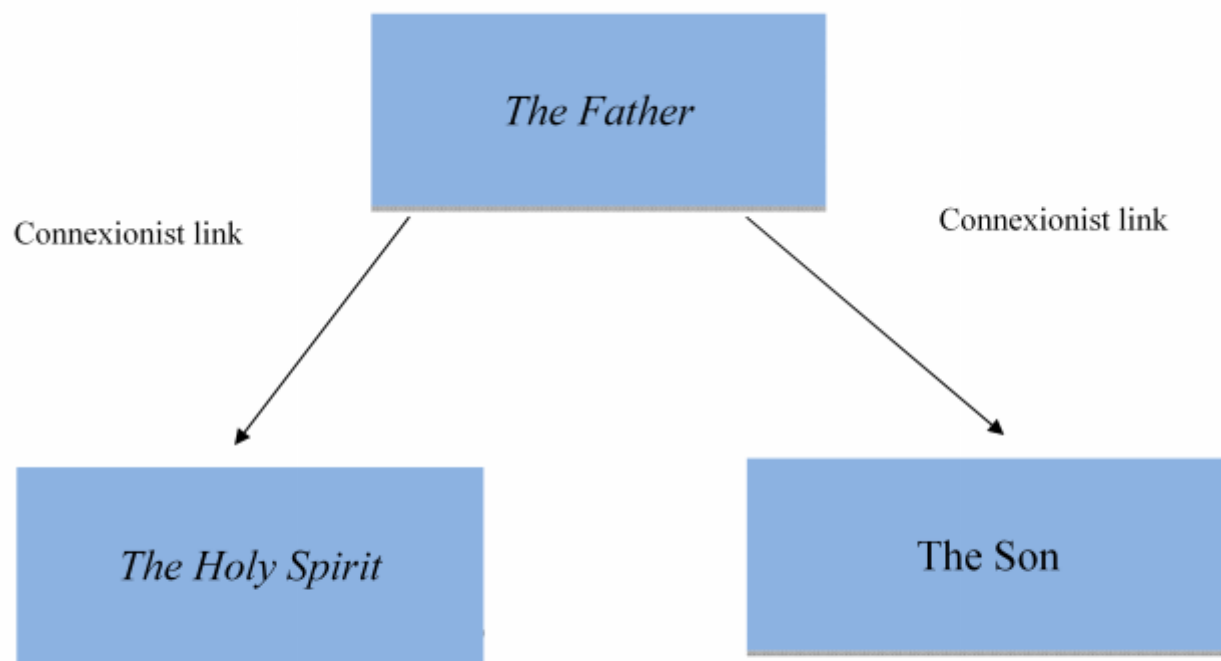
The theological notion of connotation operates on an associative basis, i.e. the mention of one Trinity's hypostasis correlatively evokes the other hypostases.

Theology- bound connotation can be explained from an evolutionist point of view: Man was still superstitious, and the Clergy superintended the Canonic Law. Nowadays, this concept of connotation is totally superannuated inasmuch as Man has become more rational. From what precedes, it turns out that the theological conception of connotation is widely linked to philo-rhetoric synecdoche.

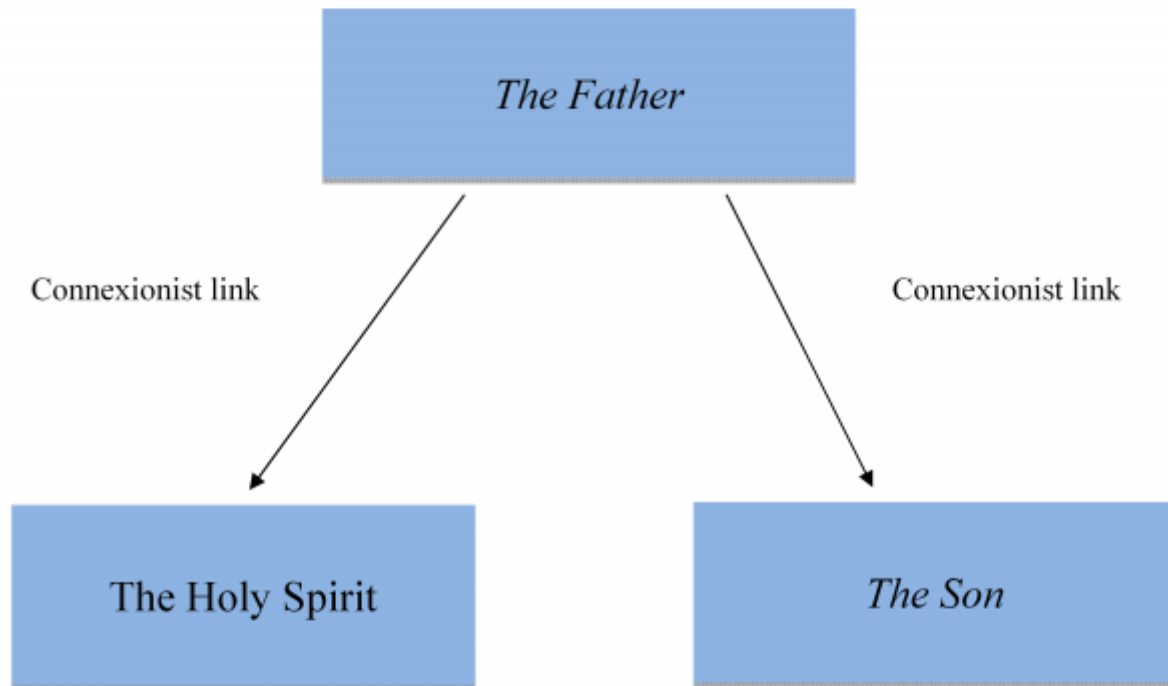
The Trinity's connotation can be visually represented as follows:



The hypostasis 'The Father' evokes the rest of hypostases: The Son and The Holy Spirit.



The hypostasis 'The Son' evokes the rest of hypostases: The Father and The Holy Spirit.



The hypostasis 'The Holy Spirit' evokes the rest of hypostases: The Father and The Son.

The next evolutionist benchmark of connotation took place last century, during which connotation was approached beyond the traditional synecdoche nexuses.

In order to discern this stage, and hence ensure our heuristic coherence, we consider ourselves appropriate to mention a sufficient range of quotations.

Consider the following twentieth century's micro-static definitions of connotation:

In Cambridge_ International Dictionary of English (1995: 289), connotation has been defined as:

“a feeling or idea that is suggested by particular word although not necessarily a part of the word's meaning or something suggested by an object or situation. The word “Lady” has connotations of refinement and excessive femininity that some women find offensive”

(Cambridge_ International Dictionary of English, 1995: 289).

Further, in his *Encyclopedic Dictionary of Language and Languages*, David Crystal (1992:80) conceives connotation as follows:

‘the personal associations which are suggested by words, and which thus form part of their meaning, for individual speakers (...) A contrast is drawn with denotation, which is the relationship between words and the entities in the world to which they refer. The denotation is essentially the dictionary meaning of the word, the thought information about the most widely shared connotation is usually given in dictionaries (David crystal, 1992: 80)

In the eyes of Kerbrat- Orecchioni (1977: 18):

« On parle de connotation lorsqu'on constate l'apparition de valeurs sémantique ayant un statut spécial, parce que leur nature même est spécifique : les informations qu'elles fournissent portent sur autre chose que les références du discours (...) ces valeurs sont suggérées plus que véritablement assertées, et secondaires par rapport aux contenus dénotatifs auxquels elles sont subordonnées»

(Catherine_ Kerbrat-Orecchioni, 1977 :18).

'There is connotation when we notice an apparition of semantic values with special status, because their nature in itself is specific : the information they disseminate stand for something else rather than for the reference of discourse (...) these values are more suggested than really asserted, moreover they are secondary in relation to denotative contents to which they are subordinate'

(Our Translation).

She (ibid: 6) adds that connotation is :

« Cet ensemble de facteurs émotifs et subjectifs insaisissable qui accompagnent la dénotation » (ibid: 6).

"A set of elusive emotional and subjective factors that go with denotation"

(Our Translation).

Moreover, Touat Kahina (2012:34), a translation scholar, puts forward the following definition:

« يتبين لنا ... أن الإيحاءات تتمثل في كافة المعاني والقيم التي تحملها لفظة معينة، فضلا عن دلالتها الذاتية المتفق عليها من قبل الجماعة اللغوية. »
(توات كهينة، 2012: 34).

'It turns out that connotations refer to all significations and values of a particular word in addition to its conventional subjective signification'

(Our Translation).

In addition to that, some scholars loosely define connotation; for Geoffrey Leach (1981) connotation is *'meanings of meaning'*. In the eyes of Paul Ricoeur (2003), *'connotation is the spiritual or the diverted meaning'*. Bloomfield (1935) distinguishes between *"normal or central meaning VS metaphoric or transferred meaning"*.

Based on the above definitions, we can now draw the main *aspektra* of the twentieth century's connotation literature:

- Connotative meanings are always conceived in contrast with denotative meanings.
- Connotative meanings are *suggested* meanings, not asserted ones.
- Connotation is a plural concept.
- Connotation is elusive.
- Connotation has always been examined from a micro-level (words and expressions) not further.
- Connotation includes several parameters (e.g. emotional subjective, spiritual, metaphoric, etc).
- Connotation has so far been handled on basis of *atomistic taxonomy*, e.g. *La Connotation* (Orecchioni, 1977).

Yet, when reflecting on connotation, we felt the need to a new conception and a new way of approach, and thus we are suggesting, on an epistemic point of view, to examine connotation, not on a micro-static level but on a macro- dynamic level, and from a cognitive scope. In consequence, we are coining a new term 'Macro-Connotation'.

1.3. Macro-Connotation's *Modus operandi*:

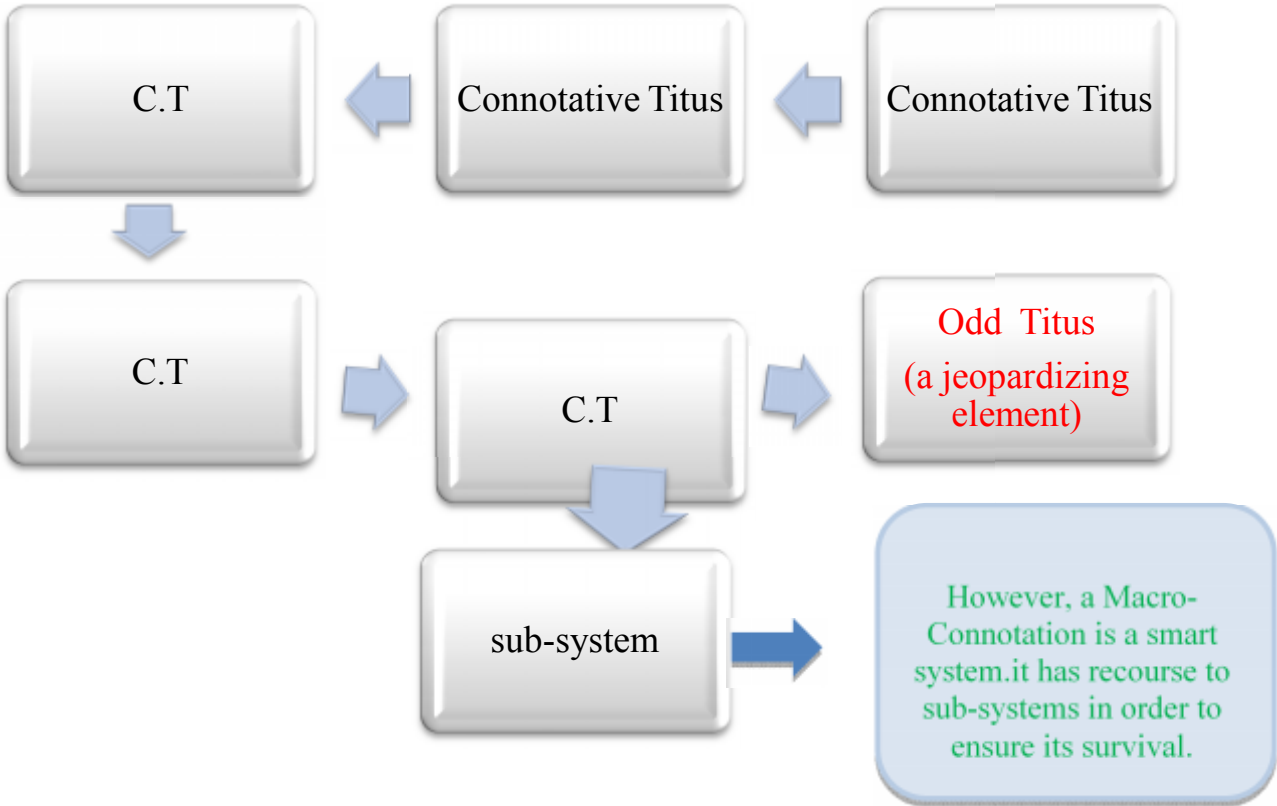
In a macro- connotative text, a stretch of language is not autonomous; it does not exist for its own sake but as a connotative titus¹ within a macro-system. In case the connotative *contralto* is interrupted by an odd titus (non-connotative titus), the macro-connotation is not compromised, it stands thanks to spare *sub-systems* it incorporates. Furthermore, each connotative titus is a premise that flows along an inference logic. Disconnotativization² of both tituses and sub-systems brings about the collapse of the macro-inferential logic, and hence the Macro-Connotation.

1. A word borrowed from Marianne Lederer's terminology. It stands for a stretch of language.

² - To disconnotativise a macro-connotation means to interrupt the dynamic flow of connotemes.

The following is a diagram representing the nexus of tituses and sub-systems within Macro-Connotation:

Macro-Connotation



1.4. Definition of the Corpus in Light of Socio-Cultural and Historical Context :

Our selected corpus has been written by Ibrahim Sadi, who has been teaching in Tizi Ouzou University since 1982. He has also taught Arabic and arab literature till 2008, he then moved to the Department of Philosophy 2009-2010, he has contributed in literary criticism he walk as journalist and translated Mohammed Dib's novel africain summer into Arabic. Among his key books: (فتاوى زمن الموت، المرفوضون). Our corpus is a narrative text. It recounts a series of out-of –Universe of Discourse events, the only reconnoitered point of reference is the *release event*, the protagonist's death

(3 :2010 : إبراهيم سعدي، "الأعظم مات"). Indeed, this release event enables us to devise up the *alethic* plot of events from a double point of view: *precedence* and *subsequency*: In his lifetime, Lazhar Klook, the protagonist, was a revolutionary and a member of his country's Revolution Command.

After the Independence of his country, Lazhar Klook acceded to power and turned into despot: he unfairly and cruelly treated his people and progeny, for instance, he executed his opponents and his oldest son, Al Mohammed, moreover, he attached to power although he had been seriously ill and very ageing. His death triggered a range of events: his country sank into melancholy and gloom.

His youngest son, Abd Al Ghafour succeeded him and set off looking for his mother Kawther, who had been hiding for several years. Further, a journalist, who stands for narrator in our corpus, is reporting all these events and more through an investigation that has led him to one of Lazhar Klook's former friends, and through his vast knowledge of the country's History. These entire events are depicted by Ibrahim Sadi within a particular socio-cultural and historical framework which is devoid of any *praxeogenic deixis*, here intervenes macro-connotation as a logical-inferential process and a connexionist trend so as to allow discern the Universe of Discourse being connotated along the corpus for many reasons All this will be

explained with more details as we move on. Indeed, the author has made his characters, e.g. Abd Al Baki Bakour, Stourra, Issa Bouzou, etc., move in a particular arabo- islamic sphere during a given historical periode.

