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***A Pragmatic Approach to the Study of
English/Arabic/English Translation
Errors: Case Study of Fourth Year
Translation Students at Mentouri
University Constantine 1***

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in Applied Linguistics and Applied Language Studies

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Dedication

This thesis is dedicated to my most loving supporters, my parents. Thank you Mum, thank you Dad for your unconditional and never-ending care, motivation, understanding, and love without which bringing this doctorate to its end could never have been possible.

This dissertation is also dedicated to my sisters Meriem and Amina, to my brother Youcef and to my most caring friend Migho.

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Abstract

The main aim of this research is to find out the reasons that lead translation students at the Department of Translation, Mentouri University, Constantine 1, to produce pragmatic errors in their translations. Many of them cannot appropriately translate texts in which the pragmatic and cultural content of the source text does not plainly coincide with that of the target text. It is hypothesized that this would be caused by failure to understand the pragmatic and cultural dimensions of utterances. In an attempt to test this hypothesis two research instruments are used, a questionnaire is administered to a sample of translation teachers and two translation tests to a sample of translation students. The research findings show that most translation students are unaware of the importance of the pragmatic and cultural dimensions of a text and this is reflected in the inadequate translation they produce. Hence, integrating teaching pragmatics in the teaching syllabus at the Department of Translation may help improve the students' pragmatic skills and enhance their pragmatic competence in translation.

Keywords: Translation, Arabic, English, pragmatics, context.

List of Abbreviations

CP: Cooperative Principle

FST: Frequency of Students' Translations

MA: Master of Arts

MT: Model Translation

MUC1: Mentouri University, Constantine 1

PhD: Doctor of Philosophy

SL: Source Language

ST: Source Text

STU: Source Text Utterance

TL: Target Language

TT: Target Text

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General Introduction

Rational of the Study

No one disagrees that translation is an important language activity in societies. Some even believe that “translation is an all-important, if not the most essential, semiotic endeavour of human kind” (Ho, 1971: 11). However, translation is not an easy task due to differences between languages and cultures. Therefore, many translators/linguists, such as Nida (1964), Bell (1991), Gutt (1991), Hatim and Mason (1991) and Baker (1992), suggest the application of a linguistic theory to translation. This theoretical linguistic application to translation practice has been done following different approaches. One of these approaches is the pragmatic approach.

There are several pragmatic aspects of which a translator should be aware when translating. These aspects relate to speech acts (Austin, 1962; Searle, 1975), implicature, presupposition and the cooperative principle (Grice, 1975) which enable speakers/writers to create and infer implicatures.

Statement of the Problem

Successful translation involves much more than mere knowledge of grammar rules, vocabulary and syntax. In order to be a successful translator, it is not enough to be competent in grammar, syntax and semantics of both the source and the target languages. Translators should be also aware of pragmatic and cultural differences between the source and target languages. This in essence means that translation students are supposed to be knowledgeable in pragmatics as they are knowledgeable in grammar, syntax, linguistics, etc. and to put their knowledge into practice. However, this is not the case for translation students in Mentouri

University Constantine 1 because teaching pragmatics as a separate module is not part of the course syllabus offered by the Department of Translation.

More important, although fourth year translation students in MUC1 have spent almost four years in learning and practicing translation, still they face many difficulties in translating culturally loaded expressions and texts which are of a pragmatic nature. This thesis, therefore, tries to explore and predict pragmatic errors that translation students are likely to make when translating texts from English into Arabic and vice versa.

Aims of the Research

There are four aims to be achieved in this work.

1. To explore the interface between translation and pragmatics in translation work
2. To predict possible translation problems fourth year translation students are likely to make at the pragmatic level.
3. To find the main reasons that lead translation learners to produce pragmatic errors when translating English/Arabic/English texts.
4. To suggest possible solutions in order to help students avoid pragmatic errors.

Research Questions

In order to fulfil this research, there are five questions which should be answered.

- a. What sorts of errors do fourth year translation students make in translating culturally loaded English and Arabic texts?
- b. What are the main reasons that lead fourth year translation students to make such type of errors (mainly pragmatic errors) when translating English and Arabic texts?

- c. What are the possible methods translation teachers should follow to raise students' awareness about the importance of pragmatic and extra-linguistic knowledge in translation?

Hypothesis

The hypothesis on which the present thesis is based runs as follows:

It is hypothesized that failure to understand the pragmatic and cultural dimensions of utterances would lead students of translation to render the pragmatic meaning of English and Arabic utterances inappropriately.

Methodology

Sample Population

The data of this research is collected from translation teachers and fourth year students at the Department of Translation in Mentouri University, Constantine 1, Algeria. First, a translation test performance is administered to one hundred fourth year translation students. This population is divided into two equal groups. The first group translates an English text into Arabic; the second group translates an Arabic text into English. Second, a questionnaire is administered to twenty four translation teachers.

Research Instruments

Two research instruments are designed:

The First research instrument is a questionnaire for teachers. As the questionnaire is an instrument for collecting data in the form of a series of questions about a particular subject or related groups of subjects, the questionnaire of this research is administered to twenty four translation teachers at the Department of Translation in MUC1. It consists of 27 question about

matters related to the main subject of this thesis which is pragmatic errors in translation. In other words, the main aim of this questionnaire is to correlate teachers thinking and students practice. It is to find out how teachers understand pragmatics in translation, and how they evaluate students' practice in translating the pragmatic aspects from English into Arabic and vice versa.

The second research instrument is a performance translation exercise for students. It is in the form of two texts given to translation students to translate. The first text is the first chapter from the English novel 'Great Expectations' by Charles Dickens, and the second one is the first chapter from Mahfouz's novel (1985) *يوم قتل الزعيم* (The Day the Leader was Killed). After that, students translated texts are examined and analysed from a pragmatic perspective in order to see how fourth year translation students translate the pragmatic aspects and components from English into Arabic and vice versa. The published translations of the work of Dickens by the house of publication *مكتبة الأسرة* and that of Mahfouz by the translator Mashem Malak are used as model translations to evaluate the students' translations; of course, the model translation does not mean in anyway a perfect translation.

Procedure of Analysis

Quantitative and qualitative methods are followed in analysing and evaluating the data at hand. First, in analysing students' translations the researcher identifies utterances which are of a pragmatic nature in order to be analysed and examined in comparison to the published translations of Mashem Malak and *مكتبة الأسرة*. Second, the questionnaire analysis consists mainly of descriptive statistics. In analysing the teachers' answers the researcher focuses on two main points. First, to find out to what extent translation teachers believe in the importance of teaching pragmatics, and second, to shed light on students' awareness about pragmatics in translation and the main problems they may face when translating culturally loaded expressions.

Structure of the Thesis

This thesis is organized into eight chapters.

Chapter one introduces the reader to the process of translation in general. It focuses on different scholars' views about translation theory and translation practice in addition to the methods and rules translation scholars follow in order to have a better translation product. Furthermore, it deals with different types of translation and translation equivalence.

Chapter two sets a background to the notion of pragmatics in relation to translation and how important pragmatics is in translation. It attempts to trace a line of thought concerning pragmatic aspects namely, speech acts and events, cooperative principle, implicature, presuppositions and deixis in relation to translation.

Chapter three brings under light some of the approaches and methods to translation teaching, and how different scholars see the importance of pragmatics in teaching translation. It demonstrates the necessity for integrating teaching pragmatics to students at the Department of Translation in MUC1.

Chapter four outlines the quantitative and qualitative methodology followed in this thesis. This chapter explores and justifies the choice of the research method adopted and the research instruments used in the collection of data. It also highlights the procedures to be followed in the analysis of data.

Chapter five presents and discusses the data generated by the teachers' questionnaire. It mainly aims at analysing the teachers' views about students' awareness about pragmatics in translation, the students' and the teachers' beliefs about the importance of pragmatics in translation, and how the teachers evaluate students' pragmatic translations.

Chapter six discusses the first translation test. It sheds light on students' translations from English into Arabic by examining and analysing them from a pragmatic perspective. The need for this analysis is meant to support the aims of the present research which, as stated earlier, attempts to discover pragmatic errors translation students are likely to make when translating English/Arabic/English texts.

Chapter seven deals with the second translation test. It provides quantitative and qualitative analyses of the students' translations to identify pragmatic errors translation students are likely to make when translating Arabic texts into English.

Chapter eight gives a set of recommendations which may help both translation teachers and translation learners in easing pragmatic problems faced by learners when translating English and Arabic texts.

Chapter One: Translation Theories

Introduction

This chapter focuses on the concept of translation. It attempts to provide different definitions and views about translation theory in relation to pragmatics. Additionally, the chapter highlights how scholars from different disciplines look at translation. Moreover, the chapter tries to trace different ways by which linguists and translators define and distinguish between translation types and aspects such as translation equivalence, the relevance theory, translation competence, and translation quality.

1.1. Translation Theory

For Pym (2010), a theory is the task where people generate and select processes. This means, translation theory is when translators discuss what they do. One can theorize when speaking about the translation process or when referring to the source and the target cultures. Translation theory is based on understanding how languages work. Furthermore, translation theory recognizes that different languages encode meaning in differing forms, yet this helps translators find appropriate ways of preserving meaning by using the appropriate form (Pérez, 2005).

From another perspective, Weber (2005: 36) sees that:

A theory is framed in terms of various elements, making claims about them, about how they are related, and so forth. It provides a framework for thinking about a domain and a vocabulary with which to discuss it. But most significantly, a theory shapes how people think about the domain.

Translation theory reveals a number of approaches which reflect linguistics, literature, and cultural theory; translation theory also reflects the translator training and practice (Venuti, 2000).

Translation theory can be described both as a new and an old field. On the one hand, translation theory was known centuries ago though it was not described as a separate field. On the other hand, translation theory is a new field that has existed only since 1983 as an independent field (Weber, 2005). For some scholars, translation theory has never been an independent subject; for others, who may be translators themselves, it is a new field of study.

Anyone working ‘monolingually’ may purport no need for translation theory; yet translation inheres in every language by its relationships to other signifying systems both past and present. Although considered a marginal discipline in academia, translation theory is central to anyone interpreting literature; in an historical period characterized by the proliferation of literary theories, translation theory is becoming increasingly relevant to them all. (Gentzler, 2001:1)

1.2. Translation as a Process and Product

Translation is the process of changing a written or spoken discourse into another language; it is the act of rendering meaning in another language or transferring meaning from one language into another (Aziz and Lataiwish, 2000). They add that to translate is to replace a text in one language by another text in another language.

According to Catford (1965), it is of great importance to maintain equivalence between source and target texts. Furthermore, Jakobson (1959) argues that translation is a linguistic operation which deals with linguistic signs; this operation can be between two different languages, as it can be within the same language. In other words, translation can be divided into three types: intralingual translation, intersemiotic translation, and interlingual translation.

Intralingual translation is when translating within the same language. Intersemiotic translation is the interpretation of linguistic verbal signs by the use of signs of nonverbal sign systems, for example, when a composer puts words to music. The interlingual translation has more to do with the interpretation of certain texts from one language into another. As a case in point, Roger (1991) suggests that translation is the process or result of transferring information from one language into another. It aims at reproducing appropriate grammatical and lexical utterances of the source language by finding equivalents to these utterances in the target language.

Most translation theorists agree that translation is understood as the transfer of form and meaning from the source to the target language. This process of transfer has a particular purpose namely, to serve as a cross cultural communication means among people, as Baker (1998:4) explains “The translator is the expert whose task is to produce message transmitters for use in trans-cultural message transfer. To do this, that translator must, at a particular place and at a particular time, produce a particular product for a particular purpose”. That is, translation is regarded as a series of shifts at both the linguistic and the cultural levels within which a given text is produced.

Another definition of translation is given by Nida and Taber. They wrote (1982:12), “Translation consists in reproducing in the receptor language the closest natural equivalence of the source language message, first in terms of meaning and second in terms of style”. Translators do not focus only on the form or the structure of a text, but also on meaning of the message in order to produce the same effect of the source text. Translation consists of rendering the message from the source language into the target language and at the same time preserving its semantic and stylistic equivalence (Roger, 1991).

Another point of view is that translation can be seen from two different perspectives, that of a *process* and that of a *product*. As a process, it focuses on the role of the translator in

transferring the original text into the target text. As a product, it centres on the concrete translation product that is produced by the translator. To say *translating something* and *something has been translated* are not the same. The first expression refers to translation as a process, whereas the second one refers to the translation end product (Kitis, 2009).

Seen from another perspective, translation can be viewed as the end product of the translation process. However, translation is not just replacing sentences in one language as such by others in another: Thus attention should be given to equivalence in meaning as well as to form. More important, translation is concerned with all language components, vocabulary, grammar, style, and phonology ... etc. as the following figure illustrates.

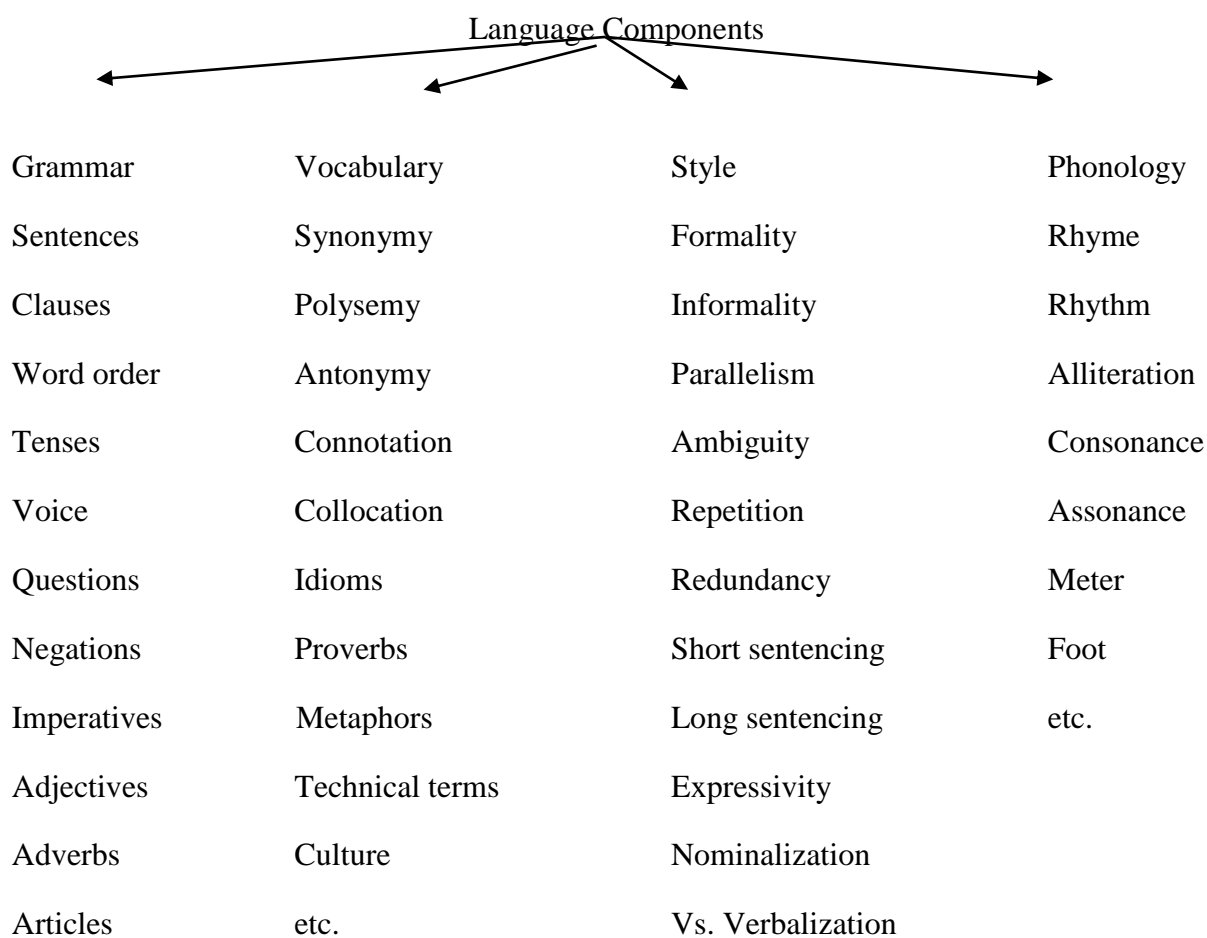


Figure 1. Language Components within the Linguistic System(Ghazala, 1995: 2/3)

Ghazala (1995) says that the first and most important purpose of the translator is meaning which lies in the relationships which may develop within the aforementioned language components (Figure 1). That is to say, translators should focus more on translating the effect that a certain component has on the meaning of a text instead of focusing on translating only grammar, vocabulary or style. This is so because a faithful translation requires a translator to work out his translation using all these together. The following figure explains more Ghazala's point of view since it sets the relationship between all of language, language components, meaning and translation.

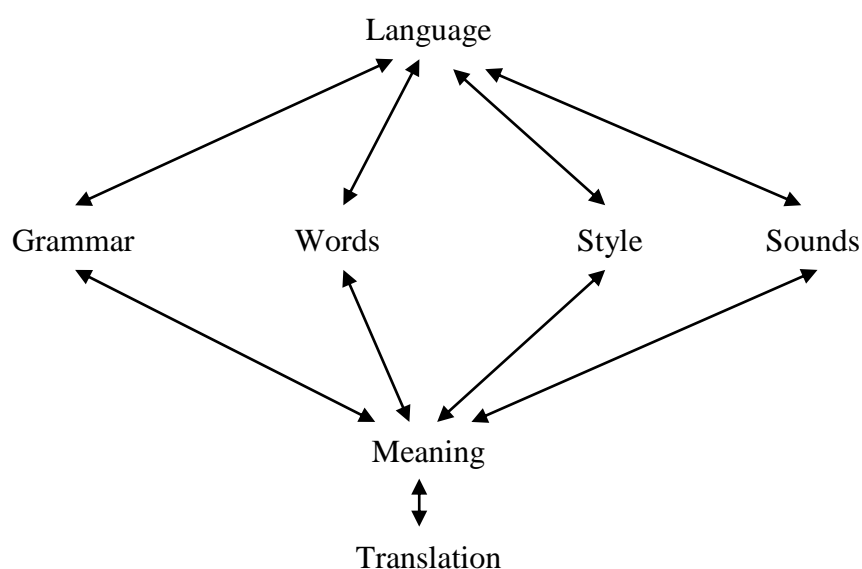


Figure 2. Relationship between Language, Language Components, Meaning, and Translation(Ghazala, 1995:4)

Ghazala (1995) adds that translation is concerned with transferring the linguistic units rather than transferring isolated words from one language into another. To translate a linguistic unit means to translate the sentence as a form and meaning, not only as a grammatical unit. Form and meaning in translation are tied together as two faces (sides) of the same coin.

Moreover, Yule (1996) distinguishes between two types of meaning, the denotative meaning and the connotative one. The former deals with the literal sense of a word while the latter deals with associations and emotions which are connected to a certain word. To illustrate the point, the denotative meaning of the word *owl* is the animal which belongs to birds family, whereas, generally its connotative meaning in European culture can be *to be lucky, to have big eyes, to bring bad luck*, etc. The connotative meaning of a word may differ from one user to another, as it may differ from one language to another. This can be related to pragmatics and culture and can affect translation too. For instance, in translating the word *owl* in a certain context from English into Arabic, the Arab translator may not translate it appropriately if s/he is not aware of the pragmatic and cultural differences of owl connotative meaning in the source and target languages.

Another point of view is that of Newmark (1991) who suggests that there are three other types of meaning which are: cognitive meaning, communicative meaning, and associative meaning. Each one of these has sub-types. The cognitive meaning includes the linguistic meaning, the referential meaning, the implicit meaning, and the thematic meaning.

Thematic meaning shows normally the old information as the theme at the beginning of a sentence, and the new information (rheme) at the end of the sentence, with the highest degree of communicative dynamism (...). Thematic meaning insures the maximum 'reasonable' formal equivalence between source and target language text (Newmark, 1991:29).

The following are examples of the cognitive meaning sub-types.

1. *He was obsessed by the idea of selling his car.*

كان مهووسا بفكرة بيع سيارته.

2. *Ali was obsessed by the idea of selling his Peugeot.*

علي مهووسا بفكرة بيع سيارته بيجوكان

3. No comment

أنت على حق تماما

As example 1 shows, the linguistic meaning of this sentence is that someone (he) wanted to sell the car he had. In the next example (example 2), the meaning of the sentence is rather referential since the sentence refers to a particular person, who is called Ali; moreover it refers to a specific car which is Peugeot. As far as example 3 is concerned, it may mean *you are quite right, you are quite wrong* or *no comment*, depending on the tone of the speaker, or on the context of the text. Thus, it can be said that it carries an implicit meaning.

The second type of meaning, communicative meaning, includes illocutionary meaning, performative meaning, inferential meaning, and prognostic meaning (Newmark, 1991). Take the following examples.

1. *What are the main causes of your success?*
2. *Game over*, in an electronic game means that the player loses.
3. *I regret the expense, I want my money back.*
4. Saying in a night party: *it's late.*

As it can be seen above in example 1, the answer to this question presents the illocutionary meaning. Example 2 is an expression which is usually used in electronic games to mean that the player lost the game; therefore, this example carries a performative meaning. A further example is example 3 which may have different inferential meanings depending on the context in which this utterance occurs. Some of these inferential meanings can be *I want to stop working with u*, or *it is the last time I buy something from you*. In example 4 the meaning is prognostic since using such utterance in a night party may mean *let us go home*.

Associative meaning is the third type of meaning according to Newmark (1991). He argues that associative meaning can be related to the writer's background, situation, or the effects exercised by the source language. It is related to the pragmatic meaning of a text that can be affected by the writer's background, situation or context, and the effect of the text on the audience.

However, the great importance attached to meaning in translation does not mean to neglect the form and style of the translated text. Meaning is the core of text; form is the style for a given context. That is, it has a lot to do with conveying meaning to the reader (Weber, 2005). Hence, form plays a central role in understanding the right meaning of a given text. A competent translator is the one who focuses on the form of his translation as he does with its meaning (ibid).

1.3. Translation Studies

Translation theories have long been impressionist, until recently when theoretical studies of translation caught the eyes of scholars and translators (Ka-Wai, 2007). Before discussing different theories in translation studies, it is necessary to understand the nature of this discipline.

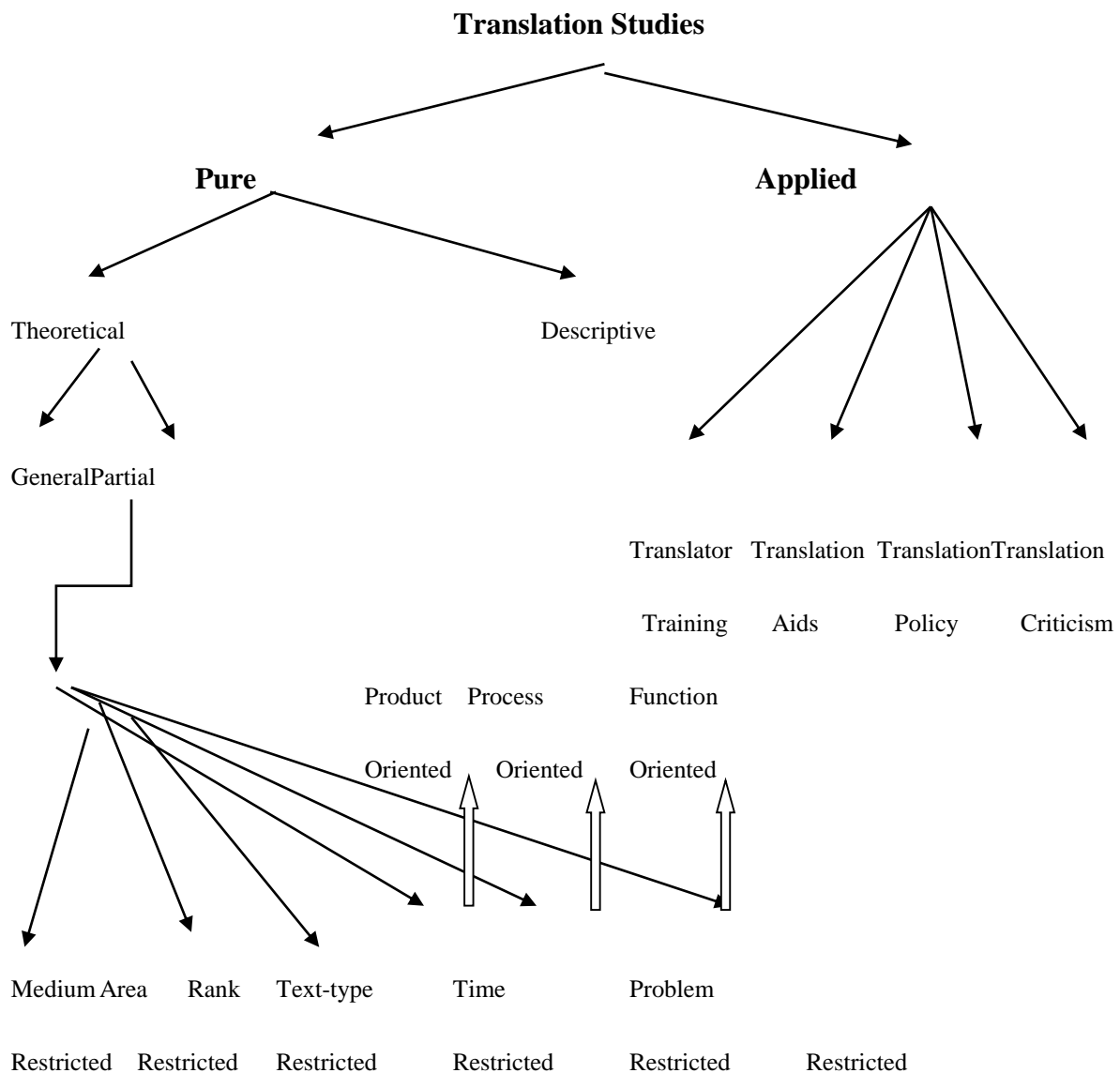


Figure 3. Homles' 'Map' of Translation Studies (1972) (Adapted and Modified from Toury 1995:10)

According to the above figure, Homles (1972) distinguishes between two branches of translation studies, pure and applied translation studies. Applied translation studies include four sub-branches. First, there is translator training which deals with the pedagogy of translation learning and translation studies. Second, there are translation aids which are concerned with the development of dictionaries or grammar aids. Third, there is translation policy which involves

the place and role of translators. The fourth sub-branch is translation criticism which deals with the evaluation of the students' translations and review of published translations (Ka-Wai, 2007).

The pure branch of translation studies contains two sub-branches. First, there are descriptive translation studies in which the focus of the study is *product oriented, function oriented, or process oriented*. Product oriented study is "the area of research which describes existing translations and it always starts with the description of individual translations, or text-focused translation description" (Holmes, 1972:184). The second kind, function oriented descriptive translation studies, is "the description of their (translations') function in the recipient socio-cultural situation" (Holmes, 1972: 185). The third kind, process oriented descriptive translation studies, deals with the process or act of translation itself (Cited in Aveling, 2014).

The second sub-branch of pure translation studies is the theoretical translation studies. Holmes (1972: 185) defines it as:

...(those that use) the results of descriptive translation studies, in combination with the information available from related fields and disciplines, to evolve principles, theories, and models which will serve to explain and predict what translating and translations are and will be. [...]The ultimate goal of the translation theorists in the broad sense must undoubtedly be to develop a full, inclusive theory accommodating so many elements that it can serve to explain and predict all phenomena falling within the terrain of translating and translation, to the exclusion of all phenomena falling outside it.

However, one can easily see that such an ambition can hardly be achieved and so most of the translation theories are only partial. They can be medium restricted i.e., which means or

form is used, such as spoken vs. written. Area restricted translation theory involves language and culture restrictions. By rank restrictions is meant the analyses on word-level, phrase-level, sentence-level or discourse-level. Text-type restricted translation theory is concerned with specific types of genres. Contemporary vs. historic is an example of time restricted while problem restricted is confined to one or more specific problems, for instance translation of proper nouns, metaphors, etc. (Aveling, H. 2014).

1.4. Concept of Equivalence in Translation

As aforementioned, translation is of three main types, intralingual translation, intersemiotic translation, and interlingual translation (Jakobson, 1959). From another perspective, translation has been divided by different scholars into many types such as: formal vs. dynamic (Nida, 1964), semantic vs. communicative translation (Newmark, 1991). Semantic vs. functional equivalence (Bell, 1991), covert vs. overt translation (House, 2001) and non-pragmatic vs. pragmatic translation (Wilss, 1982).

Pragmatic translation is a form of equivalence between the source and target texts. This notion has become the basic aim of many translation theories, yet there is no unanimous agreement on the nature of translation equivalence. Catford (1965:20) considers equivalence as an integral part of translation. Nida and Taber said the same when they argue that translation consists of reproducing in the target language the closest natural equivalence of the source language message, first in terms of meaning and secondly in terms of style (Nida and Taber, 1982). In a similar vein, Pym (2007) pens that translation and equivalence are interrelated in a way that translation can be defined through equivalence, as well as equivalence can be defined through translation. In other words, translation is defined in terms of equivalence and equivalence is at the same time used for assessing and describing actual translation acts (Baker, 2004). Equivalence in translation is a corresponding word or expression in another language. It is the similarity between a word or expression in one language and its translation in another

language. Proponents of equivalence based theories of translation usually define equivalence as the relationship between a source text and a target text in terms of correspondence, or similarity in terms of the number of words or expressions in both languages (Lingualinks Library, 2004). Equivalence has become a central issue in translation because it is closely linked to other important theoretical notions in translation studies (Baker, 2004). For instance, Baker (2004) writes that equivalence is central to the notion of fidelity/faithfulness and the notion of shifts which is an important tool of analysis in descriptive studies and an important notion in normative approaches.

Many theories claim that “if a specific linguistic unit in one language carries the same intended meaning/message encoded in a specific linguistic medium in another, then those two units are considered to be equivalent” (Karimi, 2003: paragraph 8). When considering this definition and other previous definition of equivalence in translation, it is clear that there are three main components of equivalence which are, first, a pair (at least) between which the relationship of translation exists and, second, a concept of sameness or similarity between pairs and, third, a set of qualities (Halverson, 2006). Thus, another more precise definition of equivalence may be that it is a relationship existing between two (or more) entities; this relationship can be described as one of sameness/similarity in terms of any of a number of potential qualities (Sadeghi, 2015). More importantly, the first component of equivalence, which is the two (or more) entities between which the relationship exists, should be comparable. This component is seen as unproblematic by several scholars and linguists. However, the idea of sameness/similarity is potentially problematic since there are two specific aspects to the problem of sameness in translation, which are its nature and its degree (Halverson, 2006). Halverson, (2006) adds that component of the concept of equivalence, which is the quality, has been the focus of conceptual debate.

However, equivalence means different things to different translators. There are different degrees of equivalence; it can be full equivalence as it can be partial. Roger (1991) argues that there is no absolute synonymy between words in the same language. In such a case, translators find themselves in a situation in which they should find an appropriate equivalent expression for a word in the source text (Azziz and Lataiwish, 2000). Almost all translation scholars, such as Nida and Taber (1982) and Baker (1992) emphasize the role of equivalence in translation either as a process or a product. Hence, there is no other concept in translation theory and translation studies which has produced as many contradictory statements, attempts and definitions as the concept of translation equivalence (Wilss, 1982).

Baker (2004) claims that scholars of translation have treated equivalence as a semantic category. That is, they have traditionally stressed equivalence of meaning and semantic content. For example, Rabin (1958:123) defines translation as:

...a process by which a spoken or written utterance takes place in one language which is intended and presented to convey the same meaning as a previously existing utterance in another language. It thus involves two distinct factors, a meaning, a reference to some slice of reality, and the difference between two languages in referring to that reality.

This means that the notion of equivalence is similar to that of synonymy except that equivalence applies to items in two different languages and synonymy applies to items in the same language. Yet, Baker (2004) says that the theory of meaning has now been rejected in most disciplines and the treatment of equivalence as a semantic concept soon comes to be regarded as untenable in translation studies.

One of the first alternatives to be offered was a definition of equivalence not as a question of 'how close' a target text is to the same reality portrayed in the source text but rather as how close it comes to

reproducing the same effect or response in the target readers that the source text produced in the source readers. (Baker, 2004: paragraph 9)

Some scholars deal with translation equivalence as a source-oriented theory; others see it as a target-oriented theory. The source oriented approach aims at explaining the translation process on the basis of professional experiences by saying what a translator must or must not do in order to render a good translation; and under these assumptions the focus is on the fidelity to the source text in terms of form and meaning (Tunç, 1998). St. Jerome's suggestions about how to render translation can be considered as an example of source-oriented theories.

St. Jerome already stated that Bible translations must respect the exact form of the source text because God's word must not be tampered with whereas in secular texts the translator should strive to render the meaning of the source text (Stenzl, 1983: 6).

Source-oriented equivalence is more related to the manner of rendering a source text in a form that produces the structure and form of the target text as closely as possible while target oriented equivalence is more related to the manner of rendering a source text in a form that is as natural as possible for the reader of the target text (Pérez, 2005).

Other translation scholars, such as Baker (1992), propose that translation equivalence is much more related either to the form/the meaning of the text and the cultural norms of both languages, or to the effects the source and target texts may have on readers, i.e., translation equivalence can be established on any linguistic level, from form to function (Pym, 2010). Thus, two types of approaches to equivalence in translation studies can be distinguished, quantitative and qualitative approaches.

1.4.1. Quantitative Approach

Following a quantitative approach in translation studies, Kade (1986) thinks that translation equivalence can be divided into four categories. First, there is a one-to-one equivalence, which is the case when a translator uses one word in the target language to translate another word in the source language such as translating the word سيف into English as *sword*. Second, there is a one-to-many equivalence, which is the case when a translator uses more than one word in the target text in order to translate only one word in the source text. An example to illustrate the second category is *priceless* which is translated into Arabic in more than one word لا يقدر بثمن. Another example can be the Arabic word (from Syrian and Lebanese dialects) تؤبرني whose literal translation is *you bury me*. However, its most suitable English translation is *I wish I died before you* (because it is difficult to live without you). Third, there is a one-to-part-of-one equivalence is when the translator uses one expression in the target language to express or translate a whole part in the source text. For example, there is the use of a single expression to translate a whole paragraph. The last category is the nil equivalence which happens when there is no target language expression or word to replace another in the source language. This may occur when the translator comes across a specific word in the source text which does not have an equivalent in the target language. For instance, the dialectal expression ليك بصحتك or نعما, which are generally said to someone after shaving or after having a meal or a shower, means *congrats for looking clean/fresher and healthy* ; these words have no right equivalents in English (Binh, 2010).

1.4.2. Qualitative Approach

This approach has been the central concern of many scholars such as Nida and Taber (1982). The qualitative approach deals with the examination of the characteristics or qualities of the data in hand (Bartolomei, 2010). This approach has been subdivided into three subdivisions namely, function-based, meaning-based, and form-based approaches.

A function-based approach in translation deals with how a translator produces a target text that has the same linguistic and extra linguistic functions as the source text. A meaning-based approach focuses more on the semantic level so that translators should preserve the source text meaning in the target text. The form-based approach relates to the form or style of both source and target texts. Nida (1964), Koller (1977), and Baker (1992) are the most known scholars whose names are associated with the qualitative approach (Binh, 2010). Other researchers such as Newmark (1991) and Bell (1991) are also considered among the founders of this approach. Within the qualitative approach, there are several theories of translation equivalence each of which is associated with a linguist.

1.5. Types of Equivalence

To start with, Nida (1964) distinguishes between two types of equivalence, formal and dynamic equivalence. According to Nida and Taber (1982), formal equivalence or formal correspondence in translation theory is the process of translating and finding logical equivalent words in the target language by following the forms and style in the source language as closely as possible. Nida and Taber (1982) suggest that formal equivalence gives more importance to the message itself, i.e., it focuses more on the orthographic and phonological features in the target and source texts. This type of equivalence is seen as an indicator of correctness in translation since it provides the target text audience with more accurate translation.

Moreover, in some cases formal equivalence can help readers to get the right meaning in the source and target texts by preserving untranslatable idioms, rhetorical devices, etc. (Kelly, 1979). The following is an example to illustrate the case in which formal equivalence is appropriate to get the right meaning of a sentence.

All is fair in love and war

As a criticism of formal equivalence, Nida and Taber (1982) argue that translating the original linguistic units, the grammatical structure, and punctuation may lead to the violation of the target text. Each language has its own linguistic norms and specific grammatical patterns that should be respected, otherwise many problems may arise in the translation. This can happen when the translator uses formal equivalence between totally different languages as it is the case in the following example.

Children of the bride chamber.

Help coals of fire on his head.

When translating these two English expressions literally into Arabic using formal equivalence, they can be translated respectively as follows:

أولاد غرفة العريس.

كومة فحم من النار على رأسه.

Here, readers will be lost when reading such a word for word translation because it looks grammatically correct yet its meaning does not match the meaning the source sentences convey. So to avoid unacceptable translation, translators should focus not only on form but also on text readability.

In addition, whenever there are cultural and pragmatic differences between the source and target languages, the literal or formal translation may be more difficult to understand. For instance, sometimes idioms can be translated literally and successfully from one language into another, yet most of the time idioms cannot be translated by the use of formal equivalence because idioms depend highly on cultural and pragmatic features of the source language.

Formal equivalence is not always a good translation as can be seen in Nida's (1964) example from the Bible where the phrase *Lamb of God* would be translated into *seal of God* for the Eskimos because the lamb does not symbolize innocence in their culture (Nida, 1964: 166). The same applies to Shakespeare's sonnet *shall I compare thee to a summer's day* which cannot be literally translated into a language where summer's days are unpleasant (Newmark, 1991). This is imposed by the culture of the target language of which the translator should be aware.

Another example for a better explanation is the English idiom *it rains cats and dogs* which can be literally translated into Arabic as *إنها تمطر قططا و كلابا*. However, it should be translated as *إنها تمطر بغزارة*. This latter is a dynamic or functional equivalence rather than a formal equivalence. In these three last examples a literal translation would not be suitable, thus another type of equivalence is required. There are many other examples concerning translating idioms from English into Arabic and vice versa, which, when translated literally into the target language, lose their source meaning. However, sometimes formal equivalence can be accurate in translating some idioms. Hatim and Munday (2004) argue that formal equivalence is the relationship between the source and target texts in which the replacement of words is purely formal.

The second type of equivalence for Nida and Taber (1982) is dynamic equivalence. They define it as the translation principle a translator follows to produce an effect and impact on the target text audience similar to the effect produced upon the source text audience. They add that

Formally, the form of the original text is changed; but as long as the change follows the rules of back transformation in the source language, of contextual consistency in the transfer, and of transformation in the

receptor language, the message is preserved and the translation is faithful. (Nida and Taber, 1982: 200)

That is to say, in dynamic translation equivalence, the translator considers two things: the wording and the force of the meaning or its impact on both source and target texts audiences. Meaning-based translation, functional equivalence, or dynamic equivalence is a translation method in which the translator attempts to reflect the thoughts of the writer in the source language rather than the words and format. Furthermore, Henderson and Mc Webb (2004), see that dynamic equivalence is sentence-for-sentence or thought-for-thought equivalence. Formal equivalence focuses more on maintaining the same form in translation, while dynamic equivalence gives more importance to meaning in translation. In dynamic translation, the translator tries to read and understand the thoughts of the source text then tries to translate them into the target language regardless of its form. Thus, what matters here for a translator is the fact that s/he is not only dealing with different languages; s/he is rather dealing with different cultures. For instance, idioms in languages are part of the culture of the speech community of that language. Idioms tell much about people's traditional ways of experiencing reality, about values and warnings, about wisdom... etc. that is why in translating idioms one should be aware of cultural and pragmatic differences between the source and the target languages (Alkady, 2006).

Unlike formal equivalence which is at the author's level, dynamic equivalence is at the reader's level. In dynamic equivalence the translator attempts to produce the same effects of the source text audience in order to make both content and language readily comprehensible to the readership (Munday, 2009). Thus, the Notion of dynamic equivalence shifts emphasis from a translator-oriented to a receptor-oriented approach. The receptor-oriented approach "considers adaptations of grammar, lexicon, and cultural references to be essential in order to achieve naturalness. The target text should not show interference from the source language and

the foreignness of the source text setting is minimized” (Nida, 1964: 167). Using this last translation procedure, a translator can shift from the grammatical level to offer the target readership a clearer understanding of the contextual source text meaning.

Another point of view, Koller (1977) proposes five levels of equivalence namely, *denotative, connotative, text-normative, formal, and pragmatic equivalence*. Denotative equivalence (*content invariance*) refers to the extra-linguistic content of a text.

Connotative equivalence (*stylistic equivalence*) is the one which is related to the lexical choice between near synonyms, register, level of formality, emotion, social usage ...etc. Text-normative translation refers to text types, i.e., it is related to the conventions governing a specific type of text. This is so because different texts are governed by different norms. Thus, when translating, one should take into consideration the source text type, whether it is for example political, medical, etc.

Formal equivalence or as Koller names it, *expressive equivalence*, refers to the word-for-word rendering of forms and style of the source language into a target language. The last type of equivalence in Koller’s view is pragmatic equivalence (also named as communicative or functional equivalence), is oriented towards the receptor of the text as it should produce the same effect the original text produces on its readers (Koller, 1977).

Following the same line of thought, Wierzbicka (1991) and Gutt (1991) claim that functional equivalence provides better communication because the translator tries to meet the target reader’s comprehension needs.

1.6. Problem of Non-equivalence in Translation

Kashgary (2010) argues that if equivalence is the essence of translation, non-equivalence constitutes an equally legitimate concept in the translation process. Many

researchers have discussed equivalence in translating mainly from English into Arabic. These two languages belong to two different cultures and, hence, provide good evidence for the possibility of translating what is sometimes referred to as 'untranslatable' due to non-equivalence or lack of equivalence (Kashgary, 2010).

The problem of non-equivalence in translation poses many difficulties for translators. These problems can be of a linguistic nature as they can be of an extra-linguistic nature. The latter includes the so-called pragmatic problems, and the former are ones which occur at the semantic or lexical level (Baker, 1992). The problem of non-equivalence has drawn the attention of many researchers. On the one hand, Jakobson (1959) claims that differences between languages in structure, vocabulary, and grammar are the main reasons of non-equivalence. On the other hand, Catford (1965) supposes that non-equivalence is due to cultural and linguistic factors. Thus, two types of equivalence can be identified, linguistic equivalence and cultural or pragmatic