



**An-Najah National University
Faculty of Graduate Studies**

**THE TRANSLATION OF TERMS OF
ADDRESS IN BENYAMIN'S *NOVEL GOAT DAYS***

**By
Nihaya Ali Abdelrahman Ibdah**

**Supervisor
Dr. Ayman Nazzal**

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This Thesis was defended successfully on 27/08/2025 and approved by:

Dr. Ayman Nazzal

Supervisor



Signature

Dr. Mohammad Thawabteh

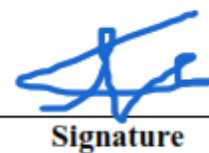
External Examiner



Signature

Dr. Abdulkarim Zawawi

Internal Examiner



Signature

Dedication

This thesis is dedicated to my esteemed supervisor, Dr. Ayman Nazzal, whose guidance, support and insightful feedback have been invaluable throughout my research journey.

To my parents, whose love and sacrifices have been the foundation of my achievements. To my mother, for your endless support, patience and belief in my abilities, and to my father, for your wisdom and encouragement. Your belief in me has been my greatest motivation.

Declaration

I, the undersigned, declare that I submitted the thesis entitled:

THE TRANSLATION OF TERMS OF ADDRESS IN BENYAMIN'S *NOVEL GOAT DAYS*

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

Student's Name Nihaya Ali Abdelrahman Ibdah

Signature: Nihaya Ali

Date: 27/08/2025

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THE TRANSLATION OF TERMS OF ADDRESS IN BENYAMIN'S *NOVEL GOAT DAYS*

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Abstract

Focusing on how these translations reflect or distort the representations of power, identity, and social hierarchy in Benyamin's *Goat Days*, this paper investigates how terms of address are translated from English into Arabic. The study investigates the cultural and ideological stakes of translating modes of address by means of sociolinguistic theory, postcolonial critique, and translation studies especially Venuti's ideas of domestication and foreignization by means of Suhail Al-Wafi's Arabic version. The study classifies and critiques different kinds of address including formal titles, familial terms, and disparaging language and examines the translator's decisions about cultural and emotional resonance preservation or adaptation. Results show that Al-Wafi deliberately balances foreignization and domestication: he keeps culturally loaded words like "arbab" to emphasize labor exploitation and power imbalance, and he domesticates others like "Sainu" to enhance accessibility for Arabic readers. The researcher draws a conclusion as follows. First, the types of address terms used by the interlocutor's language are classified into five patterns, i.e. 1. Formal terms; 2. Occupational terms; 3. Kinship terms; 4. Derogatory and dehumanizing terms; 5. Neutral and politeness-based terms. Secondly, the functions of the address terms used by arbab and the Indian worker Najeeb are 1. to show intimacy; 2. to attract people attention; 3. to show politeness; 4. to reflect identity; and 5. to show power differential. And the last, the social factors affecting the use of address terms in *Goat Days* are affected by 1. social status; 2. age; 3. family relationship; 4. occupational hierarchy; and 5. degree of intimacy. It suggests that translators thoroughly evaluate the sociocultural significance of these terms and find a context-sensitive balance between domestication and foreignization. Further research is recommended on the interpretation of translated address terms by readers in various cultural settings especially within postcolonial and migrant narratives.

Keywords: Terms of Address, Domestication and Foreignization, Power and Identity

Chapter One

Introduction and Literature Review

1.1 Terms of Address

Language, especially how people address each other, is a strong tool that forms and shows how people connect with each other. When we talk to other people, the words we use not only show respect, closeness, or authority, but they also show how society works and who has power in a culture. Braun (1988, p. 13) says that a term of address is “the way that speakers directly address their interlocutors through language, taking into account social relationships and cultural norms.” Speaking about words of address, Fasold (1990, p. 27) says that they are “forms of language that express social dynamics, such as respect, familiarity, and power differences.” Address terms are words or expressions used in interactive face- to-face situations to characterize the person being talked about. They are linguistic expressions that are used in addressing others to attract their attention or make reference about them. Generally, by appropriate use of address terms, people identify themselves as part of a social group while inappropriate choice of address ceases good interaction French pronouns such “tu” and “vous,” which indicate changes in unity and power (Brown & Gilman, 1960), reflect the way people communicate. In literature, this reflection becomes even more potent since the interactions between characters show underlying power and societal structures as well as molding cultural and linguistic customs. The Malayalam book *Goat Days* shows this clearly. Like many of his colleagues, Najeeb, a sand-miner from Kerala, heads for the Gulf in the early 1990s with hopes of riches. Instead, he is kept captive on a far-off Saudi Arabia goat farm for more than three years, enduring his master's cruelty. But his path is one of toughness and ultimately release via the desert toward freedom in addition of misery.

Against this background, translation becomes quite important. Translating Arabic terms of address into English is not only a linguistic exercise but also a cultural one that calls for strong bilingual ability and sensitivity to religious and social conventions. Therefore, this study looks at *Goat Days* and its translation to find out how address words are negotiated between source text (ST) and target text (TT). It thereby structures its investigation around three guiding factors—power dynamics, social ties, and identity—

each of which exposes how language, literature, and translation intersect to convey the human condition.

Benyamin's novel is full of bitter comedy, and the terms of speech represent that too. Here, Benyamin's sardonic and kind-hearted telling changes this odd and bitter comedy of Najeeb's life in the desert into a universal novel of isolation and alienation. Also, the significance of socialization in the formation of identity is discussed in this work. Thus, it is critical to look at the distinct reasons that cause identity crisis in human beings too. It is through Najeeb's socialization with kidnappers and the goats and camels, and how Najeeb is talked to has a big impact on how he sees himself. He was able to study, how to look after these animals, and how to live as per the order of Arab, although it is entirely opposite to the habits that he has followed throughout his earlier phase of life. Translation is not a matter of words only: it is a matter of making comprehensible a whole culture. So, rendering English works into Arabic necessitates a bilingual expertise. In other words, the way such address forms are translated and can significantly influence how the target audience perceives relationships between characters and grasp the novel's main ideas.

1.2 Types of Terms of Address

A choice of an address term signals the relationship between language and society and how a person imagines his/her relationship with the addressee within this society. These terms encompass various linguistic categories, all of which serve to name, refer to, or directly address listeners. They can include personal names, titles, kinship terms, or personal pronouns, which may be utilized independently or in combination (Bonvillain, n. d).

Levinson (1983) argues that terms of address like formal titles, casual nicknames, or familial terms can be divided into two main categories: relational and absolute. The first category includes relations between:

- Speaker and referent (such as referent honorifics)

Pronoun T/V distinctions are one example of an honorific, where the speaker conveys the respect only by referring to the recipient.

- Speaker and addressee (e.g., honorifics for the addressee)

Respect titles are forms of addressee honorifics, where the speaker can express respect without explicitly referring to the recipient.

- Speaker and bystander (e.g., an honorific audience)

Here, the speaker utilizes the audience and bystander honorifics in order to refer to those who are not participating in the conversation but may overhear the talk.

- Speaker and setting (such as the degree of formality)

Here, the usage of address forms may vary subject to the environment or the social activity. For instance, the speaker may employ informal social honorifics in formal settings (Levinson, 1983, pp. 90-91).

In Arabic, the way people call each other is deeply connected to religion and social systems. Titles like “Sheikh,” “Hajj,” or family markers such as “Um” (mother of) do more than just identify people; they also convey respect, status, and social roles within the community. In contrast, English speakers usually employ simpler forms of address. When these complex Arabic terms are translated into English, much of their cultural meaning can be lost. Conversely, when English forms of address are translated into Arabic, the relationships they express may appear oversimplified. Farghal (1993) argues that translation must carefully account for cultural differences, particularly in the rendering of address terms.

The translator should opt for maintaining the cultural connotations of the address terms of the ST and adapting it to the target culture too (Schleiermacher, 1838/1998). In other words, the translator has the choice whether to respect the cultural terminologies for the original ones to the maximum or substitute these terminologies to be accepted by the target audience by opting for the closest equivalence to the target culture. Thus, rendering the address modes in Benyamin’s work needs to evaluate the influence of the translation techniques used by the Arabic translator Suhail Al-Wafi and how they affected the power dynamics, social relationships, and themes of identity in *Goat Days*.

Friedrich Schleiermacher (1813/1992) was the first to introduce this foundational distinction in his lecture “On the Different Methods of Translating” (*Über die verschiedenen Methoden des Übersetzens*), as cited in Schulte and Biguenet (1992). He described two possible approaches to translation: either moving the reader towards the

author (foreignizing) or moving the author towards the reader (domesticating). Building on this foundation, Lawrence Venuti (1995, 1998) later adopted, expanded, and popularized Schleiermacher's concepts within modern Translation Studies. Venuti reframed them in terms of ideology, power, and cultural politics, establishing domestication and foreignization as key terms in his influential works *The Translator's Invisibility* (1995) and *The Scandals of Translation* (1998).

1.3 Functions of Terms of Address

Terms spell out primary functions that are used in order to express the social relationships between interlocutors, including power, solidarity, status, age, gender, race, ethnicity, religion, ideology, and culture (Holmes, 2013; Brown & Gilman, 1960). Brown & Gilman also (1960) introduced the seminal distinction between the "power" and "solidarity" semantics in the use of pronominal address, such as the T/V distinction seen in many Indo-European languages. Thus, rendering of these terminologies especially between different languages and cultures requires deep awareness of their differences and influences too.

Cronin (2006) says that language is a key part of negotiating identity. In this novel, the way Najeeb is talked to changes over time, which shows that his sense of self is getting weaker. These ways of addressing him show not only that he is a worker, but also how he is controlled and put down by society as a whole.

It is hard to translate these words into Arabic because the two languages have different ways of showing respect and social order. Farghal (1993) talks about how difficult it is to work with Arabic's complicated system of address, which is based on social roles and respect. This means that the power relations from the original English text have to be carefully kept. The translation has to choose between "domestication," which means changing the words to fit Arabic usage, and "foreignization," which means keeping the original cultural elements (Venuti, 2017).

The way Najeeb is talked to also shows how power changes throughout the novel. At the beginning of the story, he may be talked about with some respect, but as things get worse for him, the language used to describe him becomes less human, showing that his standing is falling. Nida (1964) says that language not only gives meaning, but also shows power

and subordination relationships. This is an important idea in *Goat Days*, because Najeeb's treatment and the language used to talk to him show how much power he lacks.

The way people talk to each other can also show how close or far apart they are emotionally. The cold, emotionless language Najeeb's attackers use is different from the few times he feels connected to someone personally. These changes in words help to bring out the human parts of abuse. Schleiermacher (1838/1998) says that it is the translator's job to either bring the reader closer to the original text or change the text to fit the reader's culture. This is a very important choice to make when translating words that are so emotionally charged.

To sum up, terms of speech in *Goat Days* serve many purposes, ranging from showing how power is distributed to showing how people relate to each other. When translating these terms into Arabic, there is a fine line between keeping the original social interactions and changing them to fit the target language's culture. It will be looked at in this study how these terms of address are translated and how they change how power and identity are shown in the Arabic form.

1.4 Language and Society

Besides being a way to communicate, language also shows the roles and responsibilities of people in society and the rules that everyone must follow. The words people use to talk to each other, whether they're being serious or casual, show how they relate to each other, what their standing is, and what their role is in society. In creative works like Benjamin's *Goat Days*, language not only affects how people talk to each other, but it also shows bigger social problems like oppression and injustice.

The way the main character in *Goat Days*, Najeeb, is talked to by his kidnappers and bosses makes it clear that he is a foreign worker and not equal. The dehumanizing words used against him reflects the larger social and economic system that doesn't value his identity or work. Farghal (1993) says that terms of address are more than just useful; they also have important social and emotional meanings that shape relationships in a cultural setting. In order to translate these words from English to Arabic, you need to know how to show power and social roles in both languages. The way people treat each other in Arabic is based on ideas of respect, power, and order. This makes translation from English, where these differences may not be as clear, a very difficult task.

Language is an important part of society because it helps keep the balance of power and social order. For example, in Arabic, honorifics and titles are closely tied to a person's social rank, and omitting or misusing them can drastically change the meaning of an address. In *Goat Days*, the dismissive and insulting manner in which Najeeb is addressed makes him feel even more powerless and out of control. When translating these address terms into Arabic, the translator must account for the nuances of Arabic social hierarchy while preserving the original language's emotional and social impact.

In any translation, the translator serves as a mediator between two distinct social worlds, which makes bridging language and society especially challenging. Hatim & Munday (2004) remind us that translation is not merely about finding words with equivalent meanings; it is about preserving the social and cultural significance behind those words. As seen in French pronouns such "tu" and "vous," which indicate changes in unity and power (Brown & Gilman, 1960), language sometimes reflects the way people interact. In literature, this introspection grows much more potent as the interactions between characters expose buried systems of authority and society as well as help to form cultural and linguistic standards. *Goat Days*, a Malayalam novel, clearly shows this. Like many of his colleagues, Najeeb, a sand-miner from Kerala, sets out for the Gulf in the early 1990s with aspirations for riches. Instead, he finds himself enslaved for over three years on a distant goat farm in Saudi Arabia, suffering under the cruelty of his master. Still, his path is also one of resilience and ultimately escape through the desert toward liberty rather than one only of hardship.

In *Goat Days*, the language used by characters toward Najeeb mirrors the bigger socio-political reality of the Gulf rather than simply establishing personal relationships. a system grounded on racism and the abuse of immigrant labor. For translators, catching such dynamics in literary works provides great difficulties. A book is never solely a narrative; it is strongly linked with its cultural setting, bringing with its strata of references, forms of address, and nonverbal clues that fit a certain social fabric. More than technical correctness is needed to translate these components; it demands cultural sensitivity to the semiotics contained in the source text (ST).