Furthermore, he has estimated himself appropriate to connote the socio-cultural and historical settings through collocational ranges that stand for characters' social status, ideologies and religious beliefs, as well as the historical era in which they hold dialectic relationships. Our corpus' socio-cultural and historical context can be represented as follows:

The Social Setting of the Corpus

1. Collocational Range Standing for Characters' Social Status

مُلوكٌ (إبراهيم سعدي، 2010: 4)، رؤساء الحكومات والمنظمات الدولية (م.ن: 7)،
القائد الأعظم (م.ن: 12)، القائد الأعلى لقوات الثورة (م.ن: 14)، إلخ.

2. Collocational Range Standing for political system :

الدولة (م ن: 3)، الحكم المطلق (م ن: 6)، دستور البلاد (م ن: 8).

The Cultural Setting

In his e- Cobuild Advanced Dictionary of English, Collins (2009) defines the term of culture as follows: *A culture is a particular society or civilization, especially considered in relation to its beliefs, way of life, or art.* (Collins, 2009).

Partick Bacry (2002:410) provides us with the following conception: *Culture* n.f. (lat. *cultura*; v. *cultiver*).- 4. *Ensemble des structures sociales, religieuses, etc., des manifestations intellectuelles, artistiques, etc., qui caractérisent une société, la culture inca* (syn. *Civilisation*).

(Patrick Bacry, 2002: 410).

Moreover, for Dirk Delabastita (2006), *culture* consists in language, history and literature,

which are widespread barriers, and hinder communication considerably.

Based on the afore definitions, we can argue that our corpus' cultural setting is mainly religious, and appears through a large collocational range :

آيات بينات من القرآن العظيم (م.ن: 7)

رحمة الله (م.ن: 14) حفظ ستين حزبا (م.ن: 15)

In addition to religious collocational range, the proper nouns constitute a collocational

range standing for a particular Arab area :

زاهر النوري (م.ن: 3)، عبد الغفور (م.ن: 8)، عيسى بوزو (م.ن: 18)، إلخ.

The Historical setting

The corpus' historical setting is deeply connotated, it demands from the translator huge cognitive effort, consider the following utterances:

لقد التقطها بدورها في الجبل أثناء تحقيق صحفي بمناسبة مرور أربع سنوات على اندلاع

الثورة (م.ن: 12) بجانبه ممرضة جميلة اسمها مونية مرتدية بدورها للزي العسكريّ

(م.ن: 13) عبر الغابات والجبال (م.ن: 17) نفوره من السياسيين الذين كانوا يمثلون الثورة

في الخارج، بالقرب من الحدود الشرقية (م.ن: 16)

1.5. A Translation of The Corpus into English

Before putting our new conception of connotation to the test through a translation of the corpus into English, we strongly stress on the importance of translational act within Translational Studies. In fact, Gina Abu Fadel (2006:95) devises up translation process and theories as an indissociable and complementary whole, she argues as follows:

«Planer très haut dans les sphères de la théorisation sans que ceci ait des retombées tangibles sur la pratique, c'est tenir un discours inutile, et toute chose inutile finit par tomber en désuétude. C'est seulement dans un va-et-vient constant entre théorie et pratique que nous arriverons à consolider la traductologie et à former de meilleurs traducteurs ».

(Gina AbouFadel, 2006:95)

'Gliding high in spheres of theories without any sensible results in practice, is a useless thinking, and everything useless becomes obsolete. A permanent to-ings and for-ings between theories and practice is the only way to consolidate Translation Studies and better train translators'

(Our Translation)

Based on Gina Abou Fadel's quotation, we argue that our theorization of Macro-Connotation as a system in which intersects a range of connotative sub-systems remains "effete" if not strengthened by practice. Thus, we emphasize on the importance of practice in translation studies, and propose an English translation for the corpus, this will enable us perceive the dynamic interrelationships between the various connotative sub-systems within a macro-connotative text. Further, practice will allow us to follow a complex cognitive process initially based on two mental operations: Understanding and Reformulating.

Now, we set off on our translation journey.

The Great

THE GREAT has died. Eventually. Although he had been profoundly comatose for months, and mercilessly diseased, and very ageing, people, however, kept expecting his recovery more than his death. Indeed, he had constantly got over various illnesses that came on during his youthful years, in which it was said that his end was getting impending. Furthermore, THE GREAT has permanently survived several murder attempts during his long bloody life. Thus, people have believed his end would never arrive, that is because, this time again, they have been fully certain he was triumphantly resisting his fate with a standing hope, and he would undoubtedly return back from his coma and recover, all the more since the State had resorted, for the sake of his recovery, every possible means, something that it would not do even if the entire country were jeopardized by mass extinction. Zahir Al Nouri, the country's largest hospital, had been cleaned off all patients. THE GREAT had been undergoing treatment, there. Security measures had been taken all around the hospital, and a large "No entry" sign had been hung up to its main entrance, whereas the other means of access had been kept under surveillance, none could get in. Zahir Al Nouri turned into the world's largest medical center after the world's most well-known specialists had rushed in by private planes from the four corners of the globe. They were accommodated in the most palatial mansions, which had so far been devoted only to the country's outstanding guests: monarchs and presidents. Moreover, complex medical apparatuses had been fetched, some of which were state-of-the-art, and resorted at the disposal of the country's leader, but just by way of borrowing for the devices were novel, scarce and important. Nevertheless, the world's most famous physicians could not penetrate the quintessence of the disease from which THE GREAT had been suffering, they ended up perplexed, unable, and out of the fait with the strange illness which had been mercilessly eating into his body. THE GREAT's medical condition had been shrouded in strict secrecy, as usual. Yet, rumours had, once again,

overcome the rigour and accuracy of Al Manara's security service. Again, none could figure out how those rumours got to people. Ageing, THE GREAT had lost confidence and refrained from receiving visitors whoever important or kin to him were, including his wives and progeny. The physicians, who were of good omen and ethics-abiding, realized the rumours were highly-sensitive to the case they were on. All the more, THE GREAT, before falling into coma, did not miss ordering them to keep deadly silent about his illness, hence, the doctors did not discuss his medical condition with anyone except with the vice-president, the country's highest authority, beneath his father. They refused to discuss THE GREAT'S condition with the other high officials, who kept putting pressure on doctors, so that they can make themselves ready to any unexpected event, and thus, start if necessary taking the requisite maneuvers in order to insure their own future. They did not express it, they kept repeating to the foreign doctors that Al Manara was in his rights to know his coming future, and prepare right now to face its destiny. Yet, there was no doubt the specialists were being bugged, either in Zahir Al Nouri or in the luxurious mansions put under their disposal. So, once again, it did not take much time and people realized that THE GREAT was suffering from an odd disease which perplexed the world's physicians, yet, they remained on a standing hope he would recover, because that could mean his illness was not lethal, however, some were skeptical about the soundness of that hope, arguing it aimed at spreading quietness, and averting instability in the country. Hence, when the physicians eventually succeeded in bringing THE GREAT out of his coma, that aroused no surprise among people, actually. However, the perplexing was his question, then: 'Where is Al Mohammed? I want to talk to him right now'. Because ten years had passed since THE GREAT executed Al Mohammed, his oldest son.

The doctors stood puzzled by THE GREAT'S disease until they got in touch with a well known Canadian specialist, originated from Finland. All the same, the Canadian

physician was fetched in a private plane. Having carried out examinations, he told his colleagues that THE GREAT was suffering from a very rare and incurable disease. Then, having communicated to the vice-president that his father's death was inescapable, he decided, the next day, to return home, arguing that he could do nothing. He was honest, and did not accept his large fees, doing nothing except waiting, in his palatial mansion, for the certain death of a venerable patient he came for from distant country in order to treat him. A week after the Canadian doctor had returned home, by the same private plane, THE GREAT died.

During its leader's disease, the country was gloom and shrouded in mystery and anxiety. Indeed, the country's sky was covered by dark clouds spreading a feeling of faintness and despair. Moreover, a kind of early bereavement disseminated in the air, and could not be alleviated despite the general and odd feeling that THE GREAT was omnipotent, superhuman. On the contrary, it increased the impact of the death announcement. The entire country felt they were heading towards the unknown, void and totally fatherless. That was odd in last resort. For long years, fear was the only feeling Al Manara had shown for its GREAT leader. Why then Al Manara was in such, unexpressed and general sadness? Why did it feel fatherless, a hard, tough, frightening father? Is that because THE GREAT was the only president Al Manara has known since its independence, forty years ago? Or because of the son's personality, it is said he can be everything, except a leader for the country?

The death news has spread in Al Manara long hours before it was solemnly on television and on the airwaves, by the one who became now the country's highest authority, Abd Al Ghafour, the youngest son of the deceased leader. Wearing dark glasses. Abu Al Ghafour imparted to the people the death of his father, reading a sheet of paper he hold it in his hands. None appeared with him on screen except his father's photograph hung up behind him, it depicted a young, self confident, clam man with a mysterious smile. Abd Al Ghafour

announced one year bereavement to the memory of his father, and called for endurance, quietness and unity. In fact, it was tough for Abd Al Ghafour or to someone else in that moment to have a profile of a leader. Not necessarily because he was obviously young, had peaceful features, and had with his father, that is because none could, after forty years of absolute power, see someone else in that office except THE GREAT. Thus, Abd Al Ghafour will have to wait for many years so that the spectre of his father disappears from that office, so as people can see him eventually as a new leader, if he continues ruling. Long hours had passed before the father's death was announced.

However, the State-depending television and radio channels had broadcast, since the death news, Clear Verses from the Holy Quran, and, of course, the Al Manara's people grasped the point. So, when the son appeared on screen, Quranic Recital was interspersed by elegies and documentaries hailing THE GREAT'S history and achievements, as well as by consolidation epistles declaimed in full, sent from monarchs, presidents, prime ministers, international organizations, and local civil associations. After that, the state channels broadcast footage of foreign delegation often represented by the highest Authority in their respective countries, who came to take part in the funeral, then, one could see them standing in a long file to take a final look at the dead body. Lastly, occurred the biggest event: inhumation of The GREAT'S body on a day in which Al Manara seemingly took to streets to bid him farewell. That day, pavements were serried with people along the funeral procession's itinerary, from the State palace till the legendary tomb THE GREAT ordered to erect for his own sake, where he used to go in his last days to meditate at his last resting place, and pray two rakaats¹ in a luxurious mosque where none except him prayed. The mosque overlooks his empty marble sepulcher, located in the middle of a shining tiled place with three entrances, and surrounded by a garden with streams in which the birds twitter during the four seasons.

1. In islam, a rakaa is a stage of prayer, in which the Muslim bens down

However, day that, THE GREAT was heading towards his tomb to rest there forever. He was carried in a coffin covered with Al Manara's flag, and surrounded by two parallel rows of fully armed republican guard men, in disposal order, on a prestigious luxurious convertible, going at the slowest speed, amid wailing, screaming, fainting and shoving, which was in many cases about to occasion the collapse of the security fence stretching along the hearse itinerary covered by the convertible in tree hours instead of the usual quarter of an hour. The rest of streets and routes were, on that gloomy day, completely out of traffic, no cars, no people, no shops open, they were shrouded in silence and meditation. At that time the State dependent radio and television talked only about THE GREAT'S death, they broadcast neither world news nor further news about Abd Al Ghafour's first decision :To look for his mother. The day after the funeral, he summoned the Head of Intelligence to the State palace, and received him in a different office from that left by his father, in the meantime of official appointment by the parliament, according to the country's Constitution. In that morning, he had the first comforting news since he had taken office as vice-president: Kawwther, his mother was still alive. Without waiting, he left his chair, and surprised the Head of Intelligence by ordering him to accompany him right now to where his mother had been hiding for years. The Head of Intelligence got terribly pale, for he had never tampled "Shenshen", a secret jail, in which, as it is said, death whatever terrible, is better than any other sufferance. In order to gain time and perhaps to make sure his visit was shrouded into secrecy, the country's new leader saw it fit to fly to "Shenshen" by helicopter. During the flight, The Head of Intelligence had been pale, and did not stop repeating that his services had just executed the orders. He was terrified, which made Abd Al Ghafour anxious. The young new leader was expecting everything except that the jail was undergrounds. Accompanied by the jail director, he ad infinitum went down grey spiral iron stairs. He could hear nothing except their steps. There was no nose revealing the presence of the inhuminated creatures

there. Were they the sole livings, finally? Nevertheless, the atmosphere was shed by some mysterious, strange and harrowing presence, that was neither human nor inhuman, neither life nor death. Whenever they got down a floor, Al Manara's new leader figured out he had not arrived yet. Each time, he just uttered: 'Have we arrived yet', to which the jail director stammered incomprehensibly, knowing that his future was getting dark. Hence, the heavy keys he carried in his hand, as a mere jailer, turned then into cumbersome ones. He was terribly sweating. On arriving at the end of stairs, the young leader turned terribly puzzled and pale. The jail director did feel his overwhelmingly smashing look. Even when he turned on his torch, the place remained meaningless. It was closed, narrow, leading to nowhere. Eventually, the director struggled with the keys in order to open some door, which was not different from the walls surrounding it: it had the same unclear and pale colour. Finally opened, some creature appeared. It was laid on the ground, human like, a kind of skin and bones pile, between death and life. It still had possible eyes, white dropped hair. It was covered by dirty threadbare sheet. Low-roofed, the place released, and so did perhaps the harrowing creature junked inside, such a disgusting smell that the Head of Intelligence was obliged to stand at two steps far from that hovel the leader stood motionless for along moment. He was incredibly shocked.

Before getting into that hovel, he bent down towards the silent bones pile which was still hinging to life. He lifted it in his arms, and left the place, bending down his back so as not to hit the roof. Seeing the leader getting out of that hovel, carrying his mother, the rest of his mother instead, in his arms, the jail director once again stammered incomprehensibly, he wanted to say he would call warders to carry that human wreck. However, the new leader kept on walking, head up, still under shock, carrying his mother Kawther in his arms, and heading towards the iron stairs leading to light.

II

Gazing at himself on the photograph, the ageing opponent silently shook his head, poker faced. He hardly identified himself with that smiling young warrior with a uniform and a peaked cap, on that sepia photograph taken for us, nearly fifty years ago in one of the djebel¹ camps, during the revolution. One could think the same about me, in fact, I am not a young anymore, for long years.

The ageing opponent had already been told about me and my wish to meet him, by one of my newspaper colleague, who is also one of his friends. My colleague also shows interest in his arab-oil producer country's affairs, and is one of the ageing opponent's companion during the revolution, just like me, undergoing the same despair and bitterness after our old revolutionary dreams had been reduced to mere ashes. I got pleased when he told me he had read most of my books about his country and appreciated my objectivity and my vast knowledge, as he said, about Al Manara's affairs, as well as my attachment to Al Manara.

The photograph that seemingly took up the ageing opponent's full attention represented the members of the Revolution Command with slightly heterogenous uniforms, and armless. Actually, I take great pride of that photograph, because I could not find one encompassing the entire Revolution's historical and military leaders. I took it also in mountains during a press investigation on four years after the revolution outbreak. The Revolution's Leaders stood in one row.

At that time, nothing made Lazhar Klook, or the commandant Lazhar special except perhaps a tiny beard that covered his chin, and which was later shaved off when he was, once,

1. It is an Arabic word for mountain. It is a connoteme of resistance.

as we say, told that it made him look like a very old man. He then substituted it by a dark moustache which made people nicknam him 'Abou Sharib'¹.

Actually 'Abou Sharib' made him, after the independence more popular than his official title that time, namely 'THE GREAT leader' He stood still amid the group. On his right, stood Imane Zoukoura, the poet or poet commander, a name which hung to him, for he used to be as good in devising up military actions as in making both popular and formal poems, as well as in sculpture. However, Imane Zoukoura was especially known as the writer of 'Fidaka ya baladi' (Selflessly For My County), Al Manara's national anthem. Next to him, stood Issa Bouzou, a former student and the sole bearded amid the group. He was in charge of the Revolution's Intelligence. Far in right, stood Abou Al Bakour, who was tall with thin face, body and moustache. He wore dark glasses and a hat. He was the most popular one. He used to share the ordinary revolutionaries their food and pray and joke with them occasionally. He stood far right, at the end of the row, not in the middle, according to his status as a general leader for the Revolution's forces. He was known for being humble. On his left, stood Lamine Sherif, both of them separated by four companions: Hamdane Lagha, the most famous one in the group actually. He used to be a long distance runner, a marathon athlete.

According to many, he could become a great champion in athleticism, if he did not prefer to join the Revolution rather than running under the standard of the occupying force. On that photograph, one of his gloryful legs was in a cast, armpit and hand leaned on a support, next to him, stood a beautiful nurse, Mounia, in uniform too, she had looked after him when he got injured after a bomb blast. Then, there is Haytham Mimiche "Al Aradj"², a nickname given by his rivals and enemies, especially after the independence, for he was

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1. In Arabic, Abou means the man with..., Sharib is an Arabic word for Moustache, literally : the man with a moustache.
 2. In Arabic, « Al Aradj » means the lame.

slightly lame in his left leg. Next to him, stood the major Nour Aldin Stourra, who learnt Quran by heart, but in the same time was unable to pronounce a single sentence devoid of vulgarity, as far as people knew about him. Gazing at the ageing opponent, whose eyes were still silently monopolized by the picture, I felt he was meditating his former companions one after another, winding on fifty years, or maybe more, of his country's history. I wished I could know at that moment per sei what he was scrolling. Obviously, his bottom was snowed under a great deal of events, sacrifices and disappointments. Having a bit long explained what I was expecting from him, he suggested we avoided working in *Q & A*, and I left him winding, as much as possible, talking about THE GREAT without any instructions. I agreed on without hesitation. In fact, that was the way I wanted to adopt since the beginning. Having put the photograph on a low table between us he started talking. Seemingly I thought I was eventually looking at Mr. Lamine Sherif, young, extremely dauntless and strong, either during the Revolution or during the Independence when he became one of the fiercest opponents to his ex-companion Lazhar Klook, or THE GREAT as he was nicknamed later. At that moment only, he became resembling to his nearly fifty years old photograph.

Gradually, his face reenlightened, his large black eyes reglamoured, and his voice rewarmed up excitedly, so that his hands kept accompanying his speech, exactly as I knew him in the mountains, or as I watched him several times on foreign televisions. Step by step, it became obvious his soul did not get old; it was highly dynamic, although physically he was slightly tired. He started his long speech from that nearly fifty years old photograph.

* * *

Holding that photograph, and pointing at the major Abou Al Baki Bakour, the ageing opponent said: "Indeed we were group friends. Have a look at the supreme commander of the Revolution's forces, Abd Al Bakir Bakour, look how he stands at the extreme part of the group, not amid of, according to his status and the respect and appreciation we show to him.

At that time, all we cared about was to liberate our homeland, and see our flag fluttering high in the air, or gain the honor of martyrdom, yet, that did not mean we had no problems occasionally. My point is that we were so closely tightened up that, even when it comes to Klook, I find him beyond reproach when he was a mere major, just like anyone of us nearly. I say nearly because he was, at the same time, an auxiliary to the deceased Abd Al Baki Bakour, the supreme commander of the Revolution's Forces. None complained about that, we regarded him competent for that position, like all of us, although he had faults just like the rest of world. For example, he could not control his nerves during Ramadan because of the ban on smoking, which made him an opponent to the idea of discussing smoking during the Revolution, arguing that it was against the majority will. But we knew he behaved so because he could not imagine himself giving up smoking, a habit he had been used to since he was ten years old when he picked up cigarette butts on streets. Hence, at that time, the major Stoura, who learnt the sixty Hizbs¹ of Quran before being mature, persuaded Klook with his usual frankness, 'Brother Lazher !how can you ever beat a superpower that is dominating our homeland and humiliating our people, if a mere cigarette can break you determination.' Yet, Lazhar, who was then still a major, roared in laughter, as he did occasionally. Before signing the minutes in which smoking was prohibited on pain of nose mutilation, Klook, and some others, seized the last opportunity of smoking. Klook was not one of them, in fact, no because he smoked luxurious Cuban cigars when he became THE GREAT Leader, after the Independence, almost all of us did so, but because, at the conclusion of the meeting, before we scattered, it happened that I saw him devouring a cigarette in a secluded place in forest, consequently, his long nose was supposed to be the first one mutilated as he broke the law, however, I let him savoring his wretched cigarette. When I met him presented later, I present him with a sweet that happened to be with me, I do not remember how. He appreciated that,

1. A « Hizb » is one of the sixty parts of Quaran into which it is divided

and melted it in his mouth, probably without knowing that I had caught him in flagrante delicto.

To tell the truth, that was the first time I saw him infringing a decision taken by the Revolution, and according to which many of us got their noses mutilated after having broken it.

Among his other tiny sins that could be committed by the junior of us, I remember the fact that he could not wait to sleep with women, which made him jeopardize his life twice at least, just to mention the facts I am sure of. Indeed, disguised as a poor farmer, he wore a fake white beard, mounted a donkey and headed towards the brothel of Al Kaydia, the nearest town he could get to in that time. As far as I know, that was a risk he did not take in any battle against the occupying forces. However, I cannot underestimate his courage. On the other hand, he was among the few married Revolution leaders, but that meant nothing for him, for he had never seen his wife during the ten years of Revolution.’ I do not know, brother Lamine, when this cursed Revolution will be over, so as one can sleep with a woman without risking his life, or smoke a cigarette without fearing about his nose’. He told me during one of our meetings at that time. Definitely, he did not mean that the independence was not more than a woman to sleep with in safety, or a cigarette to smoke without anxiety. That was, at the same time, a revolution of one of his personality aspects, an aspect, an aspect to which I had never paid great attention, certainly not because of that we scattered later. However, I am sure that preventing him from women during the revolution, was a *raison d’être*, he became estranged from the politicians who represented the Revolution abroad and disapproved of them arguing that they were inefficient and non-serious, because, as he used to tell me, they knew nothing but sleeping with women in five stars hotels using the Revolution funds, whereas we hardly got some munitions to stand against the enemy’s airplanes and tanks. Undoubtedly, he wished he could get the same chance as they did: moving from a palatial

hotel to another one, sleeping with sweet women, smoking whatever he wanted. That was the way he regarded the politician's life abroad. Actually we all were unsatisfied with them, for there were no grounds to compare the circumstances we were under with the life they were used to. I cannot tell whether Klook had already started thinking about his future at that time. Furthermore, it is tough to say he showed what would be seen as ambition to leadership or something like that, because he was not eager to his point of view, and approved each point of view he regarded righter than his, so that I can say he was easy to convince at that time, that is why he had no enemies at that time, except the Revolution's politicians abroad, who abhorred him too. Yet, everything changed: when the supreme leader of the Revolution Forces had been martyred during a mission, Abd Al Baki thought at the beginning to assign that mission to Klook, but he eventually decided to overtake it personally. The mission was to travel aboard for hundreds of kilometers, far from urbans, through forests and djebels, and to walk a foot many days before reaching the nearest neighboring country's borders. I think that Abd Al Baki Bakour had changed his mind at last moment, considering that a man like Klook carried, the least we can say, negative opinions on the Revolution's Reps abroad, and not fit to get in touch with them on a delicate subject: The Revolution needed further weapons. I should explain, for the sake of history, that Issa Bouzou, who was, as you know in charge of Intelligence at that time and later, insisted on Abd Al Baki Bakour to allot the mission to someone else, either to Klook or to another man, or to allow him carrying it out personally on his behalf, because crossing hundreds of kilometers and going each time through steep and unsafe regions was not devoid high risk, nevertheless he did not succeed in making the supreme leader reverse his mind.

The most interesting was that, after ten day tough walk, Abd Al Baki Bakour had only few kilometers to cross to get to neighboring country's frontiers when he was assaulted by occupying forces aeroplanes, which did not spare neither him nor any member of the group

responsible for his protection. Thus, Klook found himself climbing up to position of supreme leader, yet that irked no one in fact except the Revolution Reps abroad, who still abhorred him. When I say that everything changed after Abd Al Baki Bakour had been martyred, I do not mean that the one who will become THE GREAT Leader during the independence turned out of the blue into a different person, because the consequences of Klook's promotion to top position will not appear only several years later, namely, after the end of the Revolution precisely.

Among us, Issa Bouzou was the most sorrowful of the end of Abd Al Baki Bakour. Issa had abandoned university for the sake of the Revolution. It was him who planned Abd Al Baki's three-month journey, indeed he devised up the different stages, coordinated with leaders of concerned areas about the resistance groups in charge of accompanying him along the eastern borders-bound route. Without revealing neither the importance of the personality they should protect nor the mission or ultimate destination. However, the happenings did not affect his credibility, in view of his continuing insistence on the risk of the mission, especially near to eastern borders, and on the necessity that Abd Al Baki appointed someone else. Nevertheless, Klook, on his hand, took on his shoulders the death of the supreme leader, all the more it was him who was supposed to accomplish it as decided at the beginning, which meant he should have insisted more than he had done in order to avoid exposing the most outstanding leader to a huge danger, that is why it was not easy to convince and comfort him that lives and fates were between hands of God, and that we all were exposed to the same destiny in every moment, and that martyrdom was the greatest honor for every one of us, and that the supreme leader returned to his lord, and enjoyed the heaven. However, Klook was seen crying in a secluded corner when we knew about Abd Al Baki's death. I know it is hard to imagine that now, but it does not change the fact he was seen crying indeed, because thinking that it would have been him who was grinded into pieces and wiped out into

nothingness if the supreme leader had not changed his mind strongly enguiled him. At least, that was our explanation to his refusal of acceding to the position of supreme leader, so we were obliged to insist on him a bit, while taking into consideration he was trusted by Abd Al Baki, because, under such circumstances, death wields an impact over people's options, even though there was nothing, at the same time, that could prevent the major Lazhar Klook from what we regarded to be his right at that time. I am not among those who read history in retrospect. We should learn how to respect history. We should not dictator after the Independence, alas so do some! Let us keep history to history, and present to present. I say that the revolutionary major Lazhar Klook is a person apart, and one who ointed himself a GREAT Leader, after the Revolution is another person apart. To tell the truth, Klook permanently tried to trace the steps of his supreme leader during the left years of Revolution, however, that was not easy, neither for him nor for someone else indeed. In last resort, it is true we had made a historical mistake when we chose him, but could we be sure that Al Manara's history would change its track if we substituted him with someone else on that unfortunate day!

Having left the ageing opponent's house, while driving, I reflected on some writings about the mission which occasioned Abd Al Baki Bakour's death, and about the fact he was a treason victim. At that time, some newspapers and history books too, mentioned that Abd Al Baki Bakour was victimized by his companions, and even mentioned the name of Major Klook, who did not mean going to the nearest brother when he disguised in a miserable Bedouin with a fake beard mounting a donkey and long distances though the jungles, but to contact the enemy. Lazhar Klook's part has always been a matter of investigation indeed, for his enemies at least. The next day, when I had came back to Mr Lamine Sharif, he resumed ...

1.6. Conclusion :

This first chapter has enabled us draw a set of results which are highly important to our heuristic coherence. Indeed, we can state that, in a macro-connotative text, the Universe of Discourse is shrouded into connotation. Further, the Discourse's socio-cultural and historical settings constitute logical premises within an inferential process. Moreover, translating a macro-connotative text requires making more cognitive efforts, and faces the translator with new challenges: interpretative hindrances and systemic hindrances.

Chapter Two:

Cardinal Hindrances Encountered'

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2.1. Introduction

This chapter aims at figuring out suitable cognitive solutions to the understanding of pitfalls encountered during the translation of the corpus. In the first section (2.2), we have spotted the degrees of pitfalls, and handled them separately in two sub-sections: Interpretation-related Hindrances (2.2.1) and systemic Hindrances (2.2.2), by rising up against some interpretation and connotation conceptions as well as by asking series of questions. In the second section (2.3), we have reflected on the pre-emptive models a translator should adopt to overcome understanding pitfalls: The Interpretative Model (2.3.1) and the Polysystem Theory (2.3.2). At the conclusion of this chapter (2.4), we have hailed the advantages of Interpretative Model and Polysystem Theory. Further, we have drawn the translator's attention to the fact that the phase of "deverbalization" may be tricky and go against the grain in terms of understanding connotative meanings.

2.2. Levels of Hindrances:

Practice in terms of Translation Studies takes on great importance; it allows a translator to fall on various types of problems and hindrances. Besides, this is the leitmotif for our translation and interpretation career: Always Combining Theory to practice. In this regard, while translating our macro-connotative text, we have been faced with a set of hindrances: Interpretation-related Hindrances and Systemic Hindrances. Indeed, we estimate Macro-connotation elusive, and requires following an inferential-line of thought. Moreover, a macro-connotative text is, ipso facto, convoluted and systemically intricate. Now, we are going to analyse each type of hindrances separately.

2.2.1. Interpretation-related Hindrances

Interpretation is a cognitive activity; it consists in understanding the Sense of a text. Despite all her great contributions in terms of Translation Studies, Marianne Lederer (2006: 82) postulates an idea that we do not agree on. Consider the following statement:

L'interprétation est subjective comme toute activité humaine

(Marianne Lederer, 2006:82)

Interpretation is as subjective as any other human activity

(our translation).

Unlike this postulate, we estimate that the interpretative activity in terms of translation may be objective, provided that a translator possesses the right cognitive tools. Indeed, when faced with such as words from our corpus:

مات (إبراهيم سعدي، 2010: 3) نساءه (م.ن: 4) التابعة جميعها للدولة (م. ن: 8)

We asked ourselves: how can we objectively grasp and understand these connotative words? Are there any reliable cognitive items and methods that can help us with?

2.2.2. Systemic Hindrances:

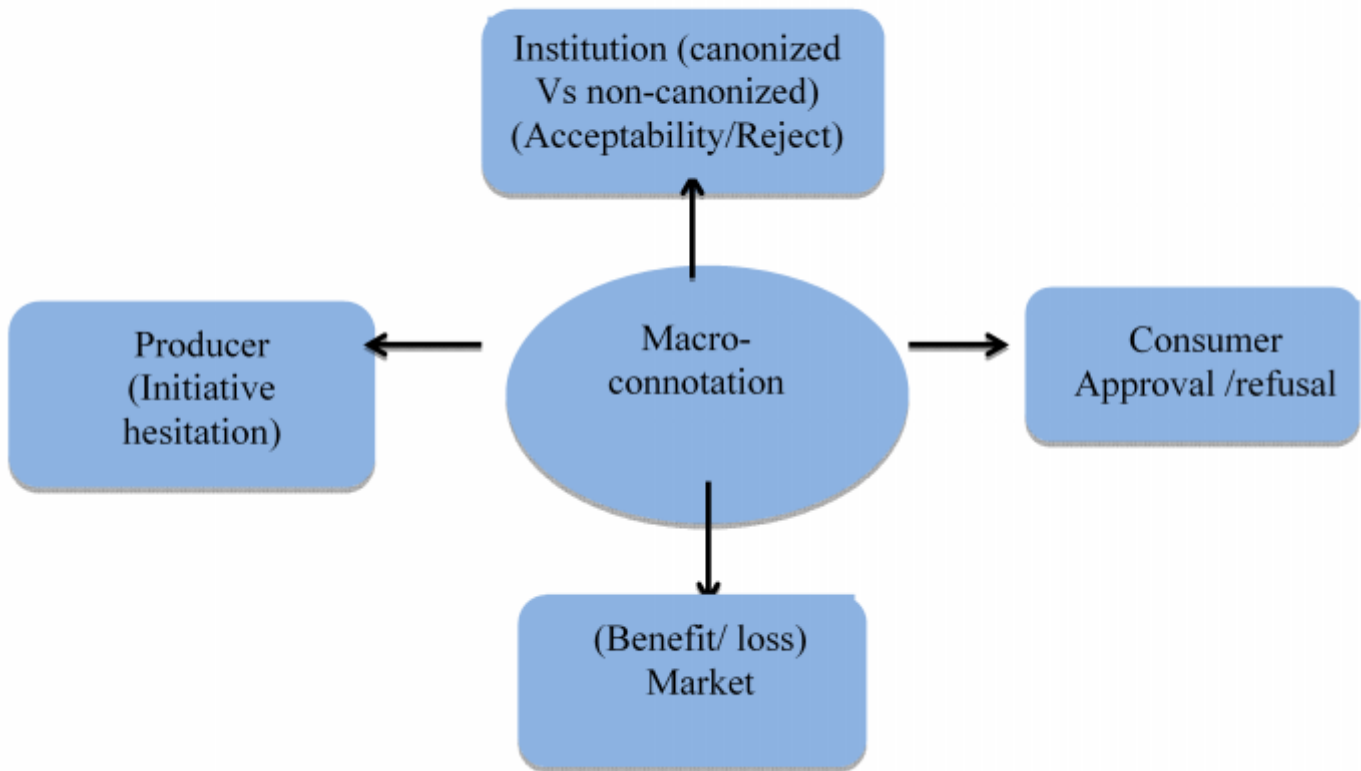
While translating the corpus into English, we activated Orecchioni's (1977, 1980, 1986) conception and classifications of connotation. However, that did not work well, our corpus is built up of dynamic connotemes not static ones. Undoubtedly, classifying connotemes is important on static level, but not within a macro-connotative text.

Thus, we asked these questions: how can we dynamicize Orecchioni's classifications?

What are the degrees of dynamic interrelationships within macro-connotation?

2.3. Pre-emptive Tools

This section has been reflected on from a Darwinist principle, ‘Struggle for Survival’. Indeed, we consider that every polysystem endeavours to survive, and resists inimical systems that attempt at bringing it to its knees. For instance, a non-canonized literature seeks to exist among canonized literature. In this regard, Even Zohar (2005: 6) defines canonized as ‘*canonized would mean those norms and works which are accepted as legitimate by the dominant groups within the literary institution*’, (Itamar Even-Zohar, 2005:6). All the same, Macro-connotation always attempts at surviving some jeopardizing systems: hermeneutic system and static system, which prevent a translator from understanding and conveying *objectively* its Supreme Goal to the target language. The following is a diagram showing dialectic interrelationships between different systems in which a macro-connotation moves.



In such a darwinist atmosphere, and from a cognitive point of view, what are the preemptive tools to be taken in order to protect Macro-notation from collapse when translated into (TL)? Are the Interpretative Model and Polysystem Theory felicitous?

2.3.1. The Interpretative Model: Inimical or *bona fide*?

Loosely defined, the translational operation consists in *understanding* a text (In our heuristic object, a literary macro-connotative text), then, in *reexpressing* the text into another language (In our case, it is English). The initial cognitive phase, i.e. Understanding, is highly convoluted. Indeed, Marianne Lederer (2005 :161) thinks that :

« La compréhension du texte, ou du discours, ne résulte pas seulement de ce qui est explicitement énoncé, mais également d'un savoir partagé avec le lecteur, ou l'auditeur, et du bagage cognitif de celui-ci. Ce sont ces compléments cognitifs qui permettent au destinataire de bien saisir ce dont il est question, la cohérence et la logique des évènements, etc. Et cela est vrai que l'on s'intéresse à un texte pragmatique ou à un texte littéraire »

(Marianne Lederer, 2006 :161).

Understanding a text or a discourse is not a result of only what is explicitly uttered, but also a result of shared knowledge with the reader or hearer, as well as of cognitive background of this latter. Indeed, these cognitive complements enable the receiver well grasp the point, coherence and logic of events, and so forth. This goes both for pragmatic text as well as for literary text.

(Our translation).

Based on the above quotation, it turns out that, in order to understand a text or a discourse, a translator or interpreter should, in addition to linguistic background, have recourse to encyclopedic and documentary knowledge. However, we argue that cognitive complements, i. e. cognitive background and cognitive context, do not only enable understand coherence and logic of events within a text, they also help by far discern *connotative meaning* within a macro-connotative system (we will examine this idea with more details later). For the moment, we estimate ourselves appropriate to define the term cognitivism and some of its

Collocational Range, so as we will be able to understand how cognitive complements intervene in outlining contours of connotative meanings.

Collins (2009) proposes an e technical collocational range of central term *cognitive*:

Cognitive means relating to the mental process involved in knowing, learning, and understanding things.

[TECHNICAL] [FORMAL].

As children grow older, their cognitive processes become sharper. (Collins, 2009).

Cognition is the mental process involved in knowing, learning, and understanding things.

[FORMAL]

...processes of perception and cognition (ibid).

Cognizance is knowledge or understanding.

...the teacher's developing cognizance of the child's intellectual activity (idem)

Cognizant if someone is cognizant of something, they are aware of it or understand it.

[FORMAL]

We are cognizant of the problem. (ibid)

All the same, Patrick Bacry (2002: 331) sets forward:

Cognitif, ive adj, (du lat. *cognitus, de cognoscere* « connaitre ». Se dit de processus par lesquels un être humain acquiert des informations sur l'environnement.

(Patrick Bacry, 2002: 331).

Notice how the aforementioned atomestic dictionary definitions mark confluence in conceiving cognition as a mental process involved in many activities such as knowing, learning, and understanding. Further, based on our own experience, we consider cognition as a cognitive process made up of range of translations related to mental representations.

Cognitive complements in Eyes of Marianne Lederer

Marianne Lederer (2006) postulates that cognitive elements are a set of relevant elements, which are notional and emotional, and which combine with linguistic meanings of texts and discourses, in order to build up the Sense. Moreover, she distinguishes between two cognitive complements : cognitive background and cognitive context. Indeed, she loosely defines cognitive background as : « *le bagage cognitif, connaissances linguistiques et extra-linguistiques emmagasinées à plus ou moins long terme dans la mémoire* » (ibid :29)

The cognitive background stands for linguistic and extra-linguistic knowledge stored for more or less long-term into memory.

(Our translation)

All the same, she defines the cognitive context as:

“le contexte cognitif est constitué par les connaissances acquises à la lecture du texte, conservées en mémoire à court terme et servant à l’interprétation des segments de texte suivants” (op.cit).

‘ The cognitive context is made up of knowledge gained through the reading of the text, memorised in short term, and used in interpretation of next textual stretches ’

(Our translation)

As a conclusion, we can say that the cognitive background includes the translator’s or interpreter’s encyclopedic knowledge: theories, general culture, knowledge, gained from previous reading, ect., as well as affective components such as emotions, experiences, souvenirs, etc.

Furthermore, the cognitive context is a latent savoir which is built up gradually as we read a text, and which contributes in understanding of successive oral or written stretches of language.

In order to make a translator better understand how cognitive complements help grasp connotemes, we estimate appropriate to introduce a psychological setting within cognitive complements, which is the emotional or affective setting.

Collins (2009) conceives emotional aspects as follows:

Emotion: is a feeling such as happiness, love, fear, anger, or hatred, which can be caused by the situation that you are in or the people you are with.

E.g. Happiness was an emotion that Reynolds was having to relearn.

E.g. Her voice trembled with emotion.

Emotion is the part of a person's character that consists of their feelings, as opposed to their thoughts.

E.g. the split between raison and emotion (Collins, 2009).

Further, Patrick Bacry (2002:23-24) defines the affective world as follows:

Affectif, ive adj. Qui relève des affects, de la sensibilité, des sentiments en général : Rédaction affective (syn. Emotionnel).

Affectivité n.f. PSYCHOL. Ensemble des phénomènes affectifs, comme les émotions, les sentiments, les passions, ect. (syn. Sensibilité). (Patrick Bacry, 2002 :23-24).

Djoubrane Messaoud (2005 : 591) defines emotion in following words:

. ج عواطف. 1. م عاطف. 2. شعور وإحساس: " عاطفة الحب، عاطفة البغض".

3. شفقة. 4. قرابة. (جبران مسعود 2005 : 591)

He adds (op. cit) :

. 1. منسوب إلى العاطفة: "لقاء عاطفي". 2. حساس: "إنسان عاطفي". (ص).

(ن)

According to Piaget (1947), we cannot dissociate affective life from cognitive life. This is to say that they are mentally interconnected; their merger allows present translators or interpreters with a Sense to a text or a discourse.

Cognitive complements in favour of Translation:

Today's mainstream in Translation Studies emphasizes the significance of cognitive settings within the translational process. Indeed, many disciplines (e.g. cognitive psychology, connexionisme, neurosciences) conceive translation as an epitome of cognitive phenomena such as understanding, analysis, inference mechanisms, extrapolation, etc. Now, we are verifying the relevance of cognitive complements (i.e. cognitive background and cognitive context) on two scales:

- Cognitive context as a mechanism for ensuring Cohesion of the target-text.
- Cognitive background & Cognitive context as mechanisms for discerning connotative meanings of the (ST). Hence, one automatically realizes that, when translating, cohesion in target-text is ensured only by one complement, i.e cognitive context, whereas, grasping connotative meanings of the source-text requires activating two complements, i.e Cognitive background and Cognitive context.

Cognitive context in favour of target-text Cohesion:

In order to highlight this postulate, we are going to adopt an *atomistic* approach, namely, spotting the entire occurrences in which target-text cohesion has been ensured by activating the Cognitive Context. Let us begin our cognitive journey throughout the corpus:

Target passages	Source-passages
Furthermore, THE GREAT	إلى جانب أنه (إبراهيم سعدي، 2010: 3)
THE GREAT had been undergoing treatment	حيثُ كانَ يُعالِجُ (ص. ن).
They refused to discuss THE GREAT 's condition	كانوا يرفضونَ الخوضَ في الموضوع (م.ن: 4).
Because that could mean his illness was not lethal.	أنَّ الداءَ الذي كان يُعاني منه الأعظمُ (م.ن: 5).
Indeed, the country 's sky was covered by	كانت تغلفُ سماءَها (ص.ن).
Why then Al Manara was in	لماذا ذلك الشُّعورَ ب أنها (م.ن: 6).
Is that because THE GREAT was the only president Al Manara has known	هل ذلك ل أنها لم تعرفِ البلادَ غيرَه (ص.ن).
Abd Al Ghafour imparted to the people the death of his father	ينعي للشَّعبِ موتَ أبيه (ص.ن).
Abd Al Ghafour announced one-year bereavement to the memory of his father	في كلمتهِ أعلنَ الجَدادَ على والده (ص.ن).
it was tough for Abd Al Ghafour	كان من الصَّعبِ أن يَبْدُو (ص.ن).
Abd Al Ghafour will have to wait for many years.	سنوات عديدة سيحتاجها (ص.ن).
The mosque overlooks his empty marble sepulchre.	يُشرفُ على ضريحه الفارغ (م.ن: 7).

Talked only about THE GREAT's death	لم تكن تتحدّثُ سوى عن الوفاة (م.ن:8).
The country's new leader saw it fit to fly to Shenshen by helicopter.	ارتأى الزعيم الجديد للبلاد التحوّل إلى المكان عبر طائرة مروحيّة. (ص.ن).
Gazing at himself on the photograph, the ageing opponent	وهو يرنو إلى نفسه في الصّورة (م.ن: 11)
The ageing opponent had already been told about me	سبق وأن حدّثه عني (ص.ن).
One of the ageing opponent's companion	صديق ثورته التحريبيّة (ص.ن).
Nevertheless, he did not succeed in making The Supreme Leader reverse his mind	دون أن يوفّق في حمل القائد الأعلى لقوّات الثورة على تغيير رأيه. (م.ن:17)
Issa had abandoned university for the sake of Revolution	الطالب الذي تخلى عن مقاعد الجامعة في سبيل الثورة. (م.ن: 18).

Comment: Each of the preceding source-passages encompasses a *mnemonic* item, which reminds the translator of some entity afore uttered. There mnemonic items are called, in textlinguistics, anaphoric reference items, especially pronouns.

Example1:

الأعظم مات. أجل، مات في الأخير. بالرغم من أنه كان غارقاً في الغيبوبة منذُ شهور ومُصاباً بمرض يقال إنه لا يرحمُ وكبير السنّ، إلا أنّ النَّاسَ ظلّوا يتوقعون شفاءه أكثر من مفارقتِه الحياة. لقد خرج دائماً معافى من أمراضٍ تخلّلت خريف عمره، كان يتردّد في كلّ مرّة بأنّ نهايته أصبحت وشيكة إلى جانب أنه (م.ن: 3).

هـ: is an anaphoric reference item, it refers back to الأعظم. This is to say that هـ reminds us of an entity which has been, in source-text, mentioned before four lines. We have translated into HE GREAT on basis of cognitive context.

Example2:

لم يَضَع قَدَمِيهِ وَلَا مَرَّةً فِي سِجْنِ "شَنْشَن" السَّرِّي حَيْثُ يُقَالُ إِنَّ الْمَوْتَ، مَهْمَا بَلَغْتَ مِنَ الْبِشَاعَةِ هِيَ خَيْرُ مَا يُمْكِنُ أَنْ يَصِيبَ مَنْ يُرَجَّحُ بِهِ هُنَاكَ رِبْحًا لِلْوَقْتِ وَرَبَّمَا فَقَطْ لَضَمَانِ سَرِيَّةِ الزِّيَارَةِ، ارْتَأَى الزَّعِيمُ الْجَدِيدُ لِلْبِلَادِ التَّحْوِيلَ إِلَى الْمَكَانِ. (م. ن: 8)

المكان : is a mnemonic item which refers back to شَنْشَن, we have translated it through repetition of the element it stands for, *Shenshen*, and this through the activation of cognitive context: on encountering the word المكان , we have looked at the surrounding text for its referent, and relied on knowledge we have capitalized through the reading of the previous paragraph.

Conclusion:

We estimate cognitive context felicitous to target-text cohesion, for it enables the translator or interpreter understanding the mnemonic items, and translate them according to target language *sui generis*.

Cognitive context & Cognitive background felicitous to connotative meanings:

The author, Ibrahim Sadi, did not write his novel from nothingness, or just by chance, he wrote it on a basis of a socio-cultural and even historical context. However, Ibrahim Sadi saw it fit to communicate that context *connotatively*. Indeed, on reading his work, we have realized that the connotative meaning hold *dynamic* intersystemic nexuses within a macro-system, in contrast to *static* connotative meanings, i.e. taxonomy of connotation types, (this idea will be largely examined in the next section when applying Itamar Evan Zohar Polysystem Theory on our literary corpus). Now, we will see how cognitive background & cognitive context help a translator discern connotative meanings.

As soon as the translator takes a look at the cover of the novel, his attention is immediately drawn by an icon symbolizing a heavily ornamented chair, thus, his cognitive background is automatically activated, and presents him with a range of connotative meanings such as “ power”, “authority”; “ wealth”. In second time, intervenes the cognitive context, notice the following utterance:

لا يكفي تحوُّلُ كلوك بعد الاستقلال إلى دكتاتور حتى نمسح التاريخ (م.ن: 19)

Hence, interwoven, both cognitive background and cognitive context give the icon its final connotation, « Absolute-power ».

Let us consider another example:

كان مستشفى " زاهر النوري " الأكبر في البلاد. (م.ن: 3)

On encountering the proper noun « Zahir Al Nouri », the translator’s cognitive background (his general culture ; ethnology) starts winding up, and provides him with an ethnic connotation “Arabity” Another example, consider the word الجبل in the following passage :

لقد التقطها بدورها في الجبل أثناء تحقيق صحفيٍّ بمناسبة مرور أربع سنوات على اندلاع الثورة. (م.ن:

(12

In addition to its denotative meaning ‘a mountain’, the word الجبل encompasses a connotative meaning of « Arena of resistance », which is grasped by the translator through activation of cognitive background, the word الجبل refers historically to some civilizations who took mountains as dwellings.

«وجعل لكم من الجبال أكنانا»

(Quran, Al Nahl :81)

Or to some societies who took mountains as dwellings, yet, in our passage, the connotation of dwellings is omitted, because the cognitive context intervenes, and largely determines the connotative meaning of الجبل (Arena of resistance).

كان قادة الثورة واقفين في صفٍّ واحدٍ. (ص.ن)

Figure out this last example:

وهو يرى القائدَ خارجًا من القبر. (م.ن: 10)

In Arabo-islamic culture (cognitive background), the word القبر connotes “loneliness”, “suffering”, and these two connotative meanings are enhanced by cognitive context, e.g.

لم يكن يُسمعُ أيُّ شيءٍ سوى وقعِ خطواتهم. (م.ن: 9)

As a conclusion, we find ourselves appropriate to argue that the Interpretative Model is *bona fide* to translation. Indeed, the cognitive complements, i.e cognitive background and cognitive context contribute largely in ensuring the target-text cohesion as well as discerning the source-text’s connotative meanings.

2.3.2. Macro-Connotation as a literary Polysystem:

Before examining macro-connotation as a polysystem which is holding *dynamic* networks of relations that can be *hypothesized* both *intrasystemically* i.e. within macro-connotation *per sei*, and *extrasystemically* i.e. with social context, we estimate it necessary to give some definitions of the terms literature and system.

What is literature?

For Collins (2009) literature can be defined as follows: “Novels, plays, and poetry are referred to as literature, especially when they are considered to be good or important”.

E.g. classic works of literature.

E.g. a Professor of English literature.

E.g. It may not be great literature but it certainly had me riveted!

E.g. The book explores the connection between American ethnic and regional literatures.

“The literature on a particular subject of study is all the books and articles that have been published about it”.

(Collins, 2009).

Here is Patrick Bacry’s (2002:922) *conception of literature: Littérature: n.f (lat. Litteratura “écriture” puis “erudition”).1. Ensemble des œuvres écrites auxquelles on reconnaît une finalité esthétique. La littérature francophone du XX^e siècle. 2. Activité, métier de l’écrivain, de l’homme de lettres. 3. Bibliographie d’une question: faire le recensement de toute la littérature existant sur un sujet.* (Patrick Bacry, 2002: 922).

Based on the aforementioned definitions, we can draw the following results:

- Literature is a written work.
- Literature encompasses several genres.
- Literature refers to important writings (canonized literature).

- Literature is aesthetic-bound.
- Literature is universal, it includes many cultures.
- Literature is a job.

A historical snapshot of literature:

In antiquity, literature was seen as an art of scribing letters. During the seventeenth century, literature stood for culture and knowledge of intellectuals. Nowadays, literature refers to a nation's production of various writings (e.g. poetry, novels, etc). Further, very recently, literature has been conceived as an autonomous activity embodied in a piece of writing. The early civilizations, ignoring handwriting, they conveyed their emotional and cultural heritage orally. Literature has succeeded in preserving some of its magico-religious roots especially incantation. Moreover, some distinguish between canonized and non-canonized literature, i.e. high literature and popular literature. Be that as it may, literature is seemingly a meeting place for various cultural arenas.

Definitions of some literary genres:

For, Patrick Bacry (2002), *poetry* is the art of combining sounds and rhythms in order to suggest feelings and emotions. Moreover, he sees tales as a fairly long story recounting imaginary adventures. According to him, a tale is one of most ancient forms of oral popular literature.

A novel, for him, is a prose story, which is fairly long in general. It recounts a series of adventures, studies ethics and moods, and analyses feelings and passions. Furthermore, it describes the reality, objectively or subjectively.

What is a system?

Collins (2009) conceives a *system* as: a way of working, organizing, or doing something which follows a fixed plan or set of rules. You can use system to refer to an organization or institution that is organized in this way.

E.g. a flexible and relatively efficient filling system.

E.g. a multi-party system of government.

(Collins, 2009).

Yet, Patrick Bacry (2002 : 1527-1528), gives an atomistic definition of the term *System* in the following words: *Système n.m. (gr. Sustêma "assemblage"). 1. Ensemble ordonné d'idées scientifiques ou philosophiques :*

Système newtonien. Système philosophique (sym. Doctrine, théorie). 2. Combinaison d'éléments réunis de façon à former un ensemble autour d'un centre :

Système solaire, moléculaire. Théorie des systèmes, théorie générale et interdisciplinaire qui étudie les systèmes en tant qu'ensemble d'éléments, matériels ou non, en relation les uns avec les autres et formant un tout.

(Patrick Bacry, 1527-1528)

Thus, we can draw the following results:

- A system is a plan.
- A system is deliberate, organized, not chaotic.
- A system abides by a range of rules.
- A system runs towards a Purpose.
- A system means networks of relations between different elements.

Dynamicize Not Staticize

The biggest mistake a translator may commit when translating a macro-connotative text, is to consider the phenomenon of connotation as a static system, namely, there are no logico-inferential nexuses between the different types of connotation, and thus no supreme Goal. To explain this idea, we will handle the connotative phenomenon in our corpus from a double point of view: first statically, then dynamically.

The Static Approach

Consider the following examples:

كان يحملُ نظَّارتين سوداوين (إبراهيم، سعدي، 2010: 6).

Comment:

Dark glasses connote bereavement. Indeed, many cultural spheres regard dark colour as a sign of mourning, sadness and even bad omen.

لتحرير أرضنا ورؤية علمنا يرفرف في سمائها (م.ن: 14).

Comment :

The words أرضنا، علمنا، سمائها carry an affective or emotional connotative meaning, i.e. they express the Revolution Leaders' attachment to their home land.

تركته يستلذُّ بتدخين لفاقته البائسة (م.ن: 15).

Comment

The word البائسة carries a value connotation, i.e. disapproval.

عن بكرة أبيها (م.ن: 7). لا يلجُّها أحدٌ (م.ن: 3). أرنو (م.ن: 11). ماخور. (م.ن: 16)

Comment

From a stylistic point of view, the above words are known to be superneutral words. Indeed, they connote the academic status of the author.

إلا أنَّ الشَّائعات انتصرت هذه المرَّة أيضاً (م.ن: 4) تغلَّفُ سماءها سحابة قاتمة (م.ن: 5)

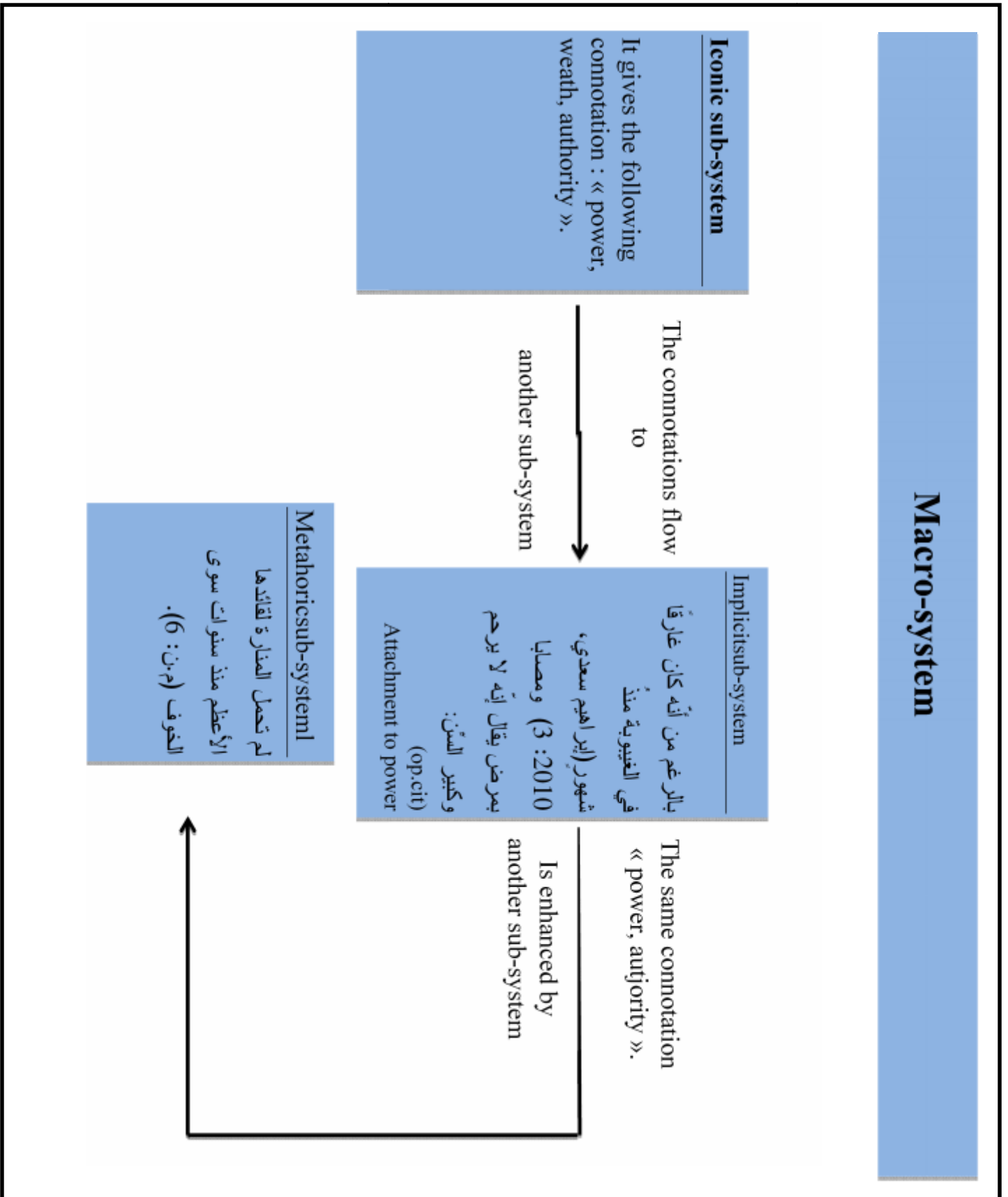
Comment

There utterance are metaphoric (metaphores in absentia), they connote the swiftness of rumours, and deep sadness.

The aforementioned examples, and many other ones, examined in this model, are said to be statically analysed, that means they are seen as conglomerates of disparate elements, in other words, they are registered elements, in other words, they classified under taxonomy categories:

- Affective or emotional connotation
- Value connotations.
- Stylistic connotations
- Associative Connotation

.The Dynamic Approach



Logico-inferential process

Linguistic connotation
 e.g
 الأَعْظَمُ مات
 =
 Neutrality

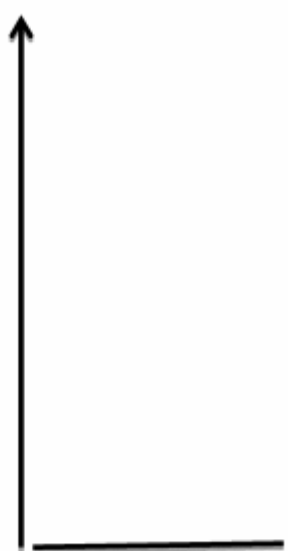
Pre Premise 2

Stylistic connotation
 e.g
 1. Political Collocational Range.
 2. Medical Collocational Range.
 3. Religious Collocational Range, etc .
 =
 Academic Status

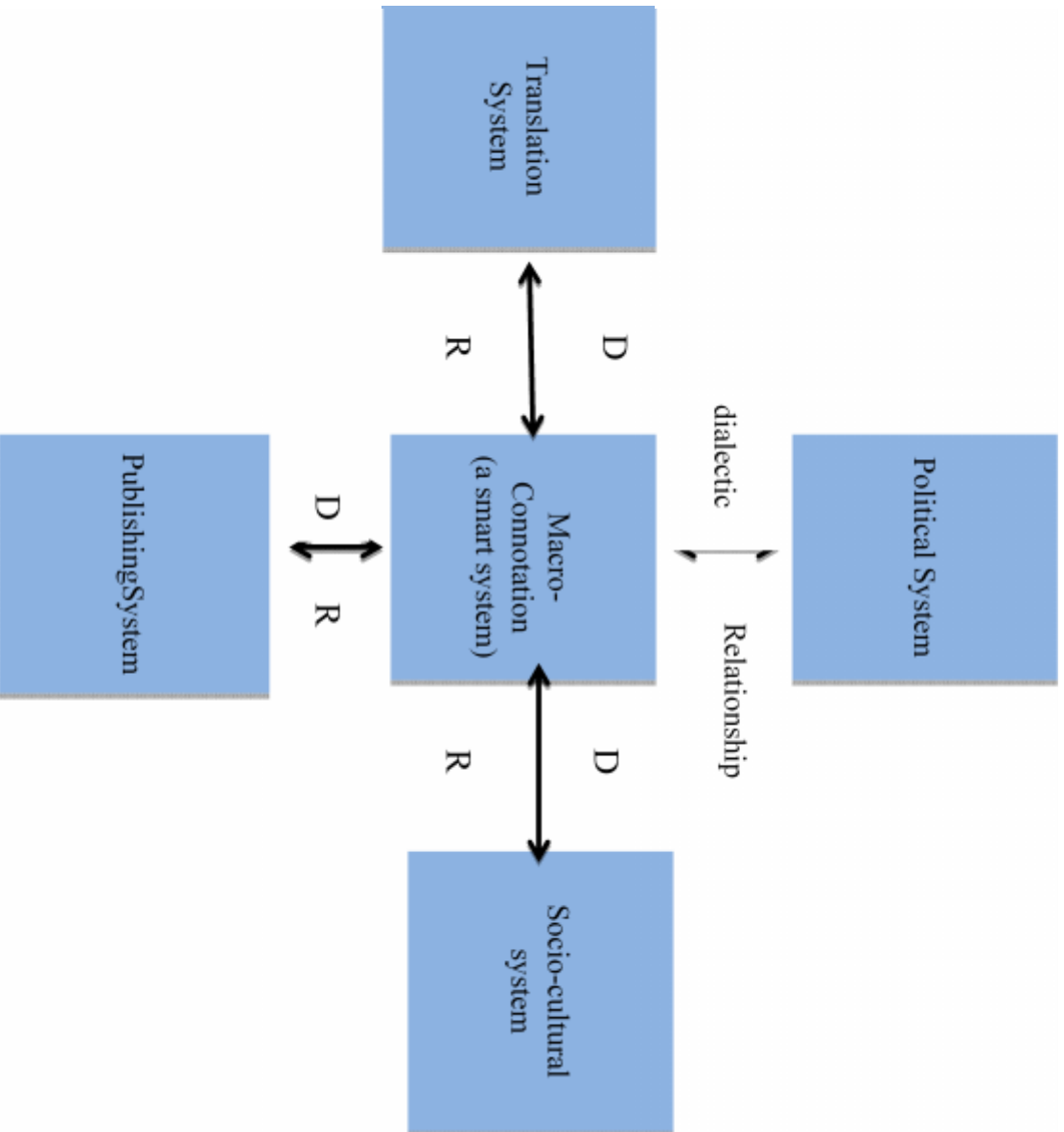
Premise 3

Socio-cultural connotation
 e.g
 عبد الغفور .
 كوثر
 آيات بينات
 القرآن العظيم .
 مازال
 =
 Arabity/ Islamity
 Belife in Islam

The narrator shows no affect
 Great. He is academician.
 He belongs Arab-Islamic civil
 He is a strong believer in Islar



Macro-Connotation's Intersystemic Relationships



In order to understand a macro-connotative text, a translator should command two cognitive settings: Interpretation setting and systemic setting. In his regard, the cognitive complements i.e cognitive background and cognitive context are estimated to be felicitous. Yet, a translator should be cautious when dealing with “deverbalization”, it is a tricky phase. Indeed, deverbalization does not take into consideration the linguistic level, which may carry many connotations. Consider the following *syntactic stylistic device* (repetition):

التابعة للدولة (ابراهيم سعدي، 2010: 7) التابعة جميعها للدولة (م.ن: 8)

The repetition here is deliberate, it carries a connoteme of “totalitarianism”, when translating it into English, the translator should not neglect the linguistic level. Furthermore, polysystem theory enables the translator to understand the flow of connotemes within the text, their inferential-logic as well as their external intersystemic relationship.

- **General Conclusion** :

At the end of our heuristic journey devoted to phenomenon of connotation in terms of Translation Studies, we find ourselves entitled to argue that it is high time and *sine qua non* for Translation scholars to reconsider connotation from a bi-scoped perspective and get over superannuated conceptions. Indeed, we estimate that the Translation theorists should stop conceiving and examining the phenomenon of connotation on a micro- static level that restricts Connotation Studies to words and expressions, and that throws scholars into the illusion that the connotation' primary aim consists in enriching the text semantically, making interpretative efforts and creating aesthetic effects. The bi-scoped perspective we are proposing consists, first, in reexamining connotation on macro-level, i.e. the text as macro-system, that is because, as it has turned out from our research, a text itself may be *connotative*, and thus, in our case, we should be talking about Macro- Connotation. Indeed, a macro-connotative text may be seen as a Polysystem, e.g. iconic sub-system, implicit sub-system, associative sub-system, etc. Moreover, within a macro-connotative text, the sub-systems are not in hibernation, meaning static, on the contrary they are holding dynamic interrelationships that enable the different connotative meanings to flow from one sub-system to another safely. Further, this dynamism allows the sub-systems to fulfill the macro-connotation' Supreme Goal, and hence, secondly, we draw the attention of translators to a fact that a macro-connotative text is, *ipso facto*, running in a dynamic way towards a Supreme Goal consisting in discerning the Universe of Discourse, the Vouloir-dire of the text as well as the another's IQ. Indeed, in our corpus, the connotated elements of discourse are the geographical area and historical era in which the events are taking place. In order to grasp the Connotated Universe of Discourse, the translator should handle connotation like a logico-inferential process: each connotative meaning constitutes a premise that combines with a next connoteme (another premise) and so forth, the set of connotemes lead to a general conclusion, generating new

knowledge. For instance, in our corpus, the connotativization allows us to determine the temporal localization as well as the spatial localization: the corpus' events are taking place in Algeria since 1954 till nowadays.

However, one may argue why is it important to consider connotation as an inferential process? The answer is that connotativization starts up in the translators' mind a connexionist mechanism that will enable him to sort out his cognitive background according to the Universe of Discourse being handled. In other words, a translator should consider three systemic levels when dealing with Macro-Connotation: how the different connotemes flow from one connotative sub-system to another one, in order to make sure the macro-connotative system is safe and sound, the translator then moves to the second systemic level: he should put the connotemes into an inferential logic so as to grasp the Universe of discourse, in our corpus :Algeria from 1954 till now, the Vouloir dire of the text: Warning against dictatorship, and the Author's IQ: Ibrahim Sadi has succeeded in having his text published without stirring up the discontent of Algerian political system, or the disapproval of Mujahidin community. At the third level, which is called Macro-connotation's external interrelationships, a translator should examine the TL's cultural and political systems, in order to ensure the survival of the source macro-connotative text within the TL's systems.

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Appendix

The Source Text

(الفصلان الاولان من ص 3 إلى ص 18 روايه الاعظم لإبراهيم سعدي)

الاعظم مات. اجل، مات في الاخير بالرغم من انه كان غارقا في الغيبوبه مند
شهور و، بمرض يقال إنه لا يرحم وكبير السن، إلا ان الناس ظلوا يتوقعون شفاءه
اكثر من مفارفته الحياة. لقد خرج دائما معافى من امراض تخللت خريف عمره، كان في
كل مرة يتردد اتناءها بان نهايته اصبحت وشيكة، إلى جانب انه نجا دائما من محاولات
القتل التي تعرض لها في حياته الدمويه الطويله، بحيث ان الناس باتوا يعتقدون في الاخير
ان اجله لن يحين ابدا. كانوا موفنين انه كان يصارع قدره دون ان يفارقه الامل لحظه
واحدة في الخروج مظفرا هذه المرة ايضا، وبانه سيفيق لا محاله من غيبوبته ويستعيد ولا
ريب عافيته، خصوصا وان الدوله سخرت في سبيل شفائه من الإمكانيات ما لن تفعله
حتى في حاله تعرض البلاد لخطر الانفراض عن بكرة ابيها. كان مستشف " زاهر
النوري"، الاكبر في البلاد حيث كان يعالج فد اخلي من مرضاه الاخرين، واحيط برقابه
امنيه من جميع الجهات، ووضعت عند مدخله الرئيسي لافته كبيرة عليها عبارة "ممنوع
الدخول". كانت جميع المداخل الاخرى محروسه، لا يلجها احد. لقد تحول "زاهر النوري"

إلى أكبر تجمع طبي عالمي بعدما توافد عليه أشهر الأطباء الاخصائيين العالمين في مختلف الأمراض، قدموا إليه من سنى بفاع المعمورة على متن طائرات خاصة، خصصت لإقامتهم ارفى الفيلات التي ما كانت إلى ذلك الحين تقرد سوى لكبار ضيوف البلاد من ملوك ورؤساء.

تم جلب الات طبية معقدة بعضها من اخر المبتكرات، وضعت تحت تصرف البلاد مراعاة لحاله فائدها، لكن على سبيل الإعارة لا غير، بالنظر إلى جدتها وندرتها واهميتها. علي ان كل هذا لم يسمح لمشاهير الطب في العالم بمعرفه كنه المرض الذي كان يعاني منه الاعظم فقد وفقوا حائرين، عاجزين، لا يدرون سينا عن الداء الغريب الذي كان ينخر جسمه من غير رحمه.

وعلى الرغم من الكتمان الشديد الذي احيط به مرضه، كما كان الشأن دائما كلما تعلق الامر بحاله الاعظم الصحيه، إلا ان الشائعات انتصرت هذه المرة ايضا على صرامه ودفه اجهزة مصالح امن المنارة التي فشلت كالعادة في منع تسربها وانتشار. .
مرة اخرى، لا احد عرف كيف خرجت للناس، فالاعظم الذي صار في سنوات شيخوخته لا يتق في احد، كان قد امتنع عن استقبال الزوار مهما كانت اهميتهم او فرابتهم منه، بما

في ذلك نساءه ودريته. الاطباء الميامين الدين لا يخفى عنهم بالطبع واجب الحفاظ على اسرار المهنة، كانوا يدركون حساسيتها الفائقة بالنسبة للحاله التي كانوا منكبين عليها، فضلا عن ان الاعظم، قبل ان يسقط في غيبوبته، لم يفته ان يامرهم بالتزام جانب الصمت المطلق بشأن مرضه، لذا لم يكونوا يتحدثون عن حالته سوى مع نائب رئيس الدولة، اعلى سلطه في البلاد، بعد ابيه.

كانوا يرفضون الخوض في الموضوع مع المسؤولين السامين الاخرين الذين ظلوا يضغطون عليهم حتى يتسنى لهم تحضير انفسهم لاي طارئ و بالتالي الشروع عند الضرورة في المناورات اللازمه لضمان مستقبلهم. لم يكونوا يقولون ذلك، إنما راحوا يرددون على مسامع الاطباء الاجانب انه من حق المنارة ان تعرف المستقبل الذي كان ينتظرها وان تنهيا منذ الان لمواجهة ما كتب عليها. لا ريب ، على كل، ان هؤلاء الاخصائيين كانوا موضوع تنصت سواء في ، " زاهر النوري" او في الفيلات الفاخرة الموضوعه تحت تصرفهم. هكذا لم يلبث إدن ان ساع بين الناس هذه المرة ان الاعظم كان يعاني من مرض مجهول، احتار في امره الاطباء العالميون، الامر الذي ترك الباب مفتوحا على مصراعيه امام الامل في الشفاء، لان هذا يعني ان الداء الذي كان

يعاني منه الاعظم ربما ليس مميتا، وإن لم يعدم لهذا السبب بالدات من يشكك في صحته،
بدعوى انه يهدف في الحقيقه إلى بت الطمانينه والحيلولة دون إتارة حاله من عدم
الاستقرار في البلاد، حتى إذا ما حدث وان امكن الاطباء اخيرا إخراج الاعظم من
غيبوبته لم يتر الخبر الدهشه حقيقه، حين داع بين الناس ، وإنما اتار الحيرة ما قاله في
تلك اللحظات، سائلا : "أين هو المهند ؟ اريد التحدث إليه توا "، ذلك انه كانت قد مضت
سنوات على إقدام الاعظم على إعدام المهند، ابنه البكر .

ظل الاطباء في حيرة من مرض الاعظم إلى ان تم الاتصال باخصائي كندي
معروف، من اصل فنلندي، استقدم على متن طائرة خاصه هو ايضا، فال لزملائه في
نهايه الفحوص التي اجراها بان الاعظم مصاب بداء نادر جدا، لا سفاء منه.

وبعدما اخبر، على إثر ذلك، نائب رئيس الدوله بان موت ابيه امر لا مهرب منه،
فرر في اليوم التالي العوده إلى بلاده، فانلا إنه لا يستطيع ان يفعل شيئا. كان إنسانا
شريفا، لم يرض لنفسه بان يتقاضى اجراء، وقد كان مرتفعا جدا، دون ان يفعل شيئا غير
الانتظار في فيلته الفخمه الموت المؤكد لمررض موفر قدم من بلاده البعيده من اجل

. اسبوع بعد مغادرته المنارة، عاندا إلى بلده على متن نفس الطائرة الخاصة التي

جاءت به مات الاعظم.

ظلت تزرع على البلاد طوال مرض فاندها حاله من الكابه والانتظار الغامض

والفلق. كانت تغلفسماها سحابه فاتمہ تنتشر شعورا بالانقباض والياس. نوع من الحداد

السابق لاوانه ظل يسري في الجو، لم يخفف منه الشعور العام، والغريب بان الاعظم فادر

على كل شيء، إنه ليس بشرا. كل ما هنالك انه ضاعف في نهايه المطاف من وقع الخبر.

شعور بان البلاد ماضيه نحو المجهول عم البلاد باسره. إحساس بالفراع واليتم شملها.

شيء غريب في نهايه المطاف. لم تحمل المنارة لفاندها الاعظم منذ سنوات لا حصر لها

سوى الخوف. لم إذن ذلك الحزن الصامت غير المعلن والعام؟ لماذا ذلك الشعور بانها

اصبحت بلا اب، اب فاس، صعب، مرعب؟ هل ذلك لانها لم تعرف البلاد غيره رئيسا

لها منذ حصولها على الاستقلال، قبل اربعين عاما؟ ام ان السبب هو شخصيه الابن الذي

يقال إنه يمكن ان يكون كل شيء إلا فاندا البلاد؟

خبر الموت داع في المنارة ساعات طويله قبل ان يعلن عنه رسميا في سائته

التلفزيون على امواج الاتير، بلسان من اصبح اعلى سلطه في البلاد منذ ذلك اليوم، عبد

الغفور، الابن الاصغر للقائد الذي فارق الحياة منذ ساعات. كان يحمل نظارتين سوداوين
ينعي للشعب موت ابيه فارنا ورفه كان يمسك بها بين يديه، لا احد غيره ظهر معه في
الساحة، باستثناء صورة والده المعلقة خلفه، اعلى الجدار، مظهرة اياه في مقتبل العمر،
واتق النفس، هادنا، ينبعث منه ظل ابي .

في كلمته اعلن الحداد على والده لمدة عام، داعيا الشعب إلى الصبر والهدوء
وإلى وحدة الصف. كان من الصعب ان يبدو في تلك اللحظات، هو او غيره في الحقيقه،
في مظهر قائد للبلاد. ليس بالضرورة بسبب صغر سنه الواضح وملامح وجهه الـ
وغياب اي شبه له بابيه، وإنما لانه من غير الممكن، بعد اربعين سنه من الحكم المطلق
رؤيه شخص اخر في ذلك المنصب غير الاعظم. سنوات عديدة سيحتاجها بلا ريب، إذا
ما استمر في الحكم، حتى تسبح ابيه من على ذلك المقام، ليصبح من الممكن حينذاك
ان يرى فيه الشعب اخيرا فائده الجديد.

رغم انه لم يعلن عن موت الاب إلا بعد ساعات طويله، إلا ان قنوات التلفزيون
والراديو التابعه للدولة راحت منذ وصول خبر الوفاة تديع آيات بينات من القران العظيم،
الشيء الذي لم تخف، بالطبع، دلالتة على الشعب المنارة، حتى إذا ما ظهر الابن على

الساسة، باتت تتخلل التلاوة القرآنية فصائد رتاء وافلام وتانقيه تتسيد بتاريخ وإنجازات
الاعظم، تم رسائل تعزيه كانت تقرا بكاملها وارده من الملوك والرؤساء ورؤساء
الحكومات والمنظمات الدولية ومن مؤسسات المجمع المدني المحلي، تم البدء، بعد ذلك،
في بت صور الوفود الاجنبية الممتله في كثير من الحالات باعلى سلطه في بلدانها، فادمه
للمشاركه في الجنازة، قبل ان تتشاهد فيما بعد مصطفىه في طابور طويل تلقي اخر نظرة
على الجثمان، تم الحدث الاكبر في الاخير: ازة الاعظم في ذلك اليوم الذي بدا
كما لو ان المنارة خرجت فيه عن بكرة ابوها لتوديعه. كانت الارصفه يومها مغطاة بالبستر
على طول امتداد مسار الموكب الجنائزي، من قصر الدوله على غايه القبر الخرافي الذي
بناه الاعظم لنفسه حيث كان يحدث له ان يذهب، في اواخر ايامه، لتأمل متواه الاخير
والصلاة ركعتين في جامع فخم لم يركع به احد غيره، يتسرف على ضريحه الفارع
المصنوع من المرمر، الواقع وسط ساحه لامعه البلاط، دات ثلاث مداخل، تحيط حديقته
لها جداول، تغرد فيها الطيور طوال الفصول الاربعه. لكن يومذاك كان الاعظم فاصدا
قبره للإقامه فيه إقامه نهائيه، لا رجعه فيها، محمولا في نعش مغطى بعلم المنارة،
يحيط به صفان متقابلان من الحرس الجمهوري بكامل اسلحتهم، منتصبان في هيئته

استعداد، على متن عربه مكشوفه، ذات فخامه مهيبه، كانت تتقدم في ابدا سرعه لها، وسط عويل وصراخ وإغماء وتدافع كاد في كثير من الحالات ان يؤدي إلى انهيار السياج الامني الممتد على طول مسار الموكب الجنائزي الذي قطعتة العربه في ثلاث ساعات، بدل ربع الساعه التي كانت تفضيها السيارات في اجتياز تلك المسافه في الظروف العاديه. اما الشوارع والطرفات الاخرى، فقد كانت في ذلك اليوم الكتيب خاليه تماما من الحركه، بلا سيارات ولا مارة ولا محلات، يلفها الصمت والخشوع.

وسائل الإعلام السعويه والبصريه التابعه جميعها للدوله لم تكن تتحدث في يلك الايام سوى عن الوفاة، لاشيء عن اخبار العالم، لا شيء عن اخبار المنارة الاخرى، لا شيء بالخصوص عن اول فرار اتخده عبد الغفور : البحث . ن امه. صباح اليوم التالي على الجنازة استدعى مسؤول المخابرات إلى قصر الدوله حيث استقبله في مكتب اخر غير المكتب الذي تركه الاب، منتظرا التعيين الرسمي من قبل البرلمان، وفقا لما ينص عليه دستور البلاد. في تلك الصبيحه سمع اول خبر مريح منذ توليه منصب نائب رئيس الدوله : كوتر، والدته، لا تزال على قيد الحياه. من دون انتظار ترك مقعده، مباحثا

مسؤول المخبرات الذي لم يتوقع ان يامر به بمراففته في الحين إلى امه المختفيه منذ سنوات. صار وجهه حينها ساحباً للغايه. لم يضع قدميه ولا مرة في سجن "سننسن" السري حيث يقال ان الموت، مهما بلغت من البشاعة، هي خير ما يمكن ان يصيب من يزج به هناك.

ربحا للوقت وربما فقط لضمان سريه الزيارة، ارتأى الزعيم الجديد للبلاد التحوا إلى المكان عبر طائرة مروحيه. وهما في السماء، لم يفتا مسؤول المخبرات الذي ظل ساحب الوجه طوال الرحله، يردد بان مصالحه لم تفعل سوى تنفيذ الاوامر. كان مرعوبا جدا، الشيء الذي لم يكن منه سوى إتارة فلق عبد الغفور.

توقع القائد الجديد الشاب كل شيء سوى ان يكون السجن واقعا في اعماق الارض. برفقه مدير السجن، راح ينزل سلالم حديديه، لولبيه الشكل، رصاصيه اللون، لا . لم يكن يسمع اي شيء سوى وقع خطواتهم. لا ادنى جلبه تنسي عن وجود المخلوقات الدافنه هناك. ترى هل هم الاحياء الوحيدون في ذلك المكان في نهايه المطاف؟ مع ذلك كان يسري في الجو ما يوحي بوجود غامض، غريب ومقلق، لا هو بوجود بشري ولا بغير بشري، لا هو بحياة ولا هو بموت.

كلما وصلوا إلى طابق سفلي، اكتشف القائد الجديد للمنارة انه لم يصل بعد.

الكلمات الوحيدة التي نطق بها في كل مرة هي: "ما زال؟" التي كان المدير، الذي كان

يدرك ان مستقبله صار غامضا، يرد عليها متمتما في غموض بعبارة غير مفهومه.

المفاتيح الثقيلة التي كان يحملها في يده، كمجرد سجان لا غير، بدت له في تلك الالتناء

ثقيله على نحوى لم يسبق له متيل. ان يرشح عرفا.

حين وصلوا إلى نهاية السلام، علت الدهشة والفتامة وجه القائد الشاب. المدير

احس بنظرته كتقل ساحق لا يطاق. حتى لما اشعل مصباحه اليدوي لم يكتسب المكان

. كان مغلق، ضيقا، لا يضيء إلى شيء. في الاخير راح المدير يتصارع مع

مفاتيحه لفتح ما اتضح في النهاية انه باب، كان لا يتميز في شيء عن الجدران المحيطة

به، له نفس اللون الباهت وغير المحدد. حين انفتح في نهاية المطاف، ظهر مخلوق، ملفى

على الارض، يشبه البشر، عبارة عن كومه من الجلد والعظام بين الموت والحياة، لا

تزال لها عينان، ربما تريان، وتسرر راس، مننقش، مبيض، تغطيها خرفه باليه، فدره.

كان المكان واطئ السقف، تنبعت منه، ربما ليس فقط منه، ولكن ايضا من المخلوق

المفلق، شبه الحي المرمي بداخله، رائحة مفرقة دفعت بمسؤول المخابرات إلى الوقوف على بعد خطوتين من القبر.

ظل الزعيم واقفا بلا حراك لحظات طويلة، يبدو مصعوقا، لا يصدق، قبل ان يدخل إلى القبر، ينحني نحو كومة العظام الصامته التي لا تزال تنبض ببقايا حياة، يحملها على ذراعيه، يغادر المكان بعد ذلك محني الظهر حتى لا يصطدم راسه بالسقف.

وهو يرى القائد خارجا من القبر، حاملا امه، او بالاحرى ما تبقى منها، على ذراعيه، تمت المدير مرة اخرى بكلام غير مفهوم، يريد ان يقول إنه سيطلب مجيء حراس لحمل ذلك الحطام البشري. لكن القائد الجديد مضى مرفوع الراس وهو لا يزال مصدوما، حاملا والدته، كوتر، على ذراعيه باتجاه السلالم الحديدية، فاصدا النور.

وهو يرنو إلى نفسه في الصورة، راح المعارض العجوز يهز راسه في صمت،
دون ان يبدو عليه تعبير محدد. لم يعد له إلا شبه بعيد بذلك المحارب الشاب الباسم
المرتدي زيا عسكريا، المعتمر فبعه مطوية اعلى الاذنين، الموجود ا الصورة الفد؛
التي اخدت لي معه قبل ما يقرب من خمسين عاما باحد المعسكرات في الجبل، ايام
الثورة. ربما يمكن ان يقال عني نفس الكلام في الحقيقه، فمند مدة طويله، لم اعد شابا
بدوري.

سبق وان حدثه عني وعن رغبتي في لقائي به زميل صحافي، من اصدقائه، مهتم
هو ايضا بشؤون بلده البترولي والعربي، صديق تورته التحريريه، على غراري، والحامل
متلي نفس الخيبه والمرارة، بعدما تحولت احلامنا التوريه الفديمه إلى مجرد رماد. سرني
ان اعرف انه اطع، كما اخبرني، عن جل ما اكتبت من اعمال حول بلاده وبانه يقدر في
روح الموضوعيه والمعرفه الواسعه، كما قال، بشؤون المنارة وتعلقني بها.

الصورة التي بدا انها اتارت اهتمامه اكثر من غيرها، مستغرفه اياه مدة اطول،
كانت تمتل اعضاء قيادة الثورة، يرتدون ازياء عسكريه، متنافرة بعض الشيء، دون حمل

اسلحه. وهي صورة اعتر بها كثيرا في الحقيفة، لانني لم اصادف غيرها تضم
القادة التاريخيين العسكريين للتورة. لقد التقطها بدورها في الجبل تحقيق صحفي بمناسبة
مرور اربعين سنوات على اندلاع التورة. كان فادة التورة وافين في صف واحد. وما
كان يوجد انداك شيء يميز لزهر كلوك، او الراند لزهرا، في تلك الايام، عن غيره سوى
ربما لحيه صغيرة تغطي منطقة الدفن، حلقها فيما بعد حينما لوحظ له دات مرة، حسبما
يروى، بانها تجعل وجهه يشبه وجه معمر من المعمرين، ليعوضها بشارب سميك داكن،
جلب له لدى عامه الناس تسميه "ابو شارب"، لقب اشتهر به عند الشعب، بعد الاستقلال،
اكثر من "القائد الاعظم"، لقبه الرسمي انداك. كان منتصبا وسط المجموعة، يقف على
يمينه إيمان زوكورة، الشاعر، او الكومندان الشاعر، حسب التسمية التي علفت به، لحسن
تدبيره العمليات العسكرية قدر إتقانه تنظيم الشعر، الملحون منه والفصيح، إلى جانب
النحت على الخشب. غير ان إيمان زوكورة عرف خصوصا بوصفه مؤلف قصيدة " فداك
يا بلادي" النشيد الوطني للمنارة. بجانبه انتصب عيسى بوزو، الطالب السابق، الملتحي
الوحيد في المجموعة، المسؤول عن جهاز الاستخبارات التابع للتورة. في أقصى اليمين
تماما، عبد الباقي باكور، وهو رجل طويل القامة، نحيل الوجه والجسم والشارب، يحمل

نظارتين سوداوين وبقعه على الراس، اكثر الجميع شعبي . كان من عادته مشاطرة بسطاء التوار طعامهم واداء الصلاة معهم ومبادلتهم المزاح احيانا. كان موجودا اقصى اليمين، عند نهاية الصف، وليس في وسطه، كما تقتضي ذلك رتبته كفائد عام لقوات الثورة. كان معروفا بتواضعه. وكان لمين شريف واقفا على يساره، يفصل بينهما اربعة من رفاقهما، هم حمدان لاغا، اشهر واحد بين المجموعة في الحقيقه. عداء سباق في المسافات الطويله، صنف الماراتون، كان بوسعه، حسب الكثيرين، ان يصبح بطلا في العدو، لو لا انه اتر الالتحاق بالثورة على الركض تحت رايه الاحتلال. و كانت إحدى قدميه اللتين صنعنا شهرته ومجده محاطه في الصورة بالجبس، يتكى بإبطه ويده على مسند، وبجانبه ممرضه جميله، اسمها مونيّه، مرتديه بدورها الزي العسكري، اعتنت به اتناء علاجه من إصابه على إثر انفجار فنبله. تم هيتم ميमितس، "الاعرج" حسب ما تعود على تسميته خصومه واعدائه، خصوصا بعد الاستقلال، بسبب عرج خفيف من جهة رجله اليسرى. إلى جانبه، الرائد نور الدين سطورا، الحافظ للقران عن ظهر قلب، العاجز في ان واحد على النطق بجمله خاليه من البذاءة، حسبما عرف عنه.

وانا ارنو إلى المعارض العجوز ووجهه لا يزال مستغرفا بصمت في الصورة،

بدا لي انه كان يتأمل رفاقه السابقين واحدا بعد اخر، يستعرض خمسين سنة، و ربما

اكثر، من تاريخ بلده. تمنيت ان اعرف في تلك اللحظات بالدات ما راح يدور بخلده

بالضبط. كان من الواضح ان سينا كنهه دفين وعميق وهادر من الاحداث والتضحيات

والخيبات راح يجري في اعم .

بعدها اوضحت له بشيء من الاستفاضة ما انتظر منه، افترح علي ان لا يكون

العمل في شكل سؤال وجواب وبان اتركه قدر الإمكان يسترسل في كلامه عن الاعظم

دون توجيه من جانبي. وافقت بدون تردد. الحق هكذا تصورت العمل منذ البدء.

حين راح يخوض في الكلام، بعدما وضع الصورة على الطاولة الواطئه الفاصله

بيننا، خيل لي بانني بدات ارى امامي في الاخير السيد لمين شريف وهو شاب، في اوج

إفداه وحماسه وفوته، سواء اثناء التورة او في عهد الاستقلال ايام صار من اشد

المعارضين لرفيقه السابق لزهو كلوك، او الاعظم كما صار يلقب فيما بعد. في تلك

اللحظات فقط بدا فريب الشبه بصورته القديمه بحوالي خمسين ع . تدريجيا عاد إلى

وجهه نوره إلى عينيهِ الكبيرتين السوداوين وهجهما وإلى صوته دفنه وحرارته وحماسه

واصبحت يداه لا تتوقفان عن مشاركته الحديث، تماما كما عرفته في الجبل او كما شاهدته عددا من المرات في تلفزيونات اجنبيه. سينا فسينا اتضح بجلاء ان روحه لم تتسخ، انها لا تزال محافظة على كامل عفوانها، وإن بدا جسده متعبا بعض الشيء من ناحيته.

من تلك الصورة القديمة بما يقرب من خمسين عاما بدا حديثه الطويل فقال...

اجل، كنا اسبه بجماعه من الاصدقاء. انظر إلى القائد الاعلى لقوات الثورة، عبد الباقي باكور، رحمه الله ياخذ الصورة ويشير بسبابته إلى الرائد عبد الباقي باكور وكيف انه وافق في الطرف القصي من المجموعه وليس في وسطها، كما يقتضي ذلك مقامه وما ظل يحظى به من احترام وتقدير بيننا، ففي تلك الايام لم نكن نعتبر اهميه سوى لتحرير ارضنا ورؤيه علمنا يرفرف في سمانها او الفوز بتسرف الشهادة، من غير ان يعني ذلك انه لم تكن تحدث مشاكل بيننا في بعض الاحيان، وإنما افصد ان ما كان يجمع بيننا ظل دائما اسد وافوى، إلى درجه انه حتى فيما يتعلق بكلوك لا اجد ما الومه عليه ايام كان مجرد رائد، مثل اي واحد فينا تقريبا. اقول تقريبا لانه كان في ان واحد نانبا للمرحوم عبد الباقي باكور، القائد الاعلى لقوات الثورة، لكن من غير ان يجد احد في ذلك

غضاضه، معتبرين انه كان اهلا لذلك المنصب، مثلنا جميعا، وإن كانت له بالطبع،
نفائسه كسائر البشر، مثلنا جميعا، من ذلك على سبيل المثال، عجزه عن السيطرة على
اعصابه ايام رمضان نتيجة الحرمان من لفائف التبغ، مما جعله يعارض فكرة طرح
مساله التدخين، اتناء الثورة، بدعوى عدم شعبيتها، وإن كنا نعلم جميعا ان السبب لم يكن
غير عجزه عن تخيل نفسه قادرا على التوقف عن هذه العادة التي اكتسبها منذ العاشرة من
العمر، حين كان يلتقط اعقاب اللفائف في الطرقات، الشيء الذي جعل يومذاك الرائد
سطورا، وهو رجل حفظ ستين حزبا قبل وصوله سن البلوغ، يفحمه فانلا بصراحته
المعهودة كيف تزيد، الاخ لزهرا، التغلب على قوة عظمى تسطو على ارضنا وتقهر
شعبنا، إذا ما كنت مجرد لفاقه صغيرة فدرة على تحطيم عزيمةك، جاعلا حينها ذلك
الذي لم يكن بعد، في تلك الايام، غير الفاند لزهرا، يضحكك باعلى صوته، كما كان يحدث
له في بعض المرات. فبيل التوقيع على المحضر الخاص ؛ مع ومعافبه كل مخالف للامر
بجدع انفه، اغتتم كلوك اخر فرصه تتاح للتدخين، ممتصا ثلاث لفافات الواحدة تلو
الاخرى، وإن لم يكن وحده من راح يوم داك يغتتم تلك الفرصه لتناول اخر لفاقه له في
حياته، بالنسبة للبعض منا على الاقل، دون ان يكون كلوك واحدا من هؤلاء في الحقيقه،

ليس فقط لانه بات يدخن السيجار الكوبي الفخم، يوم اخذ لقب القائد الاعظم، بعد الاستقلال، إذا صارت تلك عادتنا جميعا تقريبا حينذاك، بل لانه حدث في تلك الايام، قبل ان نفترق على إثر انتهاء الاجتماع، كل واحد في اتجاه، ان وقع عليه بصري يفني سيجارة في مكان معزول بالغابه، كان من المفروض ان يكون انفه الطويل، على إثر ذلك، اول انف يجده عقابا له على خرقه القانون، لكن بدل ذلك تركته يستلذ بتدخين لفافته البائسه، حتى ما إذا التقينا بعد ذلك ناولته حبه حلوى لا اتذكر كيف حدث وان وجدت عندي، فشكرني وراح يديها في فمه، من دون ان يدري على الأرجح الغرض من منحي له إياها، غير مدرك مشاهدتي إياه متلبسا بالجريمة، فكانت تلك في الحقيقه اول مرة اراه يخرق فرارا اتخذته الثورة، دفع الكثيرون انوفهم فيما بعد تمنا لمخالفتهم إياه.

من صغائره الاخرى التي يمكن ان تصيب اخيرنا في الحقيقه، اذكر ايضا عدم صبره على معاشره النساء الذي حدا به إلى المخاطرة بحياته مرتين على الاقل، من باب الاكتفاء بما انا متيقن منه، حين ذهب متنكرا في زي فلاح بدوي معدم، حاملا لحيه بيضاء مزيفه، راكبا ظهر حمار، إلى ماخور الكيديه، اقرب مدينه إليه انداك، مقدما على مجازفه لم يفو على متلها، في حدود علمي، انتاء اي معركة خاضها ضد قوات الاحتلال، على

الرغم من انني لا استطيع التقليل من شجاعته، علما، من ناحيه اخرى، انه كان من قادة الثورة القلائل المتزوجين، وإن كان ذلك لا يعني الشيء الكثير بالنسبه لرجل لم ير زوجته ولا مرة واحدة خلال سنوات الثورة العشر. اتذكر انه في إحدى لقاءاتي في تلك الايام، قال لي لا ادري، اخي لمين متى ستنتهي هذه الثورة اللعينة حتى يستطيع المرء النوم مع امرأة من غير ان يخاطر بحياته، او امتصاص لفاقه دون ان يخشى على انفه، من غير ان يكون المقصود من كلامه، بالطبع، ان الاستقلال لم يكن يعني في نظره اكثر من امرأة ينام معها امنا او لده يدخنها دون خوف، وإن كان هذا يكتشف في ان واحد عن جانب من شخصيته، جانب لم اوله مع ذلك، من ناحيتي، كبير اهتمام في يوم من الايام، إذ من المؤكد انه ليس لهذا الامر افترفت سبلنا فيما بعد. لا استبعد في المقابل ان حرمانه من النساء، اتناء الثورة، ظل بدرجة معتبرة ولا شك، وراء نفوره من السياسيين الذين كانوا يمتلكون الثورة في الخارج وانتقاده إياهم بدعوى عدم الفعاليه وقله الجديه، إذ لم يكونوا يعرفون، كما قال لي اكثر من مرة، غير مضاجعه النساء في فنادق ذات خمس نجوم باموال الثورة، بينما نحن بالكاد تصلنا بعض الخراطيش نواجه بها طائرات العدو ودباباته. لا ريب انه كان يتمنى لو توفر له نفس حظهم، يتحول من فندق فاخر إلى اخر،

ينام مع ما طاب له من نساء، يدخن ما شاء، كما كان يتصور حياة السياسيين في الخارج، وإن كنا. غير راضيين في الحقيقه على هؤلاء، معتبرين انه ما كان هناك مجال

للمقارنه بين ظروفنا والحياة التي ظلوا يعيشونها في مختلف عواصم العالم.

لا ادري إن كان كلوك قد بدا التفكير، اتناء تلك الايام، في مستقبله الشخصي، وإن كان من الصعب القول بانه كان يبدو عليه ما يمكن اعتباره طموحا إلى الزعامه او إلى شيء من هذا القبيل، على اعتبار انه لم يكن يتعصب لوجهه نظرة، مبديا موافقه في كل مرة يلوح فيها راي اخر غير رايه افرج إلى الصواب، إلى درجه انه يمكن القول بانه كان انداك من نمط الرجال الدين يسهل إفناعهم، الشيء الذي حال دون ان يوجد له خصوم في تلك الايام، إذا ما استثنينا السياسيين المنتمين إلى الثورة العاملين بالخارج الدين كانوا، من ناحيتهم، يفتونه سر مفت، حتى إذا ما استشهد الفاند الاعلى لفوات الثورة في مهمه فكر عبد الباقي باكور، في البدايه، إسنادها إليها، قبل ان يقرر، في النهايه الاضطلاع بها بنفسه، تغير كل شيء. كانت المهمه تقتضي التحول إلى خارج البلاد وتتطلب مسيرة مئات من الكلمترات، بعيدا عن العمران، عبر الغابات والجبال، والمشي على القدمين اياما عديدة قبل بلوغ حدود افرج بلد مجاور. واعتقد ان عبد الباقي باكور

غير رايه في اخر لحظه اخدا في عين الاعتبار ان رجلا، مثل كلوك، يحمل اراء اقل ما يقال عنها انها سلبيه عن ممثلي التورة في الخارج، غير مؤهل للاتصال بهم بشأن موضوع حساس مثل مشكله حاجه التورة إلى مزيد من الاسلحه، لكن للتاريخ ينبغي التوضيح هنا ان عيسى بوزو، بوصفه المكلف بالاستعلامات في تلك الايام، و بعدها ايضا كما تعرف، الح لدى عبد الباقي باكور ان يوكل المهمه لغيره، إما لكلوك او لرجل اخر او تركه يؤديها هو نفسه نيابه عنه، ذلك ان قطع مئات الكلمترات والمرور في كل مرة عبر مناطق وعرة وغير امنه امر لم يكن يخلو من خطورة بالغه، لكن دون ان يوفق القائد الاعلى لقوات التورة على تغيير رايه. والمهم في كل هذا انه لم يكن قد بقي لعبد الباقي باكور، بعد مسيرة شاقه دامت عشرة ايام، غير بضع كلمترات للوصول إلى حدود البلد المجاور، حين داهمته قوات الاحتلال بطائرات لم يسلم من فدائفها لا هو ولا اي واحد من افراد المجموعه المكلفه بحمايته، ليجد كلوك نفسه هكذا يرتقي إلى منصب القائد الاعلى لقوات التورة، لكن دون ان يتير الامر حفيظه احد في الحقيقه، إذا ما استنتينا ممثلي التورة في الخارج الذين ظلوا يحملون نظرة مفيته عنه.

وعندما أقول ان كل شيء تغير بعد استشهاد عبد الباقي باكور، لا أفصد ان من

سيصير الفائدة الاعظم زمن الاستقلال، قد تحول بيت عشيه وضحاها إلى شخص اخر،

ذلك ان نتائج ارتقاء كلوك إلى المقام الاول لن تظهر سوى سنوات طويله بعد ذلك، يعني

بعد انتهاء الثورة بالتحديد.

ولئن كان اكثرنا تاترا بنهايه عبد الباقي باكور هو عيسى بوزو، الطالب الذي

تخلى عن مقاعد الجامعة في سبيل الثورة، ومخطط رحله عبد الباقي الطويله مدة ثلاثه

اشهر كامله، منظما مختلف مراحلها، منسقا مع فيادات المناطق المعنيه بشأن مجموعات

المقاومه المكلفه بالتداول على مرافقته طوال مساره المؤدي إلى غايه الحدود الشرفيه،

دون الكشف عن اهميه الشخصيه المطلوب مرافقتها ولا عن مهمتها ولا عن مقصدها

النهائي، إلا ان ما جرى لم يؤثر على مصداقيته، بالنظر إلى إلحاحه الكبير على خطورة

المهمه، خصوصا بالقرب من الحدود الشرفيه، وعلى ضرورة ان يكلف عبد الباقي غيره

بادانها.

غير ان كلوك راح يحمل نفسه بدوره مسؤوليه مقتل الفائدة الاعلى لفوات الثورة،

خصوصا وانه كان من المفروض ان يضطلع بها، كما كان مقررا في بدايه الامر، مما

يعني انه كان عليه الإصرار اكثر مما فعل، تقاديا لتعريض حياة ابرز شخصيه فياديه
لخطر جسيم، لهذا لم يكن من السهل إفناعه ومؤاساته بان الاعمار والاجال بيد الله وباننا
جميعا معرضون لنفس المصير في كل لحظه وبان الاستشهاد هو الشرف الاعظم المرجو
من طرف كل واحد منا وبان الفائدة الاعلى صار عند ربه يرفل في جنه النعيم. مع ذلك
هناك من شاهد كلوك يبكي في زاويه معزوله يوم نعي لنا نبا مصرع عبد الباقي. اعرف
انه من الصعب تصور ذلك اليوم، على ان هذا لن يغير شيئا من كونه سوهده يبكي بالفعل،
ذلك ان التفكير بانه لولا تغيير القائد الاعلى للتورة رايه في اخر لحظه، لكن هو من
تمزقت اطرافه واصبح اترا بعد عين، خلق لديه شعورا فويا بالذنب. على الاقل، هكذا
فسرنا رفضه قبول منصب القائد الاعلى لقوات التورة، مما اضطرنا إلى الإلحاح عليه
بعض الشيء، اخدين بغير الحسبان تمتعه بتفه عبد الباقي، ذلك ان الموت له وزن على
خيارات البشر في مثل هذه الظروف، وإن لم يكن يوجد، في ان واحد، ما يدعو إلى
حرمان الرائد لزهو كلوك مما بدا لنا جميعا انداك حقه، انا لست بقراء التاريخ باثر
رجعي. يجب ان نتعلم احترام التاريخ. لا يكفي تحول كلوك بعد الاستقلال إلى دكتاتور
حتى نمنسخ التاريخ، كما يفعل البعض للاسف، فلنترك ما للتاريخ للتاريخ، وللحاضر ما

للحاضر. انا افول ان الراند التائر لزهر كلوك شخص ومن توج نفسه بعد انتهاء التورة
فاندا اعظم شخص اخر. والحق افول ان كلوك ظل دائما يحاول الافتداء لفائده الكبير
طوال ما تبقي من سنوات التورة، على ان ذلك لم يكن بالامر الهين، لا عليه ولا على
غيره في الحقيقه. صحيح ان اختيارنا اياه كان خطأ تاريخيا في نهايه المطاف، لكن من
يضمن لنا ان تاريخ المنارة كان سيغير مجراه، في ان واحد، لو احللنا غيره محله في ذلك
اليوم المتسؤوم ؟

وانا اسوق سيارتي، بعدما غادرت بيت المعارض العجوز، فكرت فيما كتبه
البعض بشأن العمليه التي اوردت بحياة عيد الباقي باكور ومن انه كان ضحيه خيانه. لقد
ذكرت بعض الصحف انداك وبعض كتب التاريخ ايضا ان عبد الباقي باكور ذهب ضحيه
رفافه، بل واتسارت إلى الراند كلوك بالاسم. تنكره في ثياب بدوي بانس وحمله لحيه
مزيفه وركوبه ظهر دابه فاطعا مسافات طويله عبر الادغال، يكون ليس بغرض الذهاب
إلى اقرب ماخور، بل للإي بالعدو. ظل ماضي لزهر كلوك دائما محل تساؤل في
الحقيقه، على الاقل لدى اعدائه.

في اليوم التالي، حين عدت إلى السيد لمين شريف، استأنف حديثه، فقال...

English-Arabic Glossary

A

Aesthetic	جماليّ
Alethic	منطقيّ
Aspektra	ملاحح
Associative	متداع، ترابطيّ
Author's IQ	مبلغ نباهة المؤلف.

B

Boulomaic	شخصيّ
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C

Carinal Hindrances	أهمّ الصعوبات
Clergy	الكهنوت
Cognitive concept	مفهوم معرفيّ
Cognitive scope	منظور معرفيّ
Cognitivism	المعارفيّة
Connexionist	ترابطانيّ
Connotative contralto	سيرورة إيحائيّة
Connotative interrelationship	علاقة إيحائيّة
Connotativise	رتل الإيحاءات

D

Diachronic	تاريخيّ
Disconnotativise	فكّ الرتل الإيحائيّ

Dynamic ديناميّ

E

Epistemic نَعْرِفِيّ

Evolutionist تطوريّ

H

Heuristic بحثيّ / استقصائيّ

Hibernation سُبات

Hypostasis أُنُوم

I

Inference logic منطق استدلاي

Inference phenomenon ظاهرة استدلاية

Interpretative تَأويليّ

L

Lexeme عجمة

M

Macro- connotation إحياء كُليّ

Macro- connotative text نصّ كُليّ الإحياء

Mental operation عملية ذهنيّة

Mental process مسار ذهني

Micro-level المستوى المصغر

Modus operandi طريقة العمل

N

Neurosciences علوم الأعصاب

P

Polysystem	نسق متعدد
Pragmatics	تداولية
Pre-emptive tools	أدوات اتقائية

R

Rational	عقلاني
Reformulating	إعادة الصياغة

S

Semiotics	سيمائيات
Skopos	هدف / غاية
Static	ثابت
Sub-system	نظام فرعي
Synecdoche	مجاز مرسل
Systemic	نظامي

T

Theologians	لاهوتيون
Theorization	تنظير
Titus	متوالية نصية
Translation Studies	دراسات ترجمية
Trinity semantics	دلالات الثالوث

U

Understanding	فهم
Universe of discourse	عالم الخطاب

