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An Analysis of Denotative and Connotative Meanings in Two
Translations of Colors in Holy Quran

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Abstract

A translation may be undertaken for a variety of purposes, but the ultimate aim of a translator, is to achieve the highest measure of equivalence at linguistic-cultural level. This study is based on Crystal's assumption (2005) that the relationship between language and meaning is not a straightforward one. One reason for this complicated relationship is that color words have certain culture specific meanings. The findings show that due to this un-clear relationship between language and meaning, color words pose a problem even to prominent translators in terms of their connotative meanings. It is recommended that on the pedagogical level students of translation should be trained on how to deal with such troublesome area by providing them with more and varied examples on the extent to which the translation of the colors (white, black, blue, red, green and yellow) in Holy Quran and other texts, too, may differ in Arabic from English due to the different cultures. An analysis of the denotative and connotative meanings of two translations by Abdullah Yosef Ali (1934) and Nessim Joseph Dawood (1974) has been adopted to achieve the study aim.

1.Introduction

Colours are everything in our life. Without them, it would be faint and dull. Not only this, but they have a great effect on our mentality, health, and beliefs. All nations have a strong connection between colours. Holy Quran did not neglect anything in the universe, and of course not colours.