Converting the address terms of the book into Arabic especially calls for linguistic competence and a close knowledge of how cultural and social meanings work across

languages. This work so examines the methods employed to transform these address terms and evaluates how far the Arabic edition of *Goat Days* is successful in conserving the original's social depth and cultural resonance.

1.5 The Application of Terms of Address in Benjamin's Work

In Benjamin's writing, especially in *Goat Days*, terms of address are more than just ways to talk; they are essential to understanding how characters connect with each other socially and psychologically. These words help show how the characters' ties, social orders, and power play out in their lives. In *Goat Days*, language is used to control people. For example, the way powerful people talk to Najeeb shows how he becomes less human.

The Arabs who held Najeeb hostage used words that showed how much power difference there was between them in *Goat Days*. The formal, emotionless, and sometimes insulting language used against Najeeb reinforces his position as a servant and takes away his identity and freedom. This language choice fits with the main idea of abuse, where foreign workers are pushed to the edges of society by an unfair social order that uses language to keep them down. Farghal (1993) says that in Arabic, terms of address often show complicated social structures and connections. When these subtleties are translated, they must be carefully kept.

Benjamin doesn't just use address terms in a smart way on *Goat Days*. In all of his work, he uses words to bring up problems of power, identity, and social unfairness. The way he uses language shows the cultural and social forces at work in his stories, as his characters try to find their place in different social systems. As Hatim & Munday (2004) talk about, it is the translator's job to keep these complicated social relations in the TL, making sure that the original text's cultural context and emotional weight are kept.

To translate these words from English to Arabic, you need to be aware of the changes in culture between the two languages. In Arabic, forms of speech are often more official and have more social meaning than in English, where these differences may be easier to see. Schleiermacher (1838/1998) says that the translator has to decide whether to "domesticate" the text (change it to fit the rules of the TL) or "foreignize" it (keep the original cultural elements). When adapting *Goat Days*, it can be hard to keep the emotional depth and social critique that the original language conveys without losing its cultural uniqueness.

This study will look at how well the Arabic version of *Goat Days* captures the novel's use of address, checking to see if the social and power relations present in the original text are kept. In this way, this study adds to the larger conversation about how translation shows and protects language, power, and identity, especially in works that deal with abuse and social order.

1.6 Literature

From the point of view of sociolinguistics, novels like *Goat Days* are very helpful for understanding how language works in certain cultural settings. Most of the time, writers use terms of address to show power, respect, and submission; these words have meanings that go beyond their language function. The way people talk to each other in *Goat Days* isn't neutral; it shows how Najeeb interacts with those who hurt him, showing how language can represent and support social orders. Benyamin does a great job with these words, showing that even the most common ways of talking can have deep emotional and social meanings, especially when they have to do with identity and power.

Translating these words is hard in its own way, especially when working with people from different countries and languages, like when translating from English to Arabic. Translation thinkers like (Venuti, 2017; Bassnett & Lefevere, 1992) say that translating literature is more than just dealing with words; it also includes dealing with the culturally nuanced parts of the ST. Translation of terms of speech is especially hard when it comes to *Goat Days*. Translators have to choose whether to "domesticate" the text (make it easier for the target audience to understand) or "foreignize" it (keep the original cultural marks even if readers don't know them as well).

Literature that has been translated also helps people from different countries understand each other and gives viewers new ways to look at the world. Looking at how well the Arabic version keeps the social and emotional nuances of the original, this study looks at how the terms of address in *Goat Days* were translated. The study wants to help people learn more about how literature can be used to tell stories and make social comments by analyzing different types of literature. The study will also look at how translation affects these roles, changing or strengthening the social and cultural truths shown in the original work.

1.7 The Translation of Goat Days

Translating *Goat Days* from English into Arabic presents particular challenges due to the ways in which the novel depicts identity, social hierarchy, and power relations. The story follows the lives of Najeeb Muhammad, an Indian emigrant whose aim was to work in the Gulf States to pay off his former obligations and provide a comfortable life for his wife Sainu and their child. However, his idea of a nice life crumbles, and his existence is reduced to that of a slave. Cultural problems in translation also arise due to differences between Arabic and English languages in expressing identity and lifestyle. Translators will find it difficult to translate address forms in the source language/culture (SL/C), completely unknown in the target language/culture (TL/C). Thus, this research addresses two problems namely linguistic problems and cultural problems.

Najeeb's kidnappers talk to him in a way that makes him seem less human, which is a key part of how the novel shows how he is pushed to the edges. His Arab bosses talk to him in a way that takes away his identity and respect, which makes him feel even less important as a foreign worker. It is important to catch both the literal meaning and the emotional depth of these terms of address when translating them into Arabic. Hatim & Munday (2004) say that translation is more than just finding words that mean the same thing in the target language. Equally important is preserving the cultural and social connotations of these terms.

“Neither the word, nor the text, but the culture becomes the operational unit of translation.” (Bassnett & Lefevere, 1990/1998, p. 8). In other words, they stress on that translation turns into a cross-cultural compromise as language is installed in culture. According to Venuti (2017), when the translator deals with cultural contexts, he/she should utilize translation techniques by following domestication and foreignization. In the first mode, the translator preserves the cultural standards of the TT. While the second mode, which the translator adheres to the standards of the ST. In the context of *Goat Days*, each mode affects how effectively the power dynamics, social relationships, and themes of identity are dispatched to the target audience.

In brief, rendering the address terms in *Goat Days* requires more than just exchanging the meaning of a source-language text by means of an equivalent target-language text. Thus,

this study will look at how the readers' perception of the novel's critique of oppression and dehumanization is affected by Al-Wafi's choices.

1.8 Translator's Ideology and Point of View

In fact, the translator is responsible for the delivery of a correct target language text while rendering literary works. In other words, the translation of any text is observed as an act of parallel creation, where a translator acts as a bridge across different cultures. Here, Suhail Al-Wafi had to navigate not only linguistic differences but also his personal understanding of the novel's themes of power, abuse, and identity. It is worth mentioning that Al-Wafi follows different strategies in rendering the lexical terms in Benyamin's work to fulfill the core of the text and the purpose of the target audience too.

Foreignization is source language culture-oriented. This type of translating method aims at maintaining the peculiarity of the source, and retaining the source trace in the translated version. As Venuti defines, foreignization "deliberately breaks targets conventions by retaining something of the foreignness of the original" (Venuti, 1995: 19-20). As a translation strategy, foreignization is not developed long in China, but it has already been accepted by translators. Venuti highly appreciated and advocated the foreignization strategy for the reason that it highlights the strangeness or difference of the foreign text. Hence, as one of the most practical translation strategies, foreignization extends the communication between TL and SL. For instance, the language might seem more comfortable if he went toward domestication to make the novel easier for Arabic readers to understand, but some of the original power dynamics may be lost. On the other hand, a more foreignized approach might retain the emotional impact of the original while making the viewer feel strange.

This study will explore how Al-Wafi's own ideological views may have influenced the portrayal of social roles and power in the Arabic translation of *Goat Days*, focusing on his treatment of key terms of address. His decisions about how to translate show not only how he understood the novel's critique of power and identity, but also how these ideas are important in the culture of people who speak Arabic.

1.9 Problem Statement

Terms of address are deeply rooted and influenced by human culture, religion, history, values, and even ideology. One big problem is that it's hard to make sure that the SL and the TL are consistent, which can make it harder to get across the social and emotional meanings of words. The ways people talk to each other in *Goat Days* are connected in a complicated web of relationships. If you translate these terms incorrectly, it can mess up how social structures are shown and how people interact with each other. Since the book is mostly about power, oppression, and identity, losing the finer points of the terms of address could change the meaning of the story and the way the characters relate to each other.

These forms of greeting are also strongly connected to cultural and language settings. In both English and Arabic, they show the social status, respect, and closeness between people. It is even harder to translate words that have deep cultural meanings in a novel like *Goat Days*, where the language used by the characters sets the tone, shows power, and dehumanizes Najeeb. It is possible to get these terms wrong, which could take away from the novel's local color and cultural realism. The story's setting and themes also make it hard for the translator, who has to make sure that the story of exploitation and abuse is told accurately while also meeting the culture and language needs of Arabic-speaking readers.

This study will look at how these translation problems affect the social and emotional depth of *Goat Days*, specifically through the view of terms of address. It will also look at how these translation problems may change how the novel shows power dynamics and national identity.

1.10 Research Questions

This study seeks to explore how terms of address are translated from English into Arabic in Benyamin's *Goat Days* and how these translations reflect the novel's portrayal of power, identity, and social hierarchy. The research is guided by the following questions:

1. What are the key terms of address used in the original English version of *Goat Days*, and how do they function in the text to convey social rank, respect, and submission?

2. What translation strategies did Suhail Al-Wafi employ in rendering these terms of address into Arabic, and to what extent do these strategies maintain or alter the power dynamics and social relationships present in the original text?
3. What are the broader cultural implications of translating terms of address from English to Arabic, particularly in relation to social hierarchy and identity, and how do Arabic-speaking readers interpret these translated terms?

By asking these questions, the study hopes to give a full look at how translation decisions affect the social and cultural fabric of *Goat Days*, paying special attention to language that shows identity, power, and social structure.

1.11 Statement of Purpose

The main objective of this research is to investigate how the translation of address words in Benyamin's *Goat Days* alters the narrative's depiction of society, power dynamics, cultural significance, and relationships. To accomplish this, the study groups address terms from the source text (ST) and their equivalents in the target language (TL), therefore emphasizing how translation choices change or keep their meanings. Fundamentally, the research highlights the difficulties translators like Al-Wafi confront while dealing with culturally embedded expressions, therefore revealing how these challenges directly modify how readers interpret the literary work. Drawing evidence from *Goat Days*, the investigation not only records these obstacles but also places them in the contexts of postcolonial theory, pragmatics, and sociolinguistics. The study aims to clarify the address terms of the book in terms of their kinds, uses, locations, and the link between addresser and addressee. the underlying cultural and social consequences of translation.

The overarching aim of this study is to contribute to the broader discourse on literary translation by demonstrating how choices made in translation can affect the interpretation of social relationships and identity in translated works. Through an analysis of how forms of address are rendered in *Goat Days*, the study seeks to reveal the interplay between language, society, and identity, and to show how this interplay influences readers' engagement with the text.

1.12 Structure of the study

This study is organized into four chapters, the introductory chapter provides background information regarding the research question, and problem statement. Chapter 1 highlights relevant literature, in order to situate the forthcoming research within the extant theoretical paradigms and emphasize areas where further scholarship is needed. Chapter 2 provides explanation and justification for the research methodology used, and why I have chosen the descriptive method. Chapter 3 includes the analysis of the collected data from Goat Days with their translations, followed by cultural implications of words of address in this Chapter. In Chapter 4, I discuss the research findings, followed by the limitations of this study and avenues for future research. Finally, the conclusion summarizes the key insights gained from the research. Take a quick look at each part below:

Chapter One: Introduction and Literature Review

The first part of the study gives some history on Benjamin's Goat Days and talks about how important it is as a novel that looks at the lives of Gulf migrant workers. It is stressed in the novel how important the forms of address are, especially how they show power relationships and social structures. In this chapter, the study problem is also explained. It focuses on how hard it is to translate culturally specific terms of address between English and Arabic and what cultural details might be lost in the process. It is stated what the study's goals are, and the chapter ends with an outline of the thesis format.

The most important academic works in the field of translation studies are looked at. The focus is on sociolinguistic theories and the difficulties of interpreting terms of address. Drawing on the work of (Venuti, 2017; Schleiermacher, 1838/1998; Bassnett & Lefevere, 1992), this part talks about ideas like "domestication," "foreignization," and "the translator's visibility." A look at past research that looked at translating terms of address and how these changes affect regional understanding is also included. This review puts the study in the context of larger scholarly talks about how to translate language that is specific to a culture.

Chapter Two: Methodology

The second chapter goes into depth about the steps that were taken to look at how the terms of address were translated from English to Arabic in Goat Days. The study uses a

comparison method, putting the source English text next to the Arabic version to see what translation techniques were used. This part talks about how the study sorts address terms into groups based on politeness, respect, and power. It also looks at the translation methods that were used, such as direct translation, adaptation, and absence. Using the ideas of Hatim & Munday (2004) as a starting point, this chapter explains the method used to look at how the translation decisions affected culture and society. There is also talk about the study's flaws, especially how the research is meant to be interpreted.

Chapter Three: Data Analysis

In Chapter 3, the exact ways people call each other in *Goat Days* are broken down and shown how they are turned into Arabic. To organize the analysis, terms are put into groups based on how formal they are and what they mean in a social setting. The focus is on how these groups show the power differences between Najeeb and the other characters. There are examples from the text that show how terms of address are used to show how Najeeb's personality and social standing change over time. This part also looks at Suhail Al-Wafi's translation methods, checking to see if the social orders and emotional undertones present in the English version are kept in the Arabic version or if the ties between characters are changed.

The effects of changing address terms on Arabic-speaking users are talked about. It looks at how the decisions made during translation affect how social relationships and power are shown in *Goat Days*, especially how Arabic readers understand Najeeb's submission and ultimate resistance. This chapter looks at whether the Arabic forms of address successfully show the same levels of respect, submission, or ridicule as the English version. It also looks at how these changes affect how interested the reader is in the text. This chapter uses (Cronin, 2006; Nida, 1964) to look at how translation works as a form of cultural bargaining, balancing staying true to the original text with making it easy for the target audience to understand.

Chapter Four: Conclusion and Recommendations

In the last chapter, the main points of the study are summed up, and conclusions are drawn about how the translation of terms of address in *Goat Days* affects the cultural and social aspects of the novel. This chapter goes over the study goals again and talks about whether the translation methods used in the Arabic form did a good job of keeping the novel's

exploration of identity and power relations. It also looks at what this means for translation studies in a wider sense, especially how regionally specific things like address terms are treated across languages, followed by recommendations for further research.

1.13 Literature Review

Scholars have long studied how English and Arabic differ culturally and ideologically, therefore words of address function in literary works and how they are translated. In accordance with this, the researcher organizes the literature review thematically—first examining the kinds and uses of address phrases then their part in literary works of the kind Benyamin's *Goat Days*, then the techniques and difficulties of translating them. The theoretical basis for examining address terms in the book is offered in this review. Earlier research emphasize the patterns that arise when address terms are translated across languages as well as their roles. From a sociolinguistic perspective, Al-Jabari (2022) highlights that address terms serve as markers of hierarchy and power, a especially pertinent observation for *Goat Days* where they highlight Najeeb's suppression. Braun (1988) similarly claims that forms of address represent social bonds and cultural values, acting as indicators that both mirror and mold interactions while exposing power disparities. Additional weight for this viewpoint comes from Fasold (1990), who observes that address terms represent dynamics like respect, intimacy, and power. These structures work together to explain how the linguistic choices in *Goat Days* reveal the degree of Najeeb's problems.

Pragmatics studies how language functions within context and how meaning is obtained from contextual elements. Smith (2023) argues that terms of address are not just referential but also performative they create relationships and bring social expectations. Farghal (1993) talks about how hard it is to translate between languages that have different levels of politeness and social marks. This means that the truth of the original text often has to be sacrificed so that the target audience can read it. Another piece by Nida (1964) that supports this is that translation needs to show both the literal and figurative meanings, especially when the words have complex social and emotional meanings.

Given the differences in cultural backgrounds and ideological concepts between English and Arabic, Baker (1992) highlights domestication and foreignization as two fundamental

translation strategies for rendering texts across cultures. The former refers to decoding the ST to align with the target culture's expectations, while the latter preserves elements of the source culture, maintaining its distinctiveness. This practice may be acceptable in decoding culturally addressed phrases in Benyamin's work, like 'arbab' (employer) or 'my chakki' (my son). Since these examples allow the translator to opt for handling cultural factors in order to make the text acceptable for the target culture.

Because words represent cultural values and social hierarchies, translating novels requires great focus to address terms. Earlier studies have produced significant understanding of the conceptual as well as logistical difficulties of this work. Mukminin and Sajarwa (2025), for instance, investigated the interpretation of Javanese address forms in *Gadis Kretek* into Arabic, therefore revealing how different social hierarchies and communicative styles interacted. Standards ask translators to make wise decisions so that relational significance is maintained. This result is especially pertinent to *Goat Days*, when Benyamin uses address terms to reflect complex social hierarchies and power dynamics. Likewise, Khalil (2023) contrasted American English and Syrian Arabic address forms to expose how hierarchical and relational expressions are molded by cultural attitudes like individualism and collectivism—an understanding that stresses how cultural systems help to define translation results.

Earlier works such Abualrub's (2020) examination of Shakespeare's *Henry IV* and Shehab's (2005) study of Mahfouz's *Ziqaq Al-Midaq*, further show how translation techniques may sway the representation of power, intimacy, and social dynamics in writing. This study taken together emphasize the ongoing difficulties translators meet in their efforts to preserve the pragmatic, cultural, and hierarchical significance of address terms. Expanding on this research, the current chapter examines how address terms operate in *Goat Days*' source text (ST) and the problems connected with faithfully and culturally appropriately in the target text (TT).

1.13.1 Studies on Terms of Address

Scholars mostly agree on the difficulty of converting address formats, especially when they convey strong cultural and social implications. In literature, such terms go beyond simple identification to serve as symbols of intimacy, hierarchy, and control. This is most obvious in Benyamin's *Goat Days*, where address words emphasize exploitation and the

degradation of dignity. Translating these components into Arabic demands not just linguistic accuracy but also sensitivity to the cultural and emotional resonance contained inside the original text.

Studies on address terms have found they develop with society change, so influencing respect, familiarity, and rank norms. While Fasold (1990) emphasizes their dual role as linguistic devices and conveyers of emotional meaning, Braun (1988) underlines their importance in defining personal interactions and social distance. Whereas insulting designations such Hindi or inti show Najeeb's marginalization, words like Mudeer or Hajj in *Goat Days* represent socioreligious structures. Farghal (1993) notes that Arabic's honorific system makes translating more difficult and calls for sophisticated methods to maintain degrees of politeness and hierarchy across languages.

Translation experts point up the main problem: should one adapt the text via domesticating or preserve cultural distinctiveness by foreignizing? Baker (1992) observes that this decision entails striking a compromise between genuineness and accessibility, a notably urgent consideration in *Goat Days*, when religious and cultural titles like Sheikh or Hajj has great social weight but lacks precise English equivalents.

More recent research emphasizes these difficulties. Al-Jabari (2022) emphasizes that equivalence runs the danger of distortion or dilution without close regard to socio-cultural context; Smith (2023) contends that successful translation depends on capturing address words' practical as well as social utility. Together, these investigations support translators' necessity to protect not only the words but also the cultural contexts they embody.

Using this research, this study examines address words in *Goat Days* by drawing on theories of politeness, relevance, and Baker's (1992) model of domestication/foreignization. These theoretical ideas arm one with the means to maintain the novel's societal depth and emotional strength while guaranteeing Arabic translation's intelligibility and cultural resonance.

1.13.2 Theoretical Framework

This study uses Schleiermacher's ideas about translation, especially his idea of either making the reader understand the author's world or making the author understandable to the reader (Schleiermacher, 1838/1998). His method gives helpful ways to deal with

language that is tied to a specific culture, like how people are addressed, letting translators either change words to fit what the audience expects or keep the original cultural style to be real. This mix is really key in *Goat Days*, where how people are addressed shows social classes and how people are used.

Adding to this idea, newer studies show how hard it is to keep cultural and relationship meanings the same when translating between languages. Mukminin & Sajarwa (2025) looked at how people are addressed in Javanese in *Gadis Kretek* and how it was translated into Arabic, proving how different social structures need translation methods that show the meaning of relationships.

Likewise, Khalil's (2023) study that compared how people are addressed in American English and Syrian Arabic showed that American culture's focus on the individual makes social ranks less obvious, while Syrian Arabic's focus on the group keeps them. Other studies, such as Abualrub's (2020) work on Shakespeare's *Henry IV* and Shehab's (2005) study of Mahfouz's *Ziqaq Al-Midaq*, also show how translation choices affect how power, closeness, and authority are shown in books. Together, these studies point out how challenging it is to keep both the feelings and cultural importance of how people are addressed in translation, which is a major worry for *Goat Days*.

1.13.3 Translating Power and Hierarchy A Socio-Pragmatic Perspective on Terms of Address in *Goat Days*

Translating *Goat Days* is tough, particularly when dealing with nuanced ways to express hierarchy and power. These culturally and socially rooted linguistic markers impact Najeeb's kidnappers' contact with him. Translating English ideas into Arabic requires understanding socio-pragmatic theories, which highlight how language reflects and strengthens power relations.

Address terms have historically shaped social institutions. Braun (1988) claims that words of address are hierarchical symbols rather than polite comments. In *Goat Days*, Najeeb's kidnappers use disparaging language to prove their dominance. Translators struggle to convey social class in a way that appeals to Arabic-speaking readers. Fasold (1990) emphasizes the need of translating with socio-cultural cues to appropriately reflect the original text's power relations. Due to linguistic and cultural differences, translating Arabic hierarchies into English may be difficult.

Translating English terms like “mudeer” (manager or authority figure) to Arabic requires denotative equivalence. Arabic-speaking populations value the term for its respect and authority. The phrase’s precise meaning may be rendered as “manager” in English, but its social overtones would be lost. Venuti (2017) advises translators to keep cultural context by foreignizing the term or changing it to make it more accessible. Whatever the translation, it must maintain the novel’s hierarchical tone to convey Najeeb’s condemnation of authoritarian society.

Farghal (1993) advises thorough consideration of social implications when translating terms of address across languages with differing social connotations, such as Arabic and English. In *Goat Days*, Najeeb’s captors call him “Abd” (slave), emphasizing his slavery and dehumanizing him. The Arabic name “Abd” connotes slavery and exploitation, both historically and socially. Since “slave” may not express the cultural and historical significance of “Abd” in Arabic, translating this term into English is challenging. The translator must keep such terminology’s power dynamics to preserve the novel’s thematic depth.

Another key part about how names are used in *Goat Days* is what they actually do. Using what Searle said in 1969 about how language works, words don’t just share information—they can change things for the person listening. In the story, those who captured Najeeb use words like “inti” and “Hindi” to make him feel small, using words to cause him pain and take away his worth as a person. When translating, it’s very important to keep this power, so Arabic readers completely understand the power differences and strong feelings found in these words.

The idea of being equal is very important here, as it gives us a way to move the feelings and cultural importance of names from the first text to the new text. Koller said in 1995 that there are five kinds of equality that matter when translating stories: showing what’s really there, sharing small details in language, sticking to language rules, thinking about who will read it, and keeping the artistic parts. Using these ideas helps translators keep all the important meanings in words that carry a lot of culture.

To wrap up, translating the names in *Goat Days* needs a way of thinking about society and people that looks at all the feelings, society, and culture in the story. Using ideas about how language works, how people are polite, and what’s important gives translators’

ways to share power differences, social power, and strong feelings. If this is done, the translation can keep the true culture, deep story, and social statements of the first story, making sure Arabic readers fully feel Najeeb's problems and the unfair things that keep happening to him.

1.13.4 Power Dynamics in Language Use Politeness in Translation

Terms of address in translation, especially in Benyamin's *Goat Days*, are studied for their power dynamics. Language is used to subjugate, dominate, and construct social hierarchy; hence address affects power distribution. Philosophy of politeness explains how Najeeb's kidnappers use different speaking styles to establish a social distance. The novel uses these principles, and translators struggle to maintain power dynamics in the translated language.

Address has always indicated authority, social hierarchy, and respect throughout languages and civilizations. Words of address are fundamental linguistic tools but also convey authority, familiarity, and respect, according to (Braun, 1988). Fasold (1990) states that how individuals address each other reflects the community's social structure and produces power relations and social interactions. These findings are particularly relevant in *Goat Days* since Najeeb's captors' vocabulary is full of social and cultural references that reflect the strong power struggles. To preserve the original text's societal critique, the translation must keep these details.

In *Goat Days*, Najeeb's captors utilize "Abd" (slave) and "Miskeen" (poor, miserable) to show their dominance and dehumanize him. These sentences reinforce Najeeb's captivity rather than being descriptive. Searle's 1969 speech act theory asserts that language may perform social and emotional actions as well as communication. The tyranny-inducing terms of address in *Goat Days* help Najeeb dehumanize. These sentences must be translated into Arabic while retaining its oppressive severity and emotional resonance to convey the same sense of exploitation as the English version.

Brown & Levinson's (1987) politeness theory adds another viewpoint to *Goat Days*' terms of address. Positive politeness fosters community and connection, whereas negative politeness preserves social distance and respects individual liberty. The kidnappers of Najeeb in *Goat Days* utilize insulting civility to retain their power and social distance. Use of "mudeer" (boss) and "Sheikh" (respect) to dominate Najeeb is intentional.

Translating these terms into Arabic must consider their social functions to preserve the power relations between Najeeb and his captors.

Linguistic equivalence between the originating and target languages is a major challenge in translating this terminology. Koller (1995) defines equivalence in translating as retaining cultural, social, and emotional meaning as well as word-for-word translations. During *Goat Days*, Arabic terms like “Miskeen” and “Abd” have deep cultural and historical implications that may not translate into English. In Arabic, "Abd" may lose its historical connotations of exploitation when translated as “slave” or “servant”. The translator must navigate these complications to preserve these sentences’ power dynamics.

Schleiermacher’s (1838/1998) way of seeing foreignization and domestication is very important when changing the words in *Goat Days* that show how people are addressed. Foreignization keeps the first text’s cultural and social background, even if it is hard for the new readers, like keeping words such as *mudeer* or *Sheikh* to show social status and what they mean in the culture. On the other hand, domestication changes the language to fit what the new readers expect, but this could make the book’s message about mistreatment and unfair power less clear. For instance, swapping titles that come from a specific culture with words that are more common could make the text easier to understand but might weaken its first social and cultural message.

In the end, translating how people are addressed in *Goat Days* means more than just finding similar Arabic words. The translator needs to keep the feelings, social meaning, and cultural importance of the first text while also making it easy for new readers to understand. To keep the book’s picture of power, mistreatment, and treating people as less than human, we need to pay close attention to politeness, how people speak, and ideas about what is equal. If translators do these things, they can make sure that Arabic readers truly understand the story's depth, social message, and real cultural feel.

1.13.5 Language as Action The Role of Address in Enforcing Dehumanization

Goat Days examines how language dehumanizes. Benyamin’s terms of address actively dehumanize Najeeb throughout the novel, reflecting the power dynamics between him and his captors. The kidnappers’ verbal acts, which distort words to further Najeeb’s

imprisonment, demonstrate this. Proper translation is necessary to maintain the repressive and dehumanizing tone of the original text in the TL.

Addresses are more just linguistic marks; they are tied to social, cultural, and power factors. Braun (1988) defines words of address as culturally specific linguistic strategies that portray interpersonal relationships. During Goat Days, the kidnappers utilize “mudeer” (manager) and “Abd” (slave) to show their authority over Najeeb. Despite seeming descriptive, these words actively maintain Najeeb’s helplessness inside a tight social order. Translators struggle to preserve these terms’ performance in the target language. Searle’s speech act theory shows that language is used for action and communication. The verbal activities in Goat Days maintain Najeeb’s restrictive social order and dehumanize him.

A key problem in changing Goat Days into another language is how to share the cultural, social, and emotional importance of ways people are addressed while still showing how power works in the story. For example, those holding Najeeb call him “Miskeen,” a word that shows both sadness and scorn. Words in English like “miserable” or “poor” give the basic idea but do not show all the feeling and cultural meaning. Likewise, the word “Abd” (slave) has a long history and social meaning, bringing up both being controlled and used; making it simple as “servant” or “slave” in the translation lessens its impact and weakens how Najeeb’s hard life is shown.

How the people who kidnapped him use both roundabout and direct ways of talking makes translation even harder. Even when they seem fair or kind, their orders to Najeeb force him, hiding control behind a show of choice. It is very important to get these small language tricks right to keep the feeling of stress and Najeeb’s lack of power in the new version.

Ways of addressing people also include titles of respect like “Sheikh” and “Hajj,” which point to social levels and make Najeeb seem lower in status. Translators must pick between keeping the original Arabic words to hold onto the cultural details or changing them to more common English words. Both ways have problems: keeping the original words might confuse readers, but changing them could weaken the book’s cultural and social message.

In the end, translating how people are addressed in *Goat Days* means carefully balancing being true to the culture with making sure readers understand. By keeping the ways of speaking, expressions of force, and culturally heavy words, translators can keep the book's message about the misuse of organizations, power levels, and the loss of Najeeb's humanity, making sure the social and emotional meaning of the first work connects with those reading it in another language.

1.13.6 Power Manipulation Through Language Disrupting Conversational Norms

Language and sociolinguistic studies have long examined the words' development and history. Phrases reflect and shape social order. They explore how social hierarchies, respect, and familiarity affect how individuals refer to one other. Braun (1988) states that terms of address have significant cultural meanings that influence social behavior. These expressions create the power relations between Najeeb and his captors in *Goat Days*, making them difficult to translate while preserving their cultural relevance.

Translating culturally significant address words is difficult. These titles show how dehumanized Najeeb has become in *Goat Days* since they typically allude to him by his inferior social status and lack of agency. The way Najeeb is talked strengthens his authoritarian system and objectifies him. Translation from English to Arabic is challenging because the two languages use formality, hierarchy, and politeness differently. Find equivalents for these topics and maintain their importance in the story's indictment of exploitation and power.

Many scholars have studied how terms of address vary by culture. These address styles convey social distance, reciprocal respect, and power dynamics, which Fasold (1990) says preserve social institutions. In *Goat Days*, "mudeer" (p. 12), "Ummah's" (p. 31), and "My wife" (p. 31) refer to a social control system that Najeeb must navigate. Translating these words without losing their hierarchical meanings is challenging. Najeeb's usage of "My son" (p. 33) and "My Karuvatta friend" (p. 33) to refer to his family members emphasizes his deep emotional ties with them and the dehumanizing contrast between their language and his captors'.

Translations sometimes lose cultural connotations and power connections, particularly across languages like Arabic and English that use various honorifics and social indicators, according to (Farghal, 1993). For instance, "mudeer," in a hierarchical organization,

means management, authority, and respect. Translators struggle to maintain these definitions while ensuring the audience knows the term's plot value. Translating terms like "Sainu's" (pp. 31), which Najeeb calls his wife, demands consideration of the original language's social and emotional context.

Translators must balance Schleiermacher (1838/1998)'s domestication and foreignization when dealing with culturally varied conceptions. Domestication may simplify the original work and make it more reader-friendly by adapting it to the target language's culture. Foreignization preserves the original's culture but may alienate the target audience. The words "My fellow traveler" (pp. 33) and "Lad" (pg. 33) in *Goat Days* show Najeeb's shifting relationships and must be correctly translated to convey his authority and camaraderie.

Translating words of address in *Goat Days* requires balancing social and cultural intricacies with intelligibility in the target language. Early study on the cultural importance of terms of address might help us understand how to retain the novel's emotional and hierarchical features. The literature research informs the translation study's theoretical framework, emphasizing the novel's language portrayal of power relations and critique of systemic oppression.

1.13.7 Equivalence in The Translation of Goat Days

Equivalency involves complicated social, emotional, and cultural variables, making it difficult to translate terms of address in *Goat Days*. Names like "mudeer," "Ummah," and "Sainu" signify authority, social strata, and identity, affecting character relationships. The translation process must retain semantics in addition to verbatim to achieve equality between the source language (SL) and target language (TL). Koller (1995) defines translation equivalence as a relationship with the same meaning, goal, and cultural significance. He classifies equivalence as formal-aesthetic, pragmatic, denotative, and connotative. These equivalencies let *Goat Days* handle sophisticated terms of address.

Denotative equivalence preserves a word's factual meaning across languages. When "mudeer" is translated as "manager," its functional connotation is communicated. The term has additional implications connected to social control and authority in *Goat Days*. When translating Arabic into English or vice versa, denotative meaning frequently fails to capture the power dynamics and cultural contexts of words, according to (Farghal,

1993). Thus, although “mudeer” may translate to “manager,” the translator must keep its social overtones.

Connotative equivalence addresses word associative and emotional meanings, according to (Koller, 1995). In *Goat Days*, “Miskeen” (poor) describes someone’s finances and evokes pity, disgust, and inferiority. The English translation “poor” would lose the cultural and emotional meaning of “Miskeen” in Arabic. Venuti (2017) advises translating to express both the original text’s cultural resonance and literal meaning. This means the Arabic translation must evoke the same sadness and contempt for Najeeb as the English language.

Pragmatic equivalence examines the audience’s intended response to the speech. Najeeb’s kidnappers use demeaning terms like “Abd” (slave) to gain dominance during *Goat Days*. Performative sentences are used to oppress and dominate. The politeness theory of Brown & Levinson (1987) suggests that address may reinforce or disrupt social hierarchy. Translating these statements requires ensuring that the target language communicates the same psychological shame and surrender. The Arabic term “Abd” would lose its historical and social meaning if translated as “servant,” undercutting Najeeb’s exploitation.

Formal-aesthetic equivalence preserves a text’s style and form. The phrase “My Nabeel, my Safia” in *Goat Days* conveys emotional connection and intimate relationships. The translation must preserve the rhythm and intensity of these personal statements in English. Hatim & Mason (1997) say sentence structure and term-of-address sequence are crucial to the narrative’s emotional and artistic impact. Rendering address terms like “My son/My very dear Sainu/Your uppah” into Arabic requires careful consideration of the phrase’s structure and cultural and social tones.

In brief, the process of translation of lexical words in Benyamin’s novel requires more than a word transfer. Thus, facilitating both linguistic and cultural transfer. It entails understanding the underlying social, and cultural meanings of the original expressions. The translator may employ Koller’s (1995) denotative, connotative, pragmatic, and formal-aesthetic equivalence categories to ensure that *Goat Days*’ Arabic translation retains its social and emotional resonance. This caution is needed to preserve the novel’s themes of power, identity, and dehumanization in the TL.

Chapter Two

Methodology

2.1 Introduction

The researcher studies the ST, a fictional novel called Goat Days, as a case study. Goat Days is the translation of the famous Malayalam novel “Aadujeevitham” by one of the recent bright Malayalam writer Benyamin. It is being translated into English in the name Goat Days by an English Professor Joseph Koyipally .This novel has also won the Kerala Sahitya Academy Award and several other prominent awards and that justifies the selection of the novel for the research. This research adopts a descriptive method since the researcher locates the address terms then categorizes them to their types, functions, positions and the addresser and the addressee. This research includes a qualitative method in order to assess the quality of the translated work by using standards from professional norms on translation theories that will be useful when it comes to the rendering of the address terms. Therefore, approaches like sociolinguistics, pragmatics, focusing particularly on the theories of relevance, politeness, register, speech act will be used in this research and Venuti’s ideas about “domestication” and “foreignization” will be mentioned too.

Overall, the researcher compares the ST with the TT with an emphasis on the address terms in Goat Days.

2.2 Data Collection

The data were collected from Goat Days with their translations. In the first place, the researcher categorizes them into three key variables: power dynamics, social relationships, and themes of identity. Then, she examines the types and functions of these address terms in each section in order to make comparison between the original text and the translated text. Next, she inserts Suhail Al-Wafi’s Arabic translation of each example to illustrate the strategies used by Al-Wafi and how Power, dehumanization, enslavement, derogatory language, total control of the subject’s body and life specifically in Goat Days. The selection of address terms for this study is driven by their importance in conveying respect, authority, and familiarity between the interlocutors. Here, the researcher’ goal is to draw attention to the difficulties while rendering literary works like Goat Days.

Moreover, the translation strategies play a crucial role in understanding other societies values and culture.

The analysis will be conducted within the framework of sociolinguistics and pragmatics, like applying the theories of relevance, politeness, speech acts, register. There will also be an application of postcolonial theory. First, relevance theory, which looks at the relationship between a communicator's objective and the recipient's ability to perceive meaning, was created by (Sperber & Wilson, 1995). Second, in their study of politeness theory, academics such as Hatim & Mason (1997) contend that address phrases are crucial for evaluating interpersonal relationships and communication. Thirdly, Searle (1969) built on J.L. Austin's idea of performative language in order to develop speech act theory which divided them into locutionary, illocutionary, and perlocutionary acts. Thus, rendering address terms, needs understanding the functions of the utterances like: "request, command, or greeting" within the social and cultural norms of the both ST and TT languages. Fourthly, Venuti (2017) defines the concepts of "Domestication" and "Foreignization". The first concept refers to a translation method that aligns a foreign context with the dominant cultural norm, hence the TT and its language grammar are respected to the maximum. On the other hand, the second concept refers to maintain the cultural differences between the SL and TL, thus the TT and its language grammar are respected to the minimum. Al-Wafi can balance between these strategies. The translator can maintain the ST or adapt it to the target audience.

2.3 Statistical Analysis Methods

Different instances of address terms were extracted from Goat Days. "In translation studies, a careful consideration of existing translation theories is crucial to framing a robust methodological approach" (Hatim & Munday, 2004). The study uses a qualitative comparison method to look at certain parts of both the original English text and the Arabic version in great depth. The collected data is analyzed using theories like politeness, relevance, speech acts, and Venuti's concepts of domestication and foreignization. First, the researcher carefully collects the samples from both the ST and TT works. Then, she classifies them into groups. Next, she compares the collected data from Al-Wafi's work and Benyamin's work. Finally, she sets them carefully based on identity themes, social ties, and power dynamics. The scope of the study is to locate significant terms of address, like formal titles, occupational terms, kinship terms, derogatory and dehumanizing terms,

neutral and politeness-based terms and look at how these phrases are translated into Arabic version. This will help us understand how Al-Wafi translated address terms and how his choices affected society values and culture.

Chapter Three

Data Analysis

3.1 Introduction

This chapter is mainly focused on analyzing and evaluating the translation of terms of address in Suhail Al-Wafi's Arabic rendition of *Goat Days* (2008), focusing on racial identity, socio-political hierarchy, and migrant disillusionment. When reading *Goat Days*, the way people address each other is more than just a matter of language. This section of my research demonstrates the unequal treatment of the protagonist of the novel "Najeeb", a foreign worker in the Gulf, by society and the dynamics of power. It is important to mention that the choices used in rendering these terms demonstrate how ethnic and class identities are exploited for financial gain, as well as how the Indian worker's attitudes toward his employer, "arbab," evolve over time, shifting from admiration to rage. Also, domestication and foreignization concepts are used to evaluate the rendered words and making these terms simple for the target audience to understand. However, in order to demonstrate that the material originates from a different culture, "foreignization" preserves the cultural characteristics of the original (Venuti, 2017). These translation choices are examined in this paper using several distinct theoretical frameworks. The major ones utilized to view how the Arabic text preserves or alters culture are Venuti's theories of "domestication" and "foreignization." "Domestication" in this context is a translation strategy that fits a foreign text with prevailing cultural standards, hence facilitating Arabic readers' comprehension. "Foreignization," on the other hand, preserves the original's cultural distinctions to indicate that the writing hails from another culture (Venuti, 2017).

Terms of address are quite crucial in the context of the novel for defining relationships, social hierarchies, and even psychological control. According to Braun (1988), styles of address are more than only linguistic markers; they also have social significance and can either enhance or diminish power dynamics (p. 15). Najeeb is treated poorly in *Goat Days* since he is an undocumented Gulf worker. His society's tight social class structure is reflected in the way individuals refer to him. The English edition of the novel implies terms such as "arbab" and "mudeer," The Arabic version either preserves these words or modifies them to suit the cultural and practical needs of Arabic-speaking consumers.

Al-Jabari (2022) supports this view by claiming that forms of address act as sociolinguistic indicators of power dynamics and social status. In *Goat Days*, this is especially clear in how characters employ address terms to marginalize Najeeb, frequently relegating him to a state of servitude. For instance, the repeated use of “Abd” brings forth profound historical implications of slavery, highlighting the protagonist’s loss of humanity and lack of power.

In a different perspective, Smith (2023) argues that address terms are not merely referential but also performative; they create social relationships and evoke expectations about behavior and roles. In *Goat Days*, terms like “arbab’s man” or just Abd do not only signify Najeeb’s role; they actually help to create it. Every statement strengthens his social inferiority, transforming language into a tool of psychological and structural domination.

The novel contains linguistic hierarchies like Brown & Gilman’s (1960) notion of power and solidarity in address forms. According to this view, address phrases indicate social control as well as intimacy (p. 254). The main character of *Goat Days* is nearly always spoken to in terms that indicate control over him, which makes him feel even more like a slave. Often referred to as “Abd,” for instance, Najeeb carries great historical and social significance as a “slave” or “servant.” Important sections of the Arabic text utilize this word again, so stressing how degrading his forced labor was.

These address terms are difficult to translate since, as Venuti (2017) discusses in *The Translator’s Invisibility*, your language use can either make the text more familiar to those who speak Arabic or preserve its oddity. The Arabic version of *Goat Days* handles this by retaining certain important address phrases and modifying others to fit the language. The Arabic term “arbab,” which is used to signify “employer” or “master” in Arabic-speaking Gulf countries, is translated without any alterations. This preserves the original significance of the term.

Furthermore, the way address names appear in the novel corresponds with Munday’s (2007) discussion on translation and ideology, which holds that translators choose depending on cultural standards and power dynamics (p. 202). The Arabic translation of *Goat Days*, which aims to be faithful to the original text but yet simple for Arabic readers to grasp, reflects these choices. Some English honorifics and terms of rank are adopted

or modified slightly in the Arabic-speaking world to better match the way individuals speak and write.

Here, this section of the study will show whether the address phrases are successfully maintained in the rendered version or whether the words are distorted in the translation.

3.2 Classification of Terms of Address

This section explores the ways of addressing the interlocutors in the Al-Wafi's translated version and Benyamin's work.

3.2.1 Formal Titles

Formal titles such as honorifics or positional terms frequently express social hierarchy and power dynamics. As Brown & Gilman (1960) suggest, these titles influence interpersonal relations within specific cultural contexts by signaling politeness, authority, or social distance. In *Goat Days*, terms like *mudeer* (director) and *arbab* (boss/employer) exemplify this function, reinforcing the structured power imbalance between employers and migrant workers and serving as linguistic markers of dominance. These titles emphasize the socio-economic reliance of workers on their bosses as well as respect. According to Fairclough (1989), social control is mostly maintained by language; the usage of official names in *Goat Days* shows how speech acts affect power dynamics in migrant labor environments.

Table (1)

Formal Titles

No.	Chapter	Benyamin's wording (Page. line no.)	The addresser/ the addressee	Al-Wafi's translation
1	6	* <i>arbab</i> (6.39.1)	Najeeb/ <i>arbab</i>	أرباب
2	6	My <i>arbab</i> (6.39.3)	Najeeb/ <i>arbab</i>	يا أربابي

* *arbab* (Arabic: "أرباب").

Situation Analysis

Chapter 4 of *Goat Days* sees Indian migrant laborer Najeeb, the main character, land in Riyadh and impatiently await his *arbab* (sponsor/ employer). Left at the airport with his friend Hakeem, he is unsure whether their employer will arrive. They clearly lack power

and are terrified. The quote “Whatever it is, an arbab had come for me. I was relieved by that thought. I too have become a Gulf NRI. I too have an arbab of my own. The one who walks in front of me is the custodian of all my dreams, the visible god who would fulfil all my ambitions. My arbab! arbab at that moment I could not have liked any other word more!” (6.39.1) clearly shows how Najeeb idolizes the arbab, viewing him as the key to his future prosperity as a Gulf NRI (Non-Resident Indian)

Najeeb instantly links the arbab with control over his destiny upon his arrival. His view of the arbab changes from hope and respect (thinking him to be his “visible god” and “custodian of all his dreams”) to discomfort and dismay when he discovers his boss is filthy and unlikable. This change draws attention to the hierarchical relationship and power interactions between worker and employer.

Analysis of the Term “arbab / My arbab” Using Sociolinguistics and Discourse Analysis

A. Sociolinguistic Analysis

Sociolinguistics is the study of how language is shaped by reflects social factors such as class, gender, ethnicity, and power structures (Holmes, 2013). In the context of *Goat Days* sociolinguistics aids in understanding how the word arbab, signifying “master” or “boss,” functions within the labor hierarchy of the Gulf region and reflects deeply rooted socio-economic disparities. An Arabic honorific, the word “arbab” means “master” or “boss”. Commonly used in the Gulf to refer to employers under the kafala (sponsorship) system, which controls migrant labor. In Najeeb’s internal monologue, he plays with the sound of “arbab,” an unknown yet intriguing term, repeating it several times. This shows his first idealization of the language assimilation process immigrants go through as well as his employer. The word changes from respect to irony as the tale develops. By chapter’s end, referring to the boss as “my arbab” seems nearly ironic since the reality of exploitation starts to dawn.

Analysis of the Address Term “arbab/My arbab” Through Migration Studies and Postcolonial Theory

Postcolonial theory examines the enduring effects of colonial power systems and the ways in which these are absorbed by colonized or marginalized individuals (Bhabha, 1994; Said, 1987). This theory is essential for revealing the racial, economic, and ideological

complexities ingrained in the relationship between migrant workers and Arab employers. From a postcolonial viewpoint, *arbab* represents the convergence of race, class, and colonial legacy in the Gulf labor market. Najeeb's view of the *arbab* as both a savior and an oppressive character reflects the complex connection of the colonial subject with power. At first, he honors his *arbab* because of preconceptions about Arab wealth, but his view changes when he faces the brutal realities of servitude. This duality both respect and dread show the internalized colonial mentality, in which the subaltern both worships and hates the ruling force.

Ultimately, Domestication versus Foreignization, as described by Venuti (1995), offers a structure for examining translation decisions. Domestication modifies the ST to fit the conventions of the target language and culture, whereas foreignization preserves the original foreign qualities of the ST, emphasizing cultural distinctions. Instead of substituting the foreign word “*arbab*” with a synonym such as “*kafeel*” (sponsor) or “*sayyid*” (master), Suhail Al-Wafi keeps it in the Arabic translation. This implies a foreignizing strategy, keeping the unique Gulf Arabic word instead of changing it for the Arabic-speaking audience.

Evidence of Foreignization

“*arbab*” stays untranslated, hence preserving its Gulf-specific meanings. Retaining the rhythmic phrase “*arbab! arbab!*”, Najeeb's language path is preserved as he comes across this word for the first time. The word “my *arbab*” (أربابي) is also retained, therefore supporting Najeeb's changing view of his boss. Arabic readers, particularly non-Gulf Arabs, may not know “*arbab*” as a term of address for an employer. Maintaining it foreign helps to keep the migrant worker's outsider viewpoint. This approach fits the ideas of displacement and cultural alienation in the novel.

The Impact of Indian English on the Translation

Originally written in Malayalam, an Indian language, *Goat Days* was translated into Indian English, which varies from conventional English. Indian English generally follows local speech patterns, has various grammatical structures, and keeps loanwords from Indian languages.

Implications for the Arabic Translation of Terms of Address

Expressions in Indian English that are emotive and lyrical, such “the custodian of all my dreams”, are kept in the Arabic form as “حارس أحلامي”, therefore maintaining the dramatic tone. Arabic, which also appreciates repetition for emphasis, is ideally adapted to the rhythmic, repetitive pattern seen in Indian storytelling (e.g., “arbab! arbab!”). Some colloquial expressions in Indian English could not have exact Arabic counterparts, hence cultural alteration would be needed even if the content of the novel would be preserved.

3.2.2 Occupational Terms

Occupational words are linguistic expressions used to indicate a person’s professional role or job title within a certain social and workplace hierarchy. These words not only indicate employment but also highlight the power relations between employees and companies. Holmes & Stubbe (2003) claim that occupational words are frequently ingrained in workplace conversation to assert power, support professional identity, and preserve social order. *Goat Days* uses professional words like *mudeer* (director/manager) and *arbab* (boss/employer) to indicate the supremacy of employers over migrant laborers such as Najeeb. These words draw attention to the systematic power imbalance in the Gulf labor system, where migrant workers are obliged to recognize their lower status by means of courteous speech. Healey et al. (2024) demonstrate how individuals in positions of power are less likely to use sensitive language, prioritizing linguistic restraint as a reflection of institutional accountability rather than merely power—underscoring how occupational language in *Goat Days* acts as a form of discourse control.

Table (2)

Occupational Terms

No.	Chapter	Benjamin’s wording (Page. line no.)	The addresser/ the addressee	Al-Wafi’s translation
1	1	* mudeer (1.12.3)	Nejeeb/ Prison warden	مدير

* mudeer (Arabic: "مدير").

Situation Analysis

The protagonist, Najeeb, and his friend Hameed stand outside a police station in the above *Goat Days* snippet, frantically seeking arrest. Though they have intentionally put

themselves in circumstances the police could see, they nevertheless go unheeded. They finally choose to stroll into the police station and ask for the “mudeer” (chief or director). In this scenario, this is their first direct interaction with the officials. The power balance becomes obvious when they eventually see the mudeer. The mudeer questions Najeeb and uses physical force to assert control, therefore exercising power over him. By showing the power disparity between Najeeb and the mudeer as well as the migrant workers’ vulnerability in the Gulf, the quotation supports the statistical study. “He led us to the mudeer’s room, where he looked up from the computer screen to see us come in. The officer who accompanied us informed the mudeer something and he inquired of us something. We showed no indications of comprehension. I really didn’t get most of what the mudeer asked or what the cop said, so I didn’t have to act. Hameed, however, had to act. I had heard him speak fluent Arabic.” 1.12.3 This exchange shows Najeeb’s fragile and helpless state as a migrant laborer in the Gulf.

Analysis of the Term “mudeer”

Politeness Theory, introduced by Brown & Levinson (1987), illustrates how individuals employ linguistic tactics to preserve face the social identity of both the speaker and the hearer. Strategies of politeness may be classified as positive (focusing on intimacy and unity) or negative (concentrating on respect and preventing encroachment). When it comes to address terms, selecting a specific word indicates the speaker’s aim to recognize social roles and hierarchies while maintaining respectful interpersonal relationships.

From looking at language in society and how conversations work, the word "mudeer" shows a clear sense of levels and organizations. In places where Arabic is spoken, mudeer (مدير) usually means someone in charge, like a boss or leader, showing power and control at work or in groups. In *Goat Days*, using this word shows how Najeeb and Hameed understand and follow the rules of power, strengthening the social levels and Najeeb's lower place in that system.

- **Politeness and Power:** Even though "mudeer" does not clearly show deep respect, it still communicates regard. It is different from words like "sayyid" (sir/master) or "ustadh" (professor, used to show respect), which point to greater levels of proper behavior or honor, but mudeer creates a proper connection that sees the power of the person being spoken to without meaning submission. In *Goat Days*, this small

difference helps to show the quiet social levels and seeing of power that are in talks between Najeeb, Hameed, and people in charge.

- **Speech Act Analysis:** In *Goat Days*, when Najeeb and Hameed ask to meet the boss, they are verbally begging or pleading. This way of speaking fits with their bigger goal of wanting to be locked up so they can get away from their difficult and unfair situation, showing how language is used on purpose and for practical reasons in the story's power structure.
- **Identity and Pragmatic Use:** Using the word *mudeer* here makes sense because it fits the language that is normally used in Gulf companies. It also shows the ranking system that controls how bosses and foreign workers deal with each other, highlighting the organized power differences that Najeeb and others have to deal with every day.

In his Arabic version, the person who changed the words, Suhail Al-Wafi, uses "*mudeer*," which means he tries to make it sound foreign instead of making it sound local. Making a translation foreign means keeping parts of the original language and culture so people can see it is real.

- **Retention of “mudeer”:** Al-Wafi’s use of “mudeer” helps to preserve the local institutional vocabulary known to Arab readers, hence ensuring that the translation is natural and culturally relevant.
- **Contrast with a Domestication Strategy:** When people don't know how Arabic offices are set up, you could change *mudeer* to a common English word like "director" or "chief." But, because this translation is for Arabic speakers, we didn't need to do that, so we kept the original word to keep its cultural and official meanings.
- **Maintaining the Sociopolitical Context:** The word “mudeer” fits appropriately within the Gulf setting of *Goat Days*. Changing it to words such as “boss” or “head officer” might have changed the cultural details and weakened the portrayal of the real power dynamics between the people, lessening the true-to-life social, cultural, and ranking aspects shown in the book.

Reflection of Indian English and Its Impact on the Arabic Translation

Originally written in Malayalam by Benyamin, a Kerala-born Indian author, *Goat Days* the English translation of the novel shows features of Indian English, which is shaped by local language structures and phrases. In translation, this is important since the Arabic version has to negotiate these cultural and linguistic subtleties.

- **Formal versus Informal Registers:** Indian English sometimes uses formal and bureaucratic language, like in the case of “mudeer” instead of “boss.” This fits nicely with Arabic bureaucratic vocabulary, hence facilitating translation in this case.
- **Cultural Familiarity:** Parts of Indian English, particularly idiomatic phrases or sentence patterns, may be strange to the Arabic audience. Many Arabic readers, on the other hand, may identify the speech patterns and bureaucratic interactions shown in the novel since the Gulf region has a notable South Asian migrant community.
- **Lexical Choices:** By selecting culturally suitable words and preserving the hierarchical dynamics in the ST, the Arabic translation effectively negotiates these discrepancies.

3.2.3 Kinship Terms

Often reaching beyond biological links to emphasize social alliances, respect, and emotional affinity, kinship phrases are linguistic expressions used to indicate family ties. Wardhaugh & Fuller (2015) claim that kinship terms are quite important in forming interpersonal interactions since they might indicate hierarchy, love, or unity within a cultural setting. Najeeb uses kinship words like *my kunji* and *my chakki* in *Goat Days* to convey profound emotional ties to his unborn kid. Reinforcing the protagonist’s desire for his family while he suffers forced labor in the Gulf, these words are not only referential but also marks of love, care, and responsibility. Lakoff & Johnson (1980) contend that language is highly metaphorical and that kinship words usually serve as metaphors for attachment and protection. By means of such words, *Goat Days* draws attention to the protagonist’s conflict with separation and the cultural relevance of family ties in migrant experiences.

Table (3)*Kinship Terms*

No.	Chapter	Benyamin's wording (Page. line no.)	The addresser/ the addressee	Al-Wafi's translation
1	5	* Ummah (31.11)	Najeeb/ his mother	أمي
2	5	My wife (31.11)	Najeeb/his wife	زوجتي
3	5	Sainu (31.20)	Najeeb/his wife	زينب
4	19	My very dear Sainu (100.20)	Najeeb/his wife	حبيبتى زينب
5	5	My Nabeel (33.8)	Najeeb/ his son	يا نبيل
6	5	My son (33. 9)	Najeeb/ his son	يا ابني
7	5	My kunji (33.10)	Najeeb/ his son	كنجي
8	5	My chakki (33.11)	Najeeb/ his son	تشكي

* Ummah (Arabic: “أمي”) –.

Analysis of the Address Term “Ummah” in Goat Days and Its Arabic Translation

Situation Between the Addressor and the Addressee

Chapter 3 of *Goat Days* features Najeeb, a Malayali laborer from Kerala getting ready to move to the Gulf in quest of greater economic possibilities. Financial hardship, social expectations, and family responsibilities all play a major role in his choice. When Najeeb talks about his mother, the word “Ummah” surfaces to underline the cultural and family ties influencing his decisions. Rumors circulated that the river’s sand mining would be controlled. Should it as well vanish, what employment might I obtain? Is it possible to starve? I have previously. But things are not the same now. At Ummah’s urging, I am now wed. My wife is four months along. Expenditure will now pile up like a mountain of sand. 5.31.11 The address word indicates respect, love, and a close emotional bond between Najeeb and his mother. “Ummah” in the story is a term of endearment that emphasizes the protagonist’s need on and respect for his mother, hence supporting the family influence in his decision-making.

Analysis of the Address Term “Ummah”

A. Politeness Theory (Face Needs):

- Positive Face: “Ummah” keeps a tight and respectful tone, hence underlining Najeeb’s relationship with his mother. It shows a cultural expectation that intimate and loving mention of one's mother satisfies her positive face.
- Negative Face: “Ummah” also recognizes the burden of duty Najeeb carries even as it emphasizes intimacy. Addressing her with this word allows him to remain a good son and preserve her autonomy even as he expresses concern.

B. Relevance Theory (Assumptions and Communicative Clues)

Relevance Theory, introduced by Sperber & Wilson (1995), suggests that communication is an inferential process motivated by the pursuit of relevance characterized as the equilibrium between cognitive effort and contextual impact. According to this theory, speakers present ostensive stimuli (signals) that activate assumptions in the listener’s mind, which are subsequently enhanced by context to interpret the intended meaning. Understanding relies on the listener’s prior knowledge and their capacity to deduce beyond straightforward meanings.

- “Ummah” evokes ideas about Najeeb’s cultural heritage, where Malayali Muslim families usually utilize this word.
- The word “Ummah” could first be misunderstood for an Arabic-speaking audience as “nation” (الأمة), hence causing cognitive dissonance. But, contextual hints show that it implies “mother,” so changing the interpretation.
- The translation depends on the reader’s contextual enrichment, which calls for interpretation based on cultural knowledge.

C. Register Analysis

Register Theory, introduced by Halliday & Hasan (1976), pertains to the differences in language usage based on context, specifically regarding field (the actions occurring), tenor (the connection between interlocutors), and mode (the method of communication). Registers vary according to the level of formality, social roles, and interaction objectives.

In translation, grasping the register is crucial to maintain the interpersonal and contextual suitability of expressions between languages.

From a register viewpoint, Ummah signifies a casual, personal register, mainly employed in conversation instead of formal writing. It pertains to particular regional and religious groups especially the Muslim community that speaks Malayalam. Conversely, standard Arabic terms such as ummi (أمي) or walidati (والدتي) are utilized more frequently in classical or formal contexts.

- Dialectal Influence: “Ummah” is a word used in Malayalam Muslim communities, which differs from standard Arabic (“أمي” or “والدتي”).
- Formality and Intimacy: The register of “Ummah” is very intimate and informal, matching spoken rather than written conversation.

D. Speech Act Theory

- “Ummah” is a relational speaking act that strengthens family ties.
- It expresses speech by conveying affection, respect, and nostalgia.

E. Maxims (Gricean Cooperative Principle)

- Maxim of Manner: The phrase “Ummah” is a direct and culturally relevant approach to call to one’s mother.
- Maxim of Quantity: The word is brief but rich in meaning, therefore without extra words it conveys emotional depth.
- Maxim of Relation: It is still pertinent to the topic of family duty and movement.

Sociolinguistic and Discourse Analysis

The word “Ummah” is very important culturally in Goat Days, coming straight from Malayalam where it's often used in Muslim groups to mean someone’s mother. It shows love, care, and strong feelings, like the close ties between a mother and her child. Looking at it from a language and society point of view, “Ummah” also acts like a sign of belonging, pointing to where Najeeb is from and his religion, and highlighting the honor and closeness that are part of his culture. Also, the word points out the effects of authority and identity within the family. Najeeb’s mother has a lot of say in what he does, like

getting married and moving away, showing how men and women both have roles of power in South Asian communities. With this one word, the book shows both personal closeness and bigger social frameworks.

Translation Strategy: Domestication versus Foreignization

Suhail Al-Wafi, when translating into Arabic, uses “أمي” (Omi), which is the common Arabic term for “my mother,” for the word “Ummah.” This choice suggests a strategy to make it feel more familiar, where the translator changes the word to meet the needs of Arabic readers instead of keeping its unfamiliar feel.

Explanation

- **Domestication:** By converting “Ummah” to “أمي,” the translator guarantees that Arabic readers grasp the word clearly. A known Arabic word makes the writing more relevant and approachable.
- **Loss of Cultural Specificity:** Although the definition is maintained, the particular cultural and religious connotation of “Ummah” as used in the Malayalam-speaking Muslim community is lost. Keeping “Ummah” in footnotes or transliteration could have preserved some cultural authenticity.
- **Fluency and Readability:** For Arab readers who might not be conversant with South Indian language subtleties, domestication improves readability and makes the story more fluid.

The translation of the address phrase “Ummah” from Malayalam-influenced Indian English into Arabic reveals the domestication method, giving accessibility priority above cultural preservation. Although this increases the fluency of the novel for Arabic readers, many cultural subtleties particular to the Malayali Muslim experience are watered down. This case emphasizes the difficulty of translating culturally ingrained words while maintaining authenticity and readability.

a. “My wife”

1. Situational Analysis: The Relationship Between Najeeb and His Wife:

Najeeb, the main character in *Goat Days*, is considering moving to the Gulf for employment in chapter 3. Sainu, his wife, is quite important in this decision-making

process. Najeeb's financial hardships, the burden of imminent fatherhood, and the unknowns of working abroad all add emotional weight to the scenario. "There was a rumour that sand mining from the river was going to be regulated. If that too is gone, what work can I get? Can one go hungry? I have, in the past. But things are different now. Now, at Ummah's insistence, I am married. My wife is four months pregnant. Expenditure will now mount up like a mound of sand." (5.31.11) Despite their challenges, Sainu is seen as a strong and encouraging wife supporting her husband. Her hopefulness and emotional fortitude offset Najeeb's early reluctance, so supporting a gender dynamic in which she offers psychological and moral support while he assumes the weight of financial obligation.

2. Analysis of Address Terms

Najeeb's address terms for his wife My wife, Sainu, my pregnant Sainu, my Sainu reflect several aspects of their relationship including love, ownership, and emotional closeness. A sociolinguistic and discourse examination of these words shows how they shape power relations and identity expression.

a. Politeness Theory (Face-Saving and Face-Threatening Acts)

Brown & Levinson's (1987) politeness theory can be used to examine Najeeb's treatment of Sainu. Najeeb underlines Sainu's institutional function in his life by saying "my wife" in English, a neutral and courteous phrase that recognizes her standing. But in the Malayalam original, he might take a more individualized approach.

Suhail Al-Wafi in the Arabic version transforms "my wife" to "زوجتي" (zawjati) and "Sainu" to "زينب" (Zainab). The change from the Malayali name "Sainu" to "Zainab" reveals a domestication approach that would make the name more recognizable to Arab readers. This has an impact on the facial dynamics; although "زوجتي" is courteous, it lacks the endearing quality of personal names.

b. Relevance Theory (Assumptions and Communicative Clues)

Sperber & Wilson's Relevance Theory emphasizes how speakers render statements pertinent to their listeners. "My wife" in English makes clear for an overseas audience

the role of the person being addressed. On the other hand, the Malayalam original could have more implied cultural connotations like connection and emotional depth.

Arabic's "زوجتي" (zawjati) makes the relationship plain to the reader. Lacking a charming or culturally important name, nevertheless, could lessen the warmth expressed in the original.

c. Register and Sociolinguistic Implications

"Sainu" is personal and intimate; "my wife" is formal and impartial. The usage of "زوجتي" in the Arabic translation fits Modern Standard Arabic standards, which could seem remote in comparison to daily spoken Arabic, where affectionate phrases like "حبيبتي" (my beloved) could be employed. This changes somewhat the perceived emotional link between Najeeb and Sainu.

d. Speech Act and Maxims Framework:

Austin and Searle's Speech Act Theory holds that addressing someone "My wife" is a referential act it offers identity. "Sainu," on the other hand, is expressive; it expresses emotion and intimacy.

b. "Sainu"

Sociolinguistic Perspective: Using his wife's name explicitly indicates emotional connection and familiarity. "Should I, or shouldn't I? For a long time, I wrestled with it in my mind. I told Sainu only when I could not resolve it. She was ecstatic a likely reaction from any woman." (5.31.20). Though in more conservative Arabic settings some men may use kinship terms instead, in Malayalam society it is usual to call one's wife by name in private situations.

- Translation Analysis: Al-Wafi maintains the original cultural component by keeping "زينب" as a proper name.
- Domestication versus Foreignization: Keeping the name is a foreignizing technique as it preserves the Malayalam cultural identity for Arab readers.

My Nabeel

1. Contextual Analysis of the Addressor and Addressee Relationship

Reflecting on his past in Chapter 3 of *Goat Days*, the main character Najeeb speaks to his unborn child using endearing expressions like My Nabeel, My son, My child, My kunji, and My chakki. Najeeb is getting ready to depart for the Gulf for work when he feels great sadness about the separation from his wife and newborn kid. These phrases of speech show his commitment, duty, and yearning. The quotation: “My son? Daughter? I would not be there for the birth. I wouldn’t be able to massage Sainu during her big pain. As if to make up for that, I kissed Sainu’s growing belly. My Nabeel, my Safia names I had chosen to call my child; my kunji, my chakki pet names I had for them. Oh, my son.” Najeeb’s sadness and powerlessness as he gets ready to depart for the Gulf are underlined in (5.33.8). His desire grows stronger as he comes to terms with missing the birth of his child and being away throughout his wife’s pain. Deeply ingrained in the emotional and cultural fabric of his relationship with his family, they express caring, love, and a sense of duty.

a. Politeness Theory: Face Considerations

- The use of “My Nabeel” and “My son” fits good politeness tactics, hence supporting Najeeb's emotional closeness to his kid.
- “Kunji” and “Chakki” are tiny, loving Malayalam words that provide the conversation a personal and cultural depth.
- These words confirm family ties in Brown & Levinson’s politeness model, therefore reducing the possible “face-threatening act” (FTA) of his leaving.

b. Relevance Theory: Assumptions and Communicative Clues

“My Nabeel” and “My son” show how close the dad feels and what he hopes for, guiding us to think Najeeb has already bonded in his mind with the baby.

“Kunji” and “Chakki” being Malayalam words strongly suggest the story is set in a specific emotional and cultural place, which helps the reader understand.

c. Register and Speech Act Analysis

When someone says things like “My Nabeel, my Safia...”, it shows they are being very close and personal, which fits with the relaxed, caring way people usually talk in families. With these words, Najeeb shows many feelings at once, like love, wanting to be there, and feeling bad, so his words are mostly about sharing his feelings. But also, what he says is like a promise, as Najeeb is basically saying he will come back with things for his kids, which shows how his words can share deep feelings and also a personal promise within his family.

d. Maxims of Communication (Grice’s Cooperative Principle)

The book *Goat Days* using words such as “kunji” and “chakki” shows some ideas from Grice’s rules for people talking together nicely. Using the Quantity rule, these words mean much more emotionally than just saying “my child,” making Najeeb’s feelings stronger in what he says. Following the Quality rule, what he says really shows how he feels, making his words more real and full of feeling. Also, by sticking to the Relation rule, picking these special, loving words keeps the talk close to the ideas of family love, being apart, and wanting someone, making sure every word helps the story make sense.

2. Sociolinguistic and Discourse Analysis

When looking at it through the lens of how language and society connect, the ways people are addressed in *Goat Days* have many different levels of importance. Words like “My Nabeel,” “My son,” and “My child” show a father’s love and duty, which mirrors what is expected of fathers in South Asian cultures. Additionally, loving Malayalam words such as “my kunji” and “my chakki” show affection and closeness, emphasizing the language-related and emotional details of Malayali family relationships.

These words also shape how Najeeb is seen as someone about to be a father, strengthening his place and importance within the family order. Thinking about it from how conversations work, they serve as emotional touchstones, pulling readers into the story, and help hold the story together, which aids in making a strong emotional setting around the topic of being apart. Also, they work as signs of culture, pointing to where Najeeb comes from and his strong feelings for his home, thus making the story’s cultural background richer.

3. Domestication versus Foreignization Strategy in Translation

Suhail Al-Wafi's methods for translating how people are called in *Goat Days* show a thoughtful mix of making it familiar and keeping it foreign. By making it familiar, he changes phrases such as “my kunji” and “my chakki” into common Arabic sayings like “يا صغيري” (ya saghiri, “my little one”) or “يا بني” (ya bunei, “my son”), which helps Arab readers understand the text better by turning specific Malayalam words into well-known forms. However, Al-Wafi also uses keeping it foreign by using the original words written in a different alphabet or adding notes, which protects the cultural feeling of the Malayalam words and shows Arabic readers the special language and culture of the original text. This combined way lets the translation stay easy to read and true to the original culture.

3. Indian English and Its Impact on Translation

Suhail Al-Wafi's methods for translating how people are called in *Goat Days* show a thoughtful mix of making it familiar and keeping it foreign. By making it familiar, he changes phrases such as “my kunji” and “my chakki” into common Arabic sayings like “يا صغيري” (ya saghiri, “my little one”) or “يا بني” (ya bunei, “my son”), which helps Arab readers understand the text better by turning specific Malayalam words into well-known forms. However, Al-Wafi also uses keeping it foreign by using the original words written in a different alphabet or adding notes, which protects the cultural feeling of the Malayalam words and shows Arabic readers the special language and culture of the original text. This combined way lets the translation stay easy to read and true to the original culture.

Critique

In examining the translation of Najeeb’s endearing terms “kunji” and “chakki” in *Goat Days*, it is evident that Suhail Al-Wafi’s choices lean toward foreignization by retaining the transliterated Malayalam forms (كنجي / تشاكي). While this strategy preserves the cultural specificity of the original text, it limits the emotional resonance for Arab readers who may not be familiar with Malayalam endearments. From a sociolinguistic and pragmatic perspective, these words function as markers of kinship, affection, and cultural identity, as well as emotional anchors that strengthen narrative cohesion and convey paternal love and duty. Suhail Al-Wafi's methods for translating how people are called in

Goat Days show a thoughtful mix of making it familiar and keeping it foreign. By making it familiar, he changes phrases such as “my kunji” and “my chakki” into common Arabic sayings like “يا صغيري” (ya saghiri, “my little one”) or “يا بني” (ya bunei, “my son”), which helps Arab readers understand the text better by turning specific Malayalam words into well-known forms. However, Al-Wafi also uses keeping it foreign by using the original words written in a different alphabet or adding notes, which protects the cultural feeling of the Malayalam words and shows Arabic readers the special language and culture of the original text. This combined way lets the translation stay easy to read and true to the original culture.

3.2.4 Derogatory and Dehumanizing Terms

Often reinforcing societal hierarchies and power imbalances, derogatory and dehumanizing words are language tools used to degrade, belittle, or rob someone of their dignity. Ghosn and Bayram (2025) argue that dehumanization entails perceiving others as less than human, a discursive process that facilitates their marginalization and domination by stripping them of moral protection. In *Goat Days*, the main character Najeeb suffers verbal abuse from his boss, who often uses words like himar (donkey) to insult and demean him. These words emphasize the great power disparity between the employer and the migrant worker by helping to lower Najeeb to an animal-like condition. Language is a weapon of social control, as Fairclough (1989) claims; in situations of forced labor and exploitation, negative words are employed to assert power and stifle resistance. By means of such language, *Goat Days* reveals the terrible truths of migrant labor and the manner in which language is used as a weapon to compel servitude.

Table (4)

Derogatory and Dehumanizing Terms

No.	Chapter	Benyamin’s wording (Page. line no.)	The addresser/ the addressee	Al-Wafi’s translation
1	15	* Himar (15.81.8)	arbab/Najeeb	يا حمار
2	15	inti (15.81.8)	arbab/Najeeb	إنت يا هندي

* Himar / inti.

Situation Between the arbab and Najeeb (Chapter 15, *Goat Days*)

The dynamic between Najeeb, the main character, and his boss, the arbab, in Chapter 15 of *Goat Days* is one of great power imbalance. A migrant laborer from Kerala, Najeeb is stuck in involuntary servitude in the Gulf, where his boss views him as just a tool for labor instead than a person. The quote: “The goat wouldn’t get in willingly. I don’t know how much time and energy I spent on somehow shoving every one into the car. I was exhausted by the time I got two or three. The arbabs, however, kept pushing me back to the masara. They would exclaim, ‘Aadi abiyad,’ pointing to the masara. I would not know which one. Believing it was the goat next to me, I would attempt to catch it. ‘Himar, maafi aswad, abiyad, abiyad,’ the arbabs would scream. Knowing it wasn’t that one, I would attempt to snag a larger one. ‘Himar, mukh maafi inti, aadi abiyad,’ the arbab would strike my head. It took me many errors to ultimately understand the arbab was telling me to catch the white he-goat.” Effectively shown in (15.81.8) is the great power disparity between Najeeb and his arbab. Using insulting and demeaning rhetoric, the arbab shows both physical and verbal abuse to assert control and strengthen his power over Najeeb.

When speaking to Najeeb, the arbab often employs words like “himar” (حمار) and “inta” (انت), the latter being a casual or abrupt version of “you”. These linguistic decisions help to highlight how the arbab sees Najeeb as a throwaway labor rather than as a person with dignity. This exchange draws attention to issues of dehumanization, identity loss, and subjugation, hence emphasizing the sociolinguistic elements of translation.

Data Analysis on Derogatory and Dehumanizing Terms (“himar” / “inta”)

Using sociolinguistics and discourse analysis, the terms “himar” and “inta” carry strong implications:

“Himar” (حمار - Donkey)

Suhail Al-Wafi's methods for translating how people are called in *Goat Days* show a thoughtful mix of making it familiar and keeping it foreign. By making it familiar, he changes phrases such as “my kunji” and “my chakki” into common Arabic sayings like “يا صغيري” (ya saghiri, “my little one”) or “يا بني” (ya bunei, “my son”), which helps Arab readers understand the text better by turning specific Malayalam words into well-known

forms. However, Al-Wafi also uses keeping it foreign by using the original words written in a different alphabet or adding notes, which protects the cultural feeling of the Malayalam words and shows Arabic readers the special language and culture of the original text. This combined way lets the translation stay easy to read and true to the original culture.

Theoretical Framework: Migration Studies and Postcolonial Theory

From a migration studies viewpoint, Najeeb's story shows the exploitation of South Asian workers in the Gulf. The arbab's usage of "himar" reflects the removal of Najeeb's identity, hence lowering him to a simple beast of burden. Postcolonial power theories support this: the colonizer (in this case, the arbab) controls the colonized (Najeeb) via means of linguistic deterioration. The arbab's decision to use Arabic instead of Najeeb's native Malayalam strengthens linguistic imperialism by making Najeeb negotiate a language alien to him.

3.2.5 Neutral and Politeness-Based Terms

Often employed to soften conversations and preserve cultural standards of etiquette, neutral and politeness-based words are linguistic tools used to preserve respectful communication and societal peace. Brown & Levinson (1987) claim that politeness techniques are used to demonstrate reverence or unity in social interactions and to offset face-threatening actions. Reflecting the cultural norm of respect, particularly in hierarchical relationships, Najeeb sometimes utilizes neutral or courteous language when speaking to people in power or strangers in *Goat Days*. Sometimes, politeness helps migrant workers negotiate challenging power relations with their employers or authorities, so these words serve as a form of self-preservation. According to Holmes (1995), politeness is about strengthening social ties and preventing conflict as much as it is about civility. The inclusion of such words in *Goat Days* underlines the protagonist's efforts to keep dignity and adjust to the social standards of his new surroundings even under persecution.

Situation Between Najeeb and Hakeem

The protagonist Najeeb encounters Hakeem in this *Goat Days* excerpt as they get ready to go to the Gulf for employment. Described as a "tall and thin lad who had not yet sprouted a moustache" (5.33.22), younger Hakeem is the responsibility of elder, more

seasoned Najeeb. Emphasizing his youth and inexperience, Hakeem’s mother trusts Najeeb with her son’s well-being. As he considers the unknowns of their trip, Hakeem seems happy and carefree, in sharp contrast to Najeeb’s worried and grave attitude.

Table (5)

Neutral and Politeness-Based Terms

No.	Chapter	Benyamin’s wording (Page. line no.)	The addresser/ the addressee	Al-Wafi’s translation
1	5	Lad (5.33.22)	Najeeb /Hakeem	الولد

Analysis of the Term “Lad”

Often informally, the English word “lad” refers to a young boy or young man, sometimes with a loving or protective tone. Emphasizing Hakeem’s youth and naivete, the novel uses it to characterize him.

The term “lad” used by Najeeb to describe Hakeem carries several pragmatic and sociolinguistic implications:

1. Politeness Theory and Face-Saving

- Positive Face: The word “lad” is a casual and polite way to refer to someone younger. It expresses familiarity and companionship.
- Negative Face: Though the word is not naturally derogatory, it does create a hierarchical connection suggesting Najeeb views himself as more mature and responsible.

2. Relevance Theory (Assumptions and Communicative Clues)

- Calling Hakeem, a “lad,” Najeeb presumes readers would draw conclusions about his inexperience and immaturity.
- “Lad” is a linguistic tool to emphasize the difference between Najeeb’s worry and Hakeem’s laid-back approach.

3. Register and Social Context

- Often used in spoken English, especially in British and Indian English settings, the phrase “lad” is informal and colloquial in nature.

- It implies a working-class or rural upbringing, therefore matching Najeeb's identity as a laborer.

4. Speech Act and Maxims

- Speech Act: "Lad" implicitly positions Hakeem as a dependent figure, hence supporting Najeeb's function as a career.
- Maxims of Conversation:
- Maxim of Manner: "Lad" is a simple and obvious way to show youth and inexperience.
- Maxim of Relevance: The word supports the story of responsibility and direction by being contextually suitable.

Sociolinguistic and Discourse Analysis

1. Age and Social Status: The word "lad" reflects Hakeem's youth and naivete. Terms of address sometimes encode social hierarchy and familiarity in sociolinguistics. Being older and more knowledgeable, Najeeb takes a guardian-like attitude, which shows in his comments about Hakeem.
2. Power Dynamics: The term "lad" creates a slight power disparity. Though not much older, Najeeb plays a protective role; Hakeem stays reliant.
3. Emotional Tone: The word gives the relationship a more personal feel by adding an informal and slightly loving touch.

Translation Strategy: Domestication versus Foreignization

The Arabic translator Suhail Al-Wafi had to decide how to translate "lad" to reflect its original meaning while being culturally suitable for Arabic audiences.

- **Domestication:** Should Suhail select a word like "الصبي" (as-sabi, meaning "boy") or "الفتى" (al-fata, meaning "young man"), he would be fitting the word into known Arabic cultural contexts. These words, on the other hand, may not have the same casual, kind tone as "lad."

- **Foreignization:** He might have picked something like “يا بني” (ya buni, meaning “my son”) or “الشاب” (ash-shabb, meaning “the young man”) if he chose a term that maintains the feeling of informality and warmth or a transliteration.

Suhail seems to have utilized a domestication technique from the translated text by converting “lad” to “الولد النحيف والطويل” (the tall and slender young guy), which emphasizes a physical description instead of the endearing or hierarchical connotation of the original word. Though it somewhat changes the relationship dynamic between Najeeb and Hakeem, this decision makes the work more accessible to Arab audiences.

For this research, I intentionally selected a mix of sociolinguistics, postcolonial theory, domestication versus foreignization, pragmatics, speech act theory, politeness theory, relevance theory, and register theory, as I think these frameworks together offer a comprehensive and multifaceted perspective for examining terms of address in *Goat Days*. Every theory tackles a particular layer of meaning and function that is essential for comprehending how these terms function in both the source and target languages.

To conclude, literary works like Benyamin’s novel “*Goat Days*” let me choose sociolinguistics as it reflects the social systems like power, class, and identity. Therefore, this approach helps me understand how words like “arbab” and “mudeer” in the novel express cultural hierarchies in the Gulf area. Also, discourse is important, which enriches this inquiry by revealing how terms of address function within specific interactions, including how repetition, tone, and speech patterns communicate emotions such as fear, reverence, or deference. This literary work confronts exploitation and the suffering of migration abroad which reflect the colonial power. Thus, I decided to integrate the postcolonial theory in this study beside Venuti’s ideas about domestication and foreignization since they help me evaluate the translator’s choices over whether to maintain the cultural differences of these terminologies or alter them to meet the needs of the target audience.

Pragmatics is the study of relations between language and its context of utterance. It includes the ability of the sentence to perform actions, effect some communicative purposes; the sense conveyed by lexical items and this makes me bring the pragmatics approach to my study. Ultimately, the term register is used to denote the tone of a

language. We speak with different registers each and every day without giving it a second thought depending on the situation or social setting we are in.

3.3 Cultural Implications of the Translation

This chapter examines Suhail Al-Wafi's Arabic rendering of Benyamin's work "Goat Days" for cultural impact. It also looks at how strategies of translation studies influence the presentation in the narrative of relationships of power, identity, and race. Hence, study explores the conflict between preserving cultural ethics and altering how people interact with an Arabic audience by using notions from postcolonial theory and migration studies, as well as Juliane House's approach for evaluating quality, form the basis of the conversation. Furthermore, the cultural relevance of greetings and manners of address is examined here. These approaches enable the target audience to grasp the novel's social and political themes.

3.3.1 Terms of Respect and Power in Translation

The translation of names and titles in *Goat Days* is greatly influenced by cultural variances between English and Arabic. For instance, English terms like "sir" or "master" indicate formal respect. Words like "سيدي" or "أرباب" in Arabic similarly convey respect but have additional cultural and religious connotations that can alter or strengthen the original sense.

Najeeb refers to his fan in the original English text as "My arbab" (p. 39). Originating from the employment patterns in the Gulf area, this word denotes a link whereby one side relies on the other and has more influence. Al-Wafi's version, "أربابي" (p. 44), maintains the hierarchical connotation but adds a sense of ownership with the suffix "بي" indicating Najeeb's early feeling of dependency. Since this transcription follows Venuti's foreignizing strategy, it retains its cultural significance for Arabic readers. "أربابي" could be seen by Arabic readers as formal and deferential. This reveals the social and religious effects in Gulf labor ties as well as financial dependency.

3.3.2 Reader Reception

“يا حمار” an Arabic term meaning “Donkey,” implies both stupidity and subservience. This corresponds to the arbab’s intention to offend. Though they could perplex readers lacking knowledge of the stronger connotations of these terms, these versions accurately depict the power conflicts. Though it would diminish the condemnation of system-wide exploitation in the novel, Venuti’s domestication strategy could serve to alleviate these problems by simplifying the terminology.

3.3.3 Preservation versus Alteration of Meaning

Set in Riyadh, Najeeb, the main character of *Goat Days*, is an Indian migrant laborer who comes with aspirations of a better life. His boss, the arbab, is an Arab guy with great influence over him. Najeeb’s first contact with his sponsor, whom he has been eagerly waiting for, happens now. Idealized stories form his view of the Arab world, so the arbab appears to be a god who will guide him to success. But as he confronts terrible reality, this view will eventually fall apart.

At this stage in the narrative, Najeeb sees his arbab with both respect and thankfulness. Though the arbab’s gruff and brutal conduct annoys Najeeb, his coming signals the end of his isolation. Najeeb’s first amazement and humility anticipate his final agony under the arbab’s authority.

This is quite ironic. Believing his arbab will satisfy all his desires, Najeeb raises him to almost godlike status. “Visible god” denotes an all-powerful entity; “custodian” connotes protection and direction. The reader, though, knows the sad irony: instead of becoming a kind person, the arbab would turn into Najeeb’s oppressor.

Cultural Implications in Translation Preservation versus Alteration of Meaning

In the Arabic translation, the phrase is rendered as:

“حارس أحلامي وربّي المتجسد الذي يتولى تحقيق جميع أحلامي”

(Haris Ahlami wa Rabbi al-Mutajassid alladhi yatawalla tahqiq jami' ahlami)

- **Preservation of Meaning:** The translation keeps the metaphorical core of the term. “حارس أحلامي” (Custodian of my dreams) preserves the defensive meaning of "custodian," indicating Najeeb’s early conviction that his arbab will secure his future.
- **Alteration of the Meaning:** The word “ربي المتجسد” (my embodied deity) adds theological depth. Although “visible god” in English has a metaphorical sense, “ربي المتجسد” can have greater religious implications in Arabic, hence enhancing the impact of the term for Arab readers.

3.4 Theoretical Framework Sociolinguistics and Discourse Analysis

Power and Identity

- Najeeb’s speech’s usage of exaggerated respect shows his humble stance as a migrant laborer. Sociolinguistic studies on power asymmetry in address forms support this: the less powerful person addresses their superior with honorific or divine-like titles.
- The translation keeps this power imbalance. Najeeb’s supposed reliance on his arbab is heightened by the use of “ربي” (my lord/god).

Politeness Theory and Irony

- Brown & Levinson’s Politeness Theory says that the statement is a kind of positive politeness; Najeeb attempts to idealize his arbab to have an optimistic outlook.
- The term, however, is ironic as the reader understands the arbab is far from a heavenly savior. The Arabic translation still reflects this irony.

Domestication versus Foreignization in Suhail Al-Wafi’s Translation

- **Foreignization Strategy:** By maintaining the structure near the original English text, Suhail Al-Wafi foreignizes the translation. He keeps the symbolic and satirical complexity of the phrase rather than simplifying or substituting it with an Arabic cultural counterpart.

- **Domestication Strategy:** Although foreignization predominates, domestication takes place in the selection of religious language (“ربي المتجدد”), which fits the cultural and religious context of Arabic-speaking readers.

Overall, the translation leans towards foreignization while making minor adaptations to suit Arabic linguistic and cultural expectations.

3.5 Broader Implications

This chapter underlines the significance of knowing other cultures while translating writings addressing significant power disparities and racial concerns. Al-Wafi’s translation reveals the challenges of maintaining both the original language and cultural significance, particularly in postcolonial contexts when translation may be utilized to challenge injustice.

Postcolonial philosophy, as Spivak (1988) describes it, emphasizes how translators enable oppressed people like Najeeb to draw attention to their views. The translation emphasizes the continuing exploitation of migrant labor by preserving the culturally particular phrases “أربابي” and “يا حمار” hence relating to the social and political critique of the novel.

Cronin (2006) claims that tactics have to strike a balance between simplicity of understanding and fidelity to the message so that the text interacts effectively with various groups.

Future translations of *Goat Days* should have footnotes or glossaries clarifying cultural terms. This will assist to offset correct translation against reader comprehension. This approach would maintain the cultural depth of the translation while enhancing its capacity to express the concepts of power, identity, and strength of the work.

Chapter Four

Conclusions and Recommendations

4.1 Summary of Findings

This study looks at how Suhail Al-Wafi's Arabic translation of *Goat Days* mediates the cultural, social, and emotional relevance of address terms first created by Benyamin. The study shows, using postcolonial theory, translation techniques, and sociolinguistic frameworks, that address phrases in the novel are not only linguistic tools but also strong indicators of identity, hierarchy, and resistance.

Chapter 3's results show that official titles like *arbab* and *mudeer* strengthen existing hierarchies in the Gulf labor system. These words encode connections of control and servitude, not only for employment. In the society, people use different social terms to address others. The formation of these address terms is influenced by social class, traditional ethics and politeness. Then, in order to make the translated version more precise and make readers understand easily, two translation strategies are given according to different situations, namely, domestication and foreignization.

4.2 Implications for Future Research

The findings of this study open the door for more in-depth investigation of English-Arabic translation methods, especially in literature interacting with ideas of migration, power, and cultural identity. Future research could look at:

- **Dialectal Differences:** Investigating how various Arabic dialects treat address terms in translations. Gulf Arabic, for example, might provide culturally appropriate substitutes for words like *arbab*. Studies can look at whether such changes improve or compromise the authenticity of translated stories.
- **Audience Reception:** Carrying out reader-response surveys to gauge how different Arabic-speaking populations understand the translated address terms. Surveys or focus groups could gauge how well emotional and hierarchical relationships are translated.
- **Comparative translation study:** Highlighting differences in translating culturally particular language by comparing several Arabic translations of the same material.

Using theories of foreignization/domestication by Venuti and House's quality evaluation approach can help to chart more general translation patterns.

4.3 Practical Recommendations

The results of the study lead to the following advice for translators dealing with culturally rich materials, particularly those concerning address terms:

- **Consider Regional Nuance:** While maintaining the ideological depth of words, translators should be mindful of regional and dialectical differences. *arbab*, for instance, should keep its hierarchical connotation but be made available to readers, maybe via transliteration with translator's comments.
- **Preserve Emotional Undertones:** Emotional implication should be preserved; notions may carry emotional connotations. For instance, rendering the following term, "Pig" as "يا خنزير" indicates the portrayal of character relationships, and it also reflects cultural awareness. However, translators should consider possible implications that could disturb some readers.
- **Improve Translator Training:** Approaches like postcolonial theory, sociolinguistics, and pragmatics should be covered in translator education programs. In addition, scholars' theorists like (Venuti, 2017; Nida, 1964) bring useful tactics for controlling cultural adaptation without compromising text integrity.
- **Improve translation works by using Paratextual Aids:** while rendering process translators should collaborate to provide the following aids: "footnotes, endnotes, or glossaries" in order to define the address terms. They would also enhance the reading experience without distorting the original's cultural meaning.

In conclusion, Suhail Al-Wafi's Arabic translation of the literary work "Goat Days" reflects the nuanced ability to balance language accuracy with cultural identification. To an Arabic-speaking audience, his deliberate use of translation techniques like foreignization, adaptation, and selective omission clearly conveys the themes of exploitation, identity, and resistance in "Goat Days". Overall, the research not only draws attention to opportunities for improvement in translation practice but also offers insightful analysis for upcoming scholars and translators negotiating the cross-cultural transmission of literature.

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Appendices

Appendix (A)

Terms of Address

No.	Chapter	Benyamin's wording (Page. line no.)	The addresser/ the addressee	Al-Wafi's translation
1	6	arbab(6.39.1)	Najeeb/arbab	أرباب
2	6	My arbab (6.39.3)	Najeeb/arbab	يا أربابي
3	1	mudeer(1.12.3)	Nejeeb/ Prison warden	مدير
4	5	<i>Ummah (31.11)</i>	<i>Najeeb/ his mother</i>	أمي
5	5	<i>My wife (31.11)</i>	<i>Najeeb/his wife</i>	زوجتي
6	5	<i>Sainu (31.20)</i>	<i>Najeeb/his wife</i>	زينب
7	19	<i>My very dear Sainu (100.20)</i>	<i>Najeeb/his wife</i>	حبيبتي زينب
8	5	<i>My Nabeel (33.8)</i>	<i>Najeeb/ his son</i>	يا نبيل
9	5	<i>My son (33. 9)</i>	<i>Najeeb/ his son</i>	يا ابني
10	5	<i>My kunji (33.10)</i>	<i>Najeeb/ his son</i>	كنجي
11	5	<i>My chakki (33.11)</i>	<i>Najeeb/ his son</i>	تشكي
12	15	Himar(15.81.8)	Arbab/Najeeb	يا حمار
13	15	inti (15.81.8)	Arbab/Najeeb	إنت، يا هندي
14	5	Lad (5.33.22)	Najeeb /Hakeem	الولد



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نهاية علي عبد الرحمن إبداح

إشراف

د. أيمن نزال

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د. أيمن نزال

الملخص

تركز هذه الدراسة على كيفية انعكاس الترجمات أو تحريفها لتمثيلات السلطة والهوية والتسلسل الهرمي الاجتماعي في رواية *أيام الماعز* لبنيامين، وتبحث في كيفية ترجمة صيغ المخاطبة من اللغة الإنجليزية إلى اللغة العربية. وتستقصي الأبعاد الثقافية والأيدولوجية الكامنة في ترجمة أساليب المخاطبة من خلال توظيف نظريات علم اللغة الاجتماعي، والنقد ما بعد الاستعماري، ودراسات الترجمة، ولا سيما مفهومي فينوتي حول التوطين والتغريب، بالاعتماد على النسخة العربية التي أنجزها سهيل الوافي. كما تصنف الدراسة أنواع صيغ المخاطبة المختلفة، بما في ذلك الألقاب الرسمية، والمصطلحات العائلية، واللغة التحقيرية، وتقيم قرارات المترجم المتعلقة بالحفاظ على الصدى الثقافي والعاطفي أو تعديله.

وتُظهر النتائج أنّ الوافي يوازن عمدًا بين التوطين والتغريب؛ إذ يحتفظ بكلمات ذات حمولة ثقافية مثل "أرباب" لتسليط الضوء على استغلال العمال واختلال موازين السلطة، بينما يؤنس كلمات أخرى مثل "ساينو" لتسهيل الفهم على القارئ العربي. يتوصل الباحث إلى النتيجة التالية. أولاً، تُصنف أنواع مصطلحات الخطاب المستخدمة في لغة المحاور إلى أنماط خمسة، وهي: 1. المصطلحات الرسمية؛ 2. المصطلحات المهنية؛ 3. مصطلحات القرابة؛ 4. المصطلحات المهنية واللائسانية؛ 5. المصطلحات المحايدة والقائمة على المجاملة. ثانيًا، وظائف مصطلحات الخطاب التي يستخدمها أرباب والعامل الهندي نجيب هي: 1. إظهار الألفة؛ 2. جذب انتباه الناس؛ 3. إظهار المجاملة؛ 4. عكس الهوية؛ و5. إظهار التفاوت في القوة. وأخيرًا، تتأثر العوامل الاجتماعية التي تؤثر على استخدام مصطلحات الخطاب في أيام الماعز بـ: 1. الوضع الاجتماعي؛ 2. العمر؛ 3. العلاقة الأسرية؛ 4. التسلسل الهرمي المهني؛ و5. درجة الألفة.

وتقترح أن يُقيّم المترجمون الأهمية الاجتماعية والثقافية لهذه المصطلحات بدقة، وأن يجدوا توازنًا مرئيًا بين التوطين والتغريب بما يتناسب مع السياق. كما توصي الدراسة بإجراء مزيد من الأبحاث حول كيفية تفسير القراء لصيغ المخاطبة المترجمة في بيئات ثقافية مختلفة، خاصة في سياقات ما بعد الاستعمار وسرديات الهجرة.

الكلمات المفتاحية: مصطلحات المخاطبة، التوطين والتغريب، السلطة والهوية.