

Investigating the Difficulties of Translating Arabic Slang Hashtags into English: A Pragmatics Study

Omar Ahmed Shihab⁷, Nazik Aziz Darweesh⁸ DOI: 10.5281/zenodo.10290793

Abstract

This research, which deals with the investigation of the difficulties of translating some slang Arabic hashtags into English, falls under the umbrella of pragmatics. A term or phrase that classifies or categorizes the preceding content and is preceded by the sign " #" is referred to as a hashtag. The primary aim of this study is to identify solutions to the difficulties associated with translating Iraqi hashtags based on context, cultural connotation, and pragmatic effect. Both qualitative and quantitative samples are used in the investigation. The quantitative samples relate to undergraduate M.A. students at Mosul University, while the qualitative samples are embodied in the social networking relevance theoretic approach (Sperber & Wilson, 2002), in which five posts and tweets that contain five hashtags are studied. This investigation of Arabic hashtags employs study from 2022 in Iraq (Twitter & Facebook). As a guide for this work, it pursues Newmark (1988) with his translational strategies. The study proposes that hashtags serve a number of purposes that can all contribute to promoting the online cognition process in order to accomplish the aforementioned aims. The analysis demonstrates that picking the incorrect translation technique, particularly in the absence of an equivalence, is the true challenge in translating hashtags. It is also challenging to translate a source text (SL) into the target language (TL) when it is written in a slang dialect and incorporates cultural connotations and pragmatic effects. According to the methods used, the study distinguishes between appropriate and problematic translations and identifies possible solutions to the hashtag translation difficulties. The statistics further imply that hashtags can both minimize cognitive effort and enhance cognitive effects, i.e., the types of hashtags that have the greatest impact on both explicit and implicit components of communication. The relevance of acceptable and inappropriate translations in social media is crucial as they communicate urgent messages to (TL), especially in the case of hashtag campaigns, and this in itself makes (TL) users more eager to learn the purpose and genuine goal of generating the desired hashtag campaigns.

Keywords

Hashtag, Relevance Theoretic Approach, Cultural Connotation, Pragmatic Effect, Cognitive Effort.

First submission: March 2023; Revised: April 2023, Accepted: May 2023

⁷ Omar Ahmed Shihab, Prof. Dr. Tikrit University, College of Arts, Translation Department, email: omarahmed@tu.edu.iq

⁸ Nazik Aziz Darweesh, Assist. Lect. Al-Diwaniyah Education Directorate, email: nazikzz77gmail.com

Introduction

The huge contrasts between Arabic and English students, namely from Arabic into English, present a considerable hurdle for M.A. students who are bewildered about whether to address the cognitive or cultural concerns with hashtag translation. Furthermore, the meanings of certain hashtags may vary. First, the cultural disparities between the two languages, particularly when the TL lacks an equivalent vocabulary. Second, because the study employed a pragmatic perspective, most hashtags' explicit meanings differ from their implicit meanings. Thirdly, the context of the hashtag is vague, which is seen as an essential element for translating it creatively and communicating its intended meaning to the target culture. Fourthly, there is the issue of employing slang terms that don't have any meaning.

1.1 Aims of the Study

1. Examining the challenges faced by MA students who attempt to translate Arabic hashtags used in Iraqi media into English.
2. Outlining the techniques MA students should use to translate hashtags accurately and responsibly.
3. Coming up with potential fixes to assist MA students in understanding the intent behind the hashtags' Arabic to English translations.
4. Determining the best method for capturing the hashtag's intended meaning.

1.2 Hypotheses of the Study

This study's hypothesis is that: 1. M.A. students have trouble translating hashtags from Arabic to English that have a pragmatic equivalent because they are unaware of what a pragmatic meaning is.

2. To prevent cultural issues, the best way to translate hashtags is to adhere to Newmark's (1988) translation techniques.
3. M.A. students may mistranslate hashtags due to a lack of grasp of the pragmatic and cultural factors.
4. An incorrect hashtag translation causes communication to break out.

1.3 The Models Adopted

There is no specific model created for hashtags because they are a unique language phenomenon. The best hashtag analysis may be achieved by using the theoretical model of relevance proposed by Sperber and Wilson as the study's starting point. The theory utilized in the study is the one from 2002. Since Newmark (1988) used translation procedures in his book *A Textbook of translation*, this study likewise relies on his translation model.

1.4 Scope of the Study

This study's focus is solely on the issues with hashtag translation from a practical standpoint. As a result, it emphasizes Iraqi hashtags gathered from Twitter and Facebook, particularly the widespread local events that occurred in (2022).

1.5 Value of the Study

This study uses two different kinds of values. One is conceptual, and the other is real-world. Since there haven't been many research done in the subject of translation, the theoretical value fills in the gaps in the literature review. Practically speaking, researcher abilities and knowledge in hashtag translation need to be increased because most study samples have a pragmatic or cultural orientation and some samples are in the colloquial dialect of Iraq, especially when a word-for-word counterpart is not accessible. As a result, solutions to these issues are discovered, specifically the employment of Newmark techniques, which the current study also demonstrates are the most effective strategies. As a result, the current study is a topic for the advancement of researchers, translators, and everyone interested in social media. Additionally, by demystifying a large portion of the language used often in Iraqi and accurately translating it into the TL, many students, teachers, and beginning translators would benefit globally.

2.2 Literature Review

The current study clarifies the difficulties in translating hashtags from Arabic to English as well as the hashtag as a language phenomenon from a pragmatics standpoint. Additionally, hashtags are displayed to highlight the cultural contrasts between Arabic and English. According to Scott (2017:20), a hashtag is a tool for organizing information and making it easier to share it on social media. Beginning on Twitter as a topic marker, hashtag swiftly spread to other social networking sites. Nowadays, using a hashtag to highlight any social or political issue and turn it into a matter of public opinion is a positive and crucial move when it becomes widely popular. Additionally, it is now accessible to everyone.

2.2 Translation and Culture

Translation is described as "the transmission of meaning from one language to another" by Ray (1962: 187). In fact, Newmark (1988:7), who refers to translation as "a craft," asserts that literal translation above the word level is "the only correct procedure if the SL and TL meanings correspond," and that it is "the basic translation procedure, both in communicative and semantic translation, in that translation starts from there." According to Savory (1968: 34), translation is "a craft that seeks to substitute a written message and/or statement in another language," in agreement with Newmark (1982: 7). According to Farghal and Shunnaq, translation is "usually seen as a project for transferring meaning from one language to another" (1999: 2). Translation is the process of replacing a text in one language with another, according to Aziz (1989: 258), Nida and Taber (1969: 12), Catford (1965: 1), Mcguire (1980: 29), Translation is "an art and skill, an integrated process that includes the comprehension, analysis, and reformulation of text by embracing the contextual, semantic, and socio-cultural components of source and target language texts," according to Suleiman (1999: 145).

2.3 Pragmatics and Translation

The study of pragmatics gives people the ability to recognize speech acting strategies and intercultural engagement mechanisms, which they can use to solve misunderstanding issues in unfamiliar social circumstances through practical experience. As a result, translators can comprehend the numerous cross-cultural meanings of languages and get used to their various customs, systems, and types. In this regard, any misunderstanding of particular pragmatic characteristics can result in pragmatic translational issues (Al-Eryani ,2020:5). In order to

interpret the message without creating any misunderstanding, the interpreter is motivated to use his or her experience in cross-cultural pragmatics (Ibid:7).

This is compatible with the study's hashtag topic because hashtag campaigns are started on websites that promote a variety of social, political, economic, sports, and other endeavors, as in the example below.

#دخيلك_ياصاحب_الزمان

Oh, My Master Who Reigning This Era, I beg you to help your gust

By adding a layer of activation to such contextual expectations and thereby guiding the reader's inferential processes, hashtags contribute to greater relevance when viewed from the perspective of relevance theory. This is especially true when looking at the pragmatic participation of hashtags in Twitter's social networking platform. The listener may be able to infer meanings from the hashtag's specifics, both directly and indirectly. Digital media allows people to interact and take part in cultural or political events, which can in a number of ways overtake, complement, and entwine their offline activities (Leppänen et al., 2014:112).

2.4 Problems of Translation

According to Newmark (1988: 9), cultural issues may affect translation. There are many linguistic challenges that the translator has when translating, such as use mistakes brought on by the translator's lack of writing proficiency, the incorrect use of dictionaries, the use of literal translation, or the interpreter's lack of common sense. These linguistic issues can also result from ignorance of grammar, style, vocabulary phrases, collocations, or other languages. According to Knežević, (2008: 16), culture-bound translation may present difficulties for translators because the TL language does not have suitable equivalents for these concepts because they are not part of the TL culture.

2.5 Definitions and Origin of Hashtag

(Mahfouz, 2020: 2) describes a hashtag as a tool for communication that is frequently used on social networking sites (SNSs) to address a particular issue or theme in daily life, or as a system used to categorize posts on various social media platforms, the most significant of which are "Twitter," "Facebook," "Instagram," and "Tik Tok" by placing a sign (#) before the word. It can be used to follow all comments made on a certain topic or point of view. The pages of both public and private accounts display all posts relating to the hashtag when someone clicks on it. A hashtag is a type of cyber morpheme that serves as both a language fragment and a hyperlink, according to Giaxoglou (2017:2). Hashtags can be used for linguistic and metalinguistic objectives, according to this statement. Hashtags should be investigated as a social and discourse practice since they serve linguistic, metalinguistic, and social functions. The hashtag is a "unique language phrase" that linguists and lexicographers should be interested in since it may be used to encourage and assist individuals to take significant social action that can fundamentally alter their lives, according to Zimmer (2015). Furthermore, compared to political slogans, hashtags are a great deal more powerful, efficient, and scalable (Ibid).

2.5.1 Activism of Hashtag in Twitter

Twitter is a social media network that millions of people use to engage with their friends, family, and coworkers over computers and mobile devices, according to Bruns and Burgess (2011:1). The goal of Twitter is to enable people to instantly and unrestrictedly generate and share knowledge and ideas. They take into account the fact that as Twitter has

grown in popularity across numerous countries, so has its significance in political discourse. This has been demonstrated in a variety of settings, from general political discourse to municipal, state, and federal elections.

2.5.2 Language and Hashtag

Saussure (1967: 103) defined language as a structured system of signs. It is a connection between sound and cognition in the sense that language can be considered a tool for verbalizing thoughts. Language is defined as "the systematic customary use of sounds, including written symbols and signs employed within society for communication" (Crystal, 1986: 5). Zappavigna's (2015:9) metalinguistic visual model is especially helpful. It offers a methodical framework for connecting the linguistic and socio-discursive functions of hashtags at the level of isolated micro postings on the one hand, while hashtag sharing needs a networked audience and pertinent hashtags on the other hand. Written language, whether offline or online, offers a reader a reader with a more constrained discourse environment than face-to-face spoken communication, according to Scott (2017:3).

2.6 Types of Hashtags

The most significant hashtags, as determined by their users and by social media platforms like Twitter and Facebook, are examined in the current study. This investigation focuses on the types of hashtags that users and activists on the social media sites Twitter and Facebook employ. According to Mohamed (2019:15), there are three different types of hashtags. The first is a differentiation about the goal of its accomplishment, the second regarding their point of reference, and the third regarding their location.

2.6.1 Sorting Hashtags Based on How Successful They Are Intended to Be

There are many purposes that hashtags can fulfill, however the following are the most prevalent and significant ones:

- 1- Request for a Chang Hashtag
- 2- Hashtag for Knowledge and Public Education
- 3- Hashtags for Conversation
- 4- Advertising Hashtags

2.6.2 A System for Sorting Hashtags Based on Their Reference

1-Hashtag for a TV show

2-Campaign Hashtags [Social- Sport-Religiose-etc....]

3-Situational Hashtags

4-News Hashtags

5- **Public Hashtags** [A-Greeting hashtag-B-Irony Hashtag. C-Tradition Hashtag. D- Hashtag of Popular Terminology]

6-**Personal Hashtags** [A – Nick(name) Hashtags B- The Passionate Hashtag c- Hashtags for Attitudes]

2.7 Relevance Theory

According to Sperber and Wilson (1986: 260–66), the Relevance Theory is based on two general hypotheses regarding the role of relevance in communication and cognition.

According to Sperber and Wilson (1986: 260–66), the Relevance Theory is based on two general hypotheses regarding the role of relevance in communication and cognition.

2.7.1. Cognitive Relevance Principle

Every explicit communication act, according to Sperber and Wilson (2002:6), transmits an assumption about its greatest significance and relevance. Instead of being normative, these norms are descriptive. The Relevance Cognitive Principle offers a set of predictions about how humans think.

2.7.2 Principle of Communicative Relevance Theory

According to Clark (2013:14), human communication is more than just a code. According to Clark (2013), a code is a system in which a certain signal repeatedly transmits the same message but is primarily based on inferences. Prior to relevance theory, the code model, which is based on Grice's theory, was used for communication in a practical framework. The required message is encoded as a signal in accordance with the coding model of continuous communication, and the recipient decodes it using a precisely duplicated copy of the code at the recipient, which means that inputting information is equivalent to output information.

2.7.3 The Difference Between Explicature and Implicature (In Utterance Interpretation)

Relevance theories discriminate between what is referred to as "relevant" and "non-relevant" information, according to Wilson and Sperber (2002:761). (Explicature and Implicature). 'Explicature' (EXP) refers to any information that can be gleaned from the actual type of the text through referencing and disambiguation. On the other hand, "implicature" (IMP) designates knowledge that can only be retrieved by fusing the relevant supposition with the meaning through inferential reasoning.

There are two categories of implications: weak implications and strong implications, according to Allott (2013:72). The sort of intervention is determined by the statement of the necessary assumptions that must be made in order to restore the implications.

Strong implications that are readily available since the presumption needed to retrieve them is quite obvious. The relevance of the utterance is independent of either of these, even though those who offer the hearer only ambiguous or weak evidence are meant to be weak outcomes. Therefore, manifestation can be graded and classified (Allott,2013:72).

2.8 Newmark's (1988) Model of Translation

Newmark is the model used for translation along with associated techniques (1988).

According to Newmark (1988:11), the translator begins by reading the original text for two reasons: first, to learn what it is about, and second, to evaluate it from a 'translator's' perspective, which is distinct from that of a linguist or a literary critic.

2.8.1 Semantic VS. Communicative Translation

The distinctions between communicative and semantic translations are startling. First off, semantic translation is objective and gives specific words a lot of consideration. When it is difficult to understand the connotative context of the language, the original culture and the author are at fault. Contrary to communicative translation, which emphasizes the reader's response and allows little room for misunderstanding, it is subjective. Second, in the expressive form, semantic translation aims to preserve the vocative impact of the original text in order to make the translated text appear identical to it.

2.8.2 Translation Strategies

(Newmark, 1988:81) offers a comprehensive list of methods that are employed in issue solving. The approach involved in translating sentences and other smaller linguistic units is among the most crucial. The translation process can be productive and efficient when a translator uses translation methods. Consider the following tactics:

1- Transference

2- Cultural Equivalent

3-Neutralization (i.e., functional or descriptive equivalent)

- 4- Literal translation
- 5- Label
- 6- Naturalization
- 7-Compensation
- 8-Reduction and Expansion
- 9-Paraphrase
- 10-Couples
- 11- Notes
- 12- Recognized Translation
- 13-Modulation
- 14- Synonyms
- 15-Shifts or Transpositions
- 16-Loan Translation
- 17- Descriptive Equivalent

3. Methodology and Data Analysis

3.1 Introduction

3.3.1 Occasions Hashtags



SL #دخيلك_ياصاحب_الزمان

TL Hashtags

- 1.# The king of the time Dakhilik
- 2-The owner of the time
- 3-Sahib Al Zaman Dakhilik
- 4-Al Mahdi help me
- 5-The owner of the life
- 6-The King of the life
- 7-The father
- 8-The owner of the present life
- 9- Imam Masum help me
- 10-Al Zaman Owner

Establishing *The Retrieval of the EXP and the Retrieval of the IMP*

This hashtag is popular on Twitter and Facebook in Iraq. This hashtag is usually released frequently, especially on Friday, due to its association with the infallible Imam and the sanctity of this day for Shiite Muslims.

1- Retrieval of EXP

In the retrieval of EXP, the reader may resort to a number of processes whenever necessary. In relation to HA in this post, the first process needed is reference customization,

disambiguation and enrichment of vague and new terms like ' **Sahib Al Zaman** ' in an attempt to answer these possible questions:

1. What is the meaning of **Sahib Al Zaman** ' and **Dakhilik**
2. Why this hashtag has been launched?

The importance of the attached materials is emphasized during the reference assignment process, and it is therefore necessary to clarify ambiguous phrases so that the reader may discover the solutions to these queries. The writer provides the reader with a hint, trusting them to acquire the necessary contextual assumption based on their common history and mutual knowledge. The probable response to the first question is that **Sahib Al Zaman** 'is a religious idiom issued by Islamic legal scholars in accordance with Sharia evidence and the word **Dakhilik** have the same spelling word in English culture but it has different meaning in Arabic. In English language it means "Intruder or Thief ",

but in Arabic it has different meanings in this hashtag it means your gust asking your help. In response to the second query, RT suggests that there are two explicatures in such a circumstance, the first of which is a main level explicature (MLE) and the second of which is referred to as a highest-level-explicature.

1-The author wishes to remind them of the infallible Imam.

2-To inspire readers to perform good deeds.

2- Retrieval of IMP

During the retrieval of the IMP, the reader will come up with theories regarding the writer's intended meaning, such as:

1-It aims to mobilize the largest number of tweeters and commentators on the hashtag.

2- To spread reassurance and psychological comfort in the hearts of readers

The CE and CF are quantified in respect to each hypothesis, as well as the contextual cues that may contribute to each hypothesis, in order to analyze each hypothesis. The first IMP is regarded as a strong one for CF reasons because it is quite likely to be the intended one. The second hypothesis, known as strong IMP, is anticipated to offer the same CF as the first IMP. According to CE, there is also a significant level of concern due to the cultural connotation and practical implications.

Table (1) The Suggested Translation:

#Oh, My Master (Al Mahdi) Who Reigning This Era, I beg you to help your gust

Translator	TL	Strategy	Appropriateness
First	The king of the time Dakhilik	Literal	-
Second	2-The owner of the time	Literal	-
Third	3-Sahib Al Zaman Dakhilik	Naturalization	-
Fourth	4-Al Mahdi help me	Compensation and Label	+
Fifth	5-The owner of the life	Literal	-
Sixth	6-The King of the life	literal	-

Seventh	7-The father	Modulation	-
Eighth	8-The owner of the present life	literal	-
Ninth	9- Imam Masum help me	Compensation	+
Tenth	10-Al Zaman Owner	literal	-

Discussion

It can be noted that the subjects have applied different strategies. Subjects No.(1,2,5,6,8,10) 60% failed in translating the above Arabic term and adopted the strategy of literal translation. Subject No. (3)10% failed using Naturalization strategy. Subject No. (4)10% succeeded in rendering the meaning of the hashtag by using Compensation and Label strategy. Subject No. (7)10% failed in rendering the meaning of the hashtag by using Modulation strategy.

Subject No. (9)10% succeeded in rendering the meaning of the hashtag by using Compensation strategy.

3.3.2 Campaign Hashtag

3.3.2.1 Campaign Hashtag \Social



SL #الله_بالخير

TL Hashtags

1-Hi

2-Good Afternoon

3-AlslamAlaykum

4-Aallah Bialkhayr

5- God is good

6-God is fine

7-Hello

8-How do you do?

9-Allah in Good things

10-Hi Every body

Establishing 'The Retrieval of the EXP and the Retrieval of the IMP':

This hashtag is popular on Twitter and Facebook in Iraq. This hashtag is usually released frequently. The explicit meaning of this hashtag is saluting, but the implicit meaning is a hint

of mockery at a specific situation, for the purpose of drawing attention, in addition, it is a popular and widely circulated term.

1- Retrieval of EXP

In the retrieval of EXP, the reader may resort to a number of processes whenever necessary. In relation to HA in this post, the first process needed is reference customization, disambiguation and enrichment of vague and new terms like ' **Aallah Bialkhayr** ' in an attempt to answer these possible questions:

- 1- What is the meaning of **Aallah Bialkhayr**?
- 2- Why this hashtag has been launched?

The importance of the attached materials is emphasized during the reference assignment process, and it is therefore necessary to clarify ambiguous phrases so that the reader may discover the solutions to these queries. The writer provides the reader with a hint, trusting them to acquire the necessary contextual assumption based on their common history and mutual knowledge. The probable response to the first question is saluting. In response to the second query, RT suggests that there are two explicatures in such a circumstance, the first of which is a main level explicature (MLE) and the second of which is referred to as a highest-level-explicature.

- 1-The author wants to salute everybody.
- 2-To get the highest comments.

2- Retrieval of IMP

During the retrieval of the IMP, the reader will come up with theories regarding the writer's intended meaning, such as:

- 1-The implied aspect, with reference to the position shown in the post, is mockery from the current situation.
- 2-To shed light on a specific case and draw the attention of the concerned authorities to find solutions.

The CE and CF are quantified in respect to each hypothesis, as well as the contextual cues that may contribute to each hypothesis, in order to analyze each hypothesis. The first IMP is regarded as a strong one for CF reasons because it is quite likely to be the intended one. The second hypothesis, known as strong IMP, is anticipated to offer the same CF as the first IMP. According to CE, there is also a significant level of concern due to the cultural connotation and practical implications.

Table (2) The Suggested Translation
Hi everybody, be attention to this point.


Translator	TL	Strategy	Appropriateness
First	Hi	Literal	-
Second	Good afternoon	Literal	-
Third	Al slam Alaykum	Modulation	-
Fourth	Allah Bialkhayr	Naturalization	-
Fifth	God is good	Literal	-
Sixth	God is fine	literal	-
Seventh	Hello	Modulation	-

Eighth	How do you do?	Modulation	-
Ninth	Allah in Good things	Modulation	
Tenth	Hi everybody	literal	-

Discussion

It can be noted that all the subjects have applied different strategies. Subjects No. (1,2,5,6,10) 50% failed in translating the above Arabic term and adopted the strategy of literal translation. Subjects No. (3,7,8,9) 40% failed too in rendering the intended meaning adopted the strategy of Modulation. Subjects No. (4) 10% failed also and adopted the Naturalization strategy.

3.3.3- Irony Hashtags

<p>SL #بطران</p> <p>TL #Batran</p> <ol style="list-style-type: none"> 1- #Batran 2- #Arrogant 3- #Doesn't Evaluate what he has 4- #Proud 5- #Batran 6- #Crazy 7- #Idiot 8- #Overpowering grace 9- #Tyranny in grace 10-#He does not feel in others and he is selfish too 	
--	---

Establishing 'The Retrieval of the EXP and the Retrieval of the IMP'

This hashtag has chosen from the Twitter platform. The owner of the post has spoken sarcastically about the famous writer Dostoyevsky in his city Saint Petersburg when he said, "Life is Hell." Saint Petersburg, formerly known as Leningrad and Petrograd, is a Russian city located on the Neva River delta, east of the Gulf of Finland on the Baltic Sea. It was the second largest city in Russia and the former capital of Tsarist Russia for more than two hundred years. It is also the fourth largest city in Europe and an important port on the Baltic Sea.

In the recovery of EXP, the reader may resort to a number of processes whenever necessary. In relation to the HA in this post, the first process needed is the reference assignment, in an attempt to answer these possible questions:

A-What is meant by "بطران"?

B-what is the connection between Saint Petersburg, Dostoyevsky and the idea of the post?

In order to assess each hypothesis, the CE and the CF are measured in relation to each hypothesis as well as the contextual hints that may contribute to each hypothesis. In the process of reference assignment, the role of the attached material is stressed, the following message, in which the reader can find the answers to these questions. The supposed answer to the first question, according to Hassan "بطران" is meant "Tyranny in grace and lack of tolerance for grace"(2013:56).

According to (4) <https://www.akhbaralaan.net/news/arab-world/2013/12/14/strange-words-language-arabic-iraq-baghdad-mosul-dictionary-meaning>

"بطران" is meant, Whoever asks unreasonable and extravagant requests at an inopportune time or absolutely inappropriate circumstances. Since the meaning of the word has no equivalent in the target language so, the CE will be highly.

While answering the second question; RT implies that, in such a situation, there are two explicatures, the first is a basic EXP, and the second is called a higher-order-speech act or a higher-level-explicature. In this regard, (a) below is the basic one, and (b) higher-level-explicature:

1- The writer wants to mock from the writer Dostoyevsky?

2- The writer wants to use this word to clarify that, Dostoyevsky is not feel the blessings surrounding him, because if he had lived in an atmosphere other than this country, he would have known the blessings in which he is.

The first IMP is very likely to be the intended one, thus it is considered as strong one for reasons of CF, this in itself holds the readers responsibility when translate or understand this word accurately. The second hypothesis is the strongest IMP and is expected to yield more CF than the first IMP because of the pragmatics meaning of the word.

Table (3) The Suggested Translation
#Proud to an irritating degree.

Translator	TL	Strategy	Appropriateness
First	Batran	Naturalization	-
Second	Arrogant	Modulation	-
Third	Doesn't Evaluate what he has	Descriptive equivalent	+
Fourth	proud	Modulation	-
Fifth	Batran	Naturalization	-
Sixth	Crazy	Modulation	-
Seventh	Idiot	Modulation	-
Eight	Overpowering grace	Descriptive equivalent	+
Ninth	Tyranny in grace	Descriptive equivalent	+
Tenth	He does not feel in others and he is selfish too	Descriptive equivalent	+

Discussion

It can be noted that all the subjects have applied different strategies. Subjects No. (1,5) 20% they failed in rendering the meaning and adopted the Naturalization strategy. Subjects No. (2,4,6,7) 40% they failed in rendering the meaning and adopted the Modulation strategy. Subjects No. (3,8,9,10) 40% they succeed in rendering the meaning and adopted the Descriptive equivalent strategy.

3.3.4 Marketing Hashtag

SL #ياعكال_راس_الزلم_ياهويا الهيبة

TL

1-#The_headband_of_the_men_O_prestige_prestige

2-#Egal_Men's_head

3-#Egal_ras_alzilm_uahibat_alhiba.

4-#The_headcollar(al-Egal)_for_men_is_an_example_of_prestige_and_dignity

5-#Headband_Of_The_Man's_Head_O_Dignity

6-#Headband the Man’s Head O Magnanimity O pride

7-#The boss of Men_ the hero of people.

8-#Good man and very strong

9-#Our highness Majesty

10-#Gentle man



Establishing *The Retrieval of the EXP and the Retrieval of the IMP*

This hashtag is launched on the tenth of October on 2022 .In this post, a heritage clothing merchant is stirring up controversy on social media in an Iraqi headband named (Egal - عقال او عقال) weighs 7 kilograms, and here the merchant says in the video clip that the (Egal - عقال او عقال) is very heavy and it is difficult to wear and here it raises controversy and has an implicit or pragmatics meaning. What is meant by men is not in clothes, but in honorable acts and positions. The intended message in this hashtag was not strong enough to mobilize the largest possible number of participants from the audience. The merchant in the video did not succeed in delivering his message, but the hashtag writer was strong in delivering the message, but he failed to link the hashtag to the video because he lost his strength and the audience became focused on the weight of the (Egal), and this aroused ridicule for everyone.

1-Recovery of EXP:

The EXP aspect of this hashtag indicates the prestige and dignity of the Iraqi man, as well as the inherited folk costume, which is the (Egal)who was known to wear it the middle and southern people in Iraq, in addition to that linking it to the video clip that reduced its implicit value.

2- Recovery of IMP:

the first question in this recovery of IMP is:

When men are more prestigious and dignified? and the other question is :Who are these men ?To answer both question a reference assignment is called for .

As the message attached is obviously addressed to the audience (Be with your actions, not your looks).The first reference is going to be something like:

You ,the one who is reading this ,be with your actions because it is the most important.

As far as the second reference is concerned, to Iraqi Men, known for his manliness, magnanimity and honorable stances, it is shameful for us to personalize men with clothes.

The reader may ask what this hashtag " The _headband _of _the _men _O _prestige _prestige" exactly means ?The possible answers are as follows:

A-Be with your positions

B-Be with manhood

C-Discard deceptive appearances

These assumptions are considered as contextual implication derived from the content of the message and the context (context comprises mentally represented information of any type). The content of the message divides in two part weak and strong one.

The strong part the hidden intention meaning of the message of the hashtag which it is manhood and Iraqi magnanimity and the weak part of the message is the context of the situation was not properly linked to the hashtag, which provoked ridicule and dispersed the implicit value of the hashtag and focused on the outward aspect of the message, which is the inherited popular dress.

Table (4) The Suggested Translation
#Headband the Man's Head O Magnanimity O pride

Translator	TL	Strategy	Appropriateness
First	The <i>headband</i> of the men O prestige_ prestige	Functional equivalent	+
Second	Egal <i>Men's head</i>	Transference & omission	-
Third	Egal ras alzilm uahibat alhiba.	Transference	-
Fourth	The headcollar (al-Eqal) for men is an example of prestige and dignity	Functional equivalent	+
Fifth	Headband Of The Man's Head O Dignity	Functional equivalent	+
Sixth	Headband the Man's Head O Magnanimity O pride	Functional equivalent,	+
Seventh	The boss of Men_ the hero of people.	Modulation & omission	-
Eight	Good man and very strong	Modulation & omission	-
Ninth	Our highness Majesty	Modulation & omission	-
Tenth	Gentle man	Omission	-

Discussion

It can be noted that all the subjects have applied different strategies. Subjects No. (1,4,5,6) 40% they succeed in rendering the intended and pragmatic meaning of the hashtag by using Functional equivalent strategy. Subjects No. (2&3) 20% failed in rendering the intended meaning by using Transference strategy. Subjects No (7,8,9,10) 40% failed in rendering the pragmatic meaning of hashtag by using Modulation and Omission strategy.

3.3.5 Popular Terminology Hashtag

1-SL # غرور المعيدي

<p>1-#Ego of _Mueidi 2-#Ego_of the ignorance 3-#Pride_almueidy 4-#Vanity_of_Countrymen 5-#Arrogance_Of_March_Arabs 6-#Ego Gastric 7-#Vanity of Mueidy 8-#Al mueidy is cocky 9-#Ego of uneducated Man 10-#Rural vanity</p>	
---	--

TL

Establishing *The Retrieval of the EXP and the Retrieval of the IMP*

This post was chosen from the Facebook platform, from Private Group, the idea for this post on the Southern Calendar , and for brevity, as the study required, one hashtag was chosen.

In the recovery of EXP, the reader may resort to a number of processes whenever necessary. In relation to the HA in this post, the first process needed is the reference assignment, in an attempt to answer these possible questions:

- A-What is meant by the conceit of the Al Maeedi?
- B- Why is this popular term used as a hashtag?

In order to assess each hypothesis, the CE and the CF are measured in relation to each hypothesis as well as the contextual hints that may contribute to each hypothesis. In the process of reference assignment, the role of the attached material is stressed, the following message, in which the reader can find the answers to these questions. The supposed answer to the first question, What is meant by" the conceit of Al-Maeedi ", the name goes back to the ancient time, specifically in the month of March, there are fluctuations in the atmosphere and temperatures may change from cold to hot, during this period when the weather became hot, one of the people in the countryside at that time, where their homes were simple, raised the pillars and the cover from the house and he turned it into a summer house , and gave up the winter's clothes, but suddenly the cold and rain returned, so people described him as he was struck by vanity and deceived by the weather, so it was called "the conceit of the Al Maeedi". So, the origin of " المعيدي " word , according to Nahida Tamimi,⁶ the Iraqis used to call the word “returnee” to the inhabitants of the marshes just as they used to mean by it a negative meaning, and to reduce the value of this person and underestimate him . Some have said that the origin of the word “returnee” came from the fact that people in these areas have always been hostile to the state and governments and hide in their fight against the state. In the dense reed forests where it is difficult to track, and the origin of this word is long, and this is what is required for brevity in the study. These people are the inhabitants of the regions from which the first bird of civilization flew to spread knowledge, crafts and civilization over the world. They are the inhabitants of Sumer, Akkad, Ur and Babylon, the origin of human civilization, and they are the same people who are still distinguished to this day by distinct physical characteristics such as stature, broad eyes and distinctive tanness.

They are also the same people till this day, they use the same words that the ancient Sumerians used to use. "6 "<http://ftp.burathanews.com/arabic/articles/46145>

While answering the second question; RT implies that, in such a situation, there are two explicatures, the first is a basic EXP, and the second is called a higher-order-speech act or a higher-level-explicature. In this regard, (a) below is the basic one, and (b) higher-level-explicature:

1- The writer wants to clarify the popular terminology that it still exists today

2-He wants to clarify the meaning of this southern term, due to its wide use by the people of the south, in addition to that linking modernity with the use of hashtags with the terminology of the ancient time.

3- The writer wants to mock the people of the south.

The first IMP is very likely to be the intended one, thus it is considered as strong one for reasons of CF, this in itself holds the readers responsibility when translate or understand this word accurately. The second hypothesis is the strongest IMP and is expected to yield more CF than the first IMP.

While the third IMP is known to be weak because there are no contextual hints that may contribute to it, such as a sign" mock".

Table (5) The Suggested Translation
#Rural vanity

Translator	TL	Strategy	Appropriateness
First	Ego of Mueidi	Transference	-
Second	Ego of the ignorance	Functional equivalence	+
Third	#Pride_almueidy	Transference	-
Fourth	Vanity_of_Countrymen	Functional equivalence	+
Fifth	Arrogance_Of_March_Arabs	Functional equivalence	+
Sixth	Ego Gastric	literal	-
Seventh	Vanity of Mueidy	Naturalization	-
Eight	Al mueidy is cocky	Naturalization	-
Ninth	Ego of uneducated Man	Functional equivalence	+
Tenth	Rural vanity	Functional equivalence	+

Discussion

It can be noted that all the subjects have applied different strategies. Subjects No. (1,3) 20% failed in rendering the pragmatic meaning of the hashtag they adopted Transference Strategy. Subjects No. (2,4,5,9,10) 50% succeed in rendering the pragmatic meaning to this slang hashtag by adopting Functional equivalence strategy. Subjects No. (7&8) failed in rendering the pragmatic meaning of the hashtag they adopted Naturalization Strategy. Finally subject No. (6) it is funny translation and wrong by adopting literal translation.

3.3.6 Traditions Hashtag

SL #فصلية

<p>TL 1-#Fusliah 2- #Ransomware 3-#Quarterly 4-#Fusliah 5-#Marriage 6-#quarterly 7-#Payment for killer 8-#Instead of Right 9- #Compensation for 10-#injury &damage Ransom</p>	 <p>كل ما ينتج عن القانون العشائري و مجالسهم معارض لعدد من القوانين و بنود الدستور العراقي او خصوصاً المواد ٥ و ١٣ و ١٩ من الدستور العراقي أي امرأة #فصلية تم تزويجها بالإجبار و أي مال تم أخذه كفصل و أي قرار تم أخذه كقرار عشائري هو باطل يجب تعطيل العرف العشائري.</p>	 <p>العريس غمزه: 12 سنة. العروس: 22 سنة. تتنازع عائلتان أو عشيرتان فيتم الضلخ بإعطاء بنت من أحد الطرفين للطرف الآخر لحل الخلاف. هذه تسمى #الفصلية. هذه البنت بدون مهر وقد تعيش كالخادمة في منزل العائلة الأخرى. من حساب الزميلة منى ابو سليمان.</p>
---	--	---

Establishing 'The Retrieval of the EXP and the Retrieval of the IMP'

These two posts were chosen to prove the fact that this phenomenon exists at the present time. The post on the twenty-seventh of April and the second post on the twenty-second of January of the same year 2022.

In the recovery of EXP, the reader may resort to a number of processes whenever necessary. In relation to the HA in this post, the first process needed is the reference assignment, in an attempt to first answer these possible questions:

A-What is meant by "فصلية"?

B- Does this tradition exist at the present time?

In order to assess each hypothesis, the CE and the CF are measured in relation to each hypothesis as well as the contextual hints that may contribute to each hypothesis. In the process of reference assignment, the role of the attached material is stressed, the following message, in which the reader can find the answers to these questions. The supposed answer to the first question, according to Amro Khairy Abdullah (2018:153) (Al-Fasliya) is a woman who marries forcibly a person to compensate him for damage caused to him by someone. Al-Faisaliah's relatives, and its explanation according to tribal customs is that it is an act that sheds the blood of individuals quarreling clans, and stop the cycle of blood and revenge. While answering the second question; RT implies that, in such a situation, there are two explicatures, the first is a basic EXP, and the second is called a higher-order-speech act or a higher-level-explicature. In this regard, (a) below is the basic one, and (b) higher-level-explicature:

1- The writer wants the reader to present a problem that still persists to this day, which is adherence to outdated customs.

2- The writer wants to show the seriousness of the situation as a result of these actions.

The first IMP is very likely to be the intended one, thus it is considered as strong one for reasons of CF, this in itself holds the readers responsibility when translate or understand this word accurately. The second hypothesis is the strongest IMP and is expected to yield more CF than the first IMP.

Table (6) Suggested Translation
#Compensation for injury and damage

Translator	TL	Strategy	Appropriateness
First	Fusliah	Transference	-
Second	Ransomware	Descriptive equivalent	+
Third	Quarterly	literal	-
Fourth	Fusliah	Transference	-
Fifth	Marriage	Modulation	+
Sixth	Quarterly	literal	-
Seventh	Payment for killer	Functional equivalent	+
Eight	Instead of Right	Modulation	-
Ninth	Compensation for injury and damage	Descriptive equivalent	+
Tenth	Ransom	Cultural equivalent	+

Discussion

It can be noted that all the subjects have applied different strategies. Subjects No. (1,4) 20% failed in rendering the pragmatic meaning of the hashtag they adopted Transference Strategy. Subjects No. (2,9) 20% succeed in rendering the pragmatic meaning of the hashtag by adopted the Descriptive equivalent strategy. Subjects No. (3&6) % failed in rendering the pragmatic meaning of the hashtag they adopted Literal Strategy. Subjects No. (7) 10% succeed in rendering the pragmatic meaning of the hashtag by adopted the Functional equivalent strategy. Subjects No. (5) 10% failed in rendering the pragmatic meaning of the hashtag by adopted Modulation strategy. Subjects No. (10) 10% succeed in rendering the pragmatic meaning of the hashtag by adopted the Cultural equivalent strategy.

Conclusion

The current study has come up with the following conclusions:

1. Lack of cultural awareness and understanding between the Arabic and English cultures are the most frequent issues that translators encounter. This supports the first hypothesis.
2. The communicative technique is the most effective way to translate a hashtag because it may transmit cultural connotation and practical effect while still communicating the hashtag's original content to the target language (TL). The pragmatic effect and cultural implications are not translated by the semantic technique, despite the fact that it is almost a literal translation. This supports second hypothesis.
- 3-Depending on translators' success in translation, the following are the appropriate strategies they have used during translating hashtags. they are as follows:

- Functional equivalence

- Descriptive Equivalence
- Synonym
- Paraphrase
- Expansion
- Cultural equivalence
- Compensation

Table (7): Final percentage of translated hashtags by the translators

Category	Appropriateness	Un suitable Strategy	Suitable strategy
Total	33%	67%	33%

Table (8): Final percentages of Translators' success and failure in translating the hashtags

Trans. NO.	Percentage of success	Percentage of failure
T1	10 %	90 %
T2	20%	80 %
T3	10 %	90 %
T4	30 %	70 %
T5	50%	50 %
T6	10 %	90 %
T7	10 %	90 %
T8	10 %	90%
T9	40 %	60 %
T10	30 %	70 %
Total:	33%	67%

References

- Allott, N. (2013). Relevance Theory. In: A. Capone, F. Lo Piparo, & M. Caapezza (eds.) Perspectives on Pragmatics and Philosophy, Berlin / New York: Springer, pp.57-90.
- Al-Eryani, A. (2020). The Role of Pragmatics in Translation and the Pragmatic Difficulties that Encounter Translators. Volume (2), Issue (1), Dhamar, Yemen: Dhamar University, pp. 286-310
- Aziz, Y. & Lataiwish, M.S. (2000). Principles of Translation. Beni-Ghazi: Qar-Younis University Press.
- Bruns, A. & Burgess, J. E. (2011). The Use of Twitter Hashtag in the Formation of ad hoc Publics. In Proceedings of the 6th European Consortium for Political Research (ECPR) General Conference 2011, University of Iceland, Reykjavik, pp.23-33.
- Catford, J. C. (1965). A Linguistic Theory of Translation. Oxford: Oxford University Press.

- Crystal, D. & Davy, D. (1980). *Investigating English Style*. New York: Longman.
- Clark, B. (2013). *Relevance Theory*. (1st ed.). Cambridge: Cambridge University Press.
- Farghal, M., Shunnaq, A. (1999). *Translation with Reference to English and Arabic: A practical Guide*. Irbid: Dar Al-Hilal for Translation.
- Grice, H.P. (1975). *Logic and conversation*. In P. Cole, & J. Morgan (Eds.) *Syntax and semantics 3: Speech Acts*. New York: Academic Press.
- Giaxoglou, K. (2017). #JeSuisCharlie? Hashtags as narrative resources in contexts of ecstatic sharing. *Discourse, Context, & Media*, Volume 22, issue (1), pp.13-20.
- Knežević, M. (2008). *Translation and Language in the Global Era*. Newcastle: Cambridge Scholars Publishing.
- Leppänen, Sirpa, Kytölä, Samu, Jousmäki, Henna, Peuronen, Saija and Westinen, Elina. 2014. Entextualization and Resemiotization as Resources for Identification in Social Media. In: Seargeant, P., Tagg, C. (Eds.) *The language of social media: Identity and Community on the Internet*. London: Palgrave Macmillan, pp. 112-136.
- Leppänen, Sirpa, Kytölä, Samu, Jousmäki, Henna, Peuronen, Saija and Westinen, Elina. 2014. Entextualization and Resemiotization as Resources for Identification in Social Media. In: Seargeant, P., Tagg, C. (Eds.) *The language of social media: Identity and Community on the Internet*. London: Palgrave Macmillan, pp. 112-136.
- Mahfouz, I.M. (2020). *The Linguistic Characteristics and Functions of Hashtags: #Is it a New Language?* College of Language and Communication (CLC). Arab Academy for Science, Technology and Maritime Transport (AASTMT) Alexandria, Egypt. Pp.84-101. Available at: <https://dx.doi.org/10.24093/awej/call6.6>
- McGuire, S. (1980). *Translation Studies*. London: Methuen & Co. Ltd.
- Mohamed, N.M (2019). *A Relevance Theoretic Study of Arabic Hashtags in social media*. Iraq. University of Mosul. College of Arts.
- Newmark, P. (1982). *Approaches to Translation*. (1st ed.) Shanghai: Shanghai Foreign Language Education Press.
- (1988a). *Approaches to Translation*. (2nd ed.). British Library Cataloguing in Publication Data.
- (1988b). *A Textbook of Translation*. (1st ed.). London: The British Library.
- Ray, P. (1962). *A Philosophy of Translation*. *Babel*. 8 (4), 182-188. Robberecht.
- Scott, K. (2015). *The Pragmatics of Hashtags: Inference and Conversational Style on Twitter*. *Journal of Pragmatics*, volume 81, pp.8-20
-, K. (2017). 'Hashtags Work Everywhere': The Pragmatic Functions of Spoken Hashtags. *Discourse, Context & Media*. <http://dx.doi.org/10.1016/j.dcm.2017.07.002>
- Sperber, D. & Wilson, D. (1986). (2nd ed.). *Relevance: Communication and Cognition*. Oxford: Blackwell.
-, D. & Wilson, D. (2012). *Pragmatics*. *Oxford Handbook of Contemporary Analytic Philosophy*. Cambridge: Cambridge University Press, pp. 1-27.
-, D. & Wilson, D. (2004). *Relevance Theory*. In L. R. Horn & G. Ward (eds.) *The Handbook of Pragmatics*. Oxford: Blackwell, pp.607-632.
- Suleiman, S. (1999). *The Translatability Continuum in Culturally Divergent Contexts: The Case of English and Arabic*. *Dira sat*, Special Issue, pp.145-161.
- Savory, T. (1968). *The Art of Translation*. London: Jonathan Cape Ltd.
- Zappavigna, M. (2011). *Ambient Affiliation a linguistic perspective on Twitter*. Australia. University of Sydney. *Journal of New Media and Society*. 13(5), 788-806.
-, M. (2015). *Searchable Talk: The Linguistics Function of Hashtags*. *Social Semiotics*. Australia: University of New South Wales, Sydney., Volume 25, pp.274-291.
- Zimmer, B. (2015). *On Hashtags, Emoji, Language Trends, and How Words will Disappoint the Sticklers*. Available at: <https://aseseditors.org/news/2015/zimmer-on-hashtags-emoji-language-trends-and-how-words-will-disappoint-the-sticklers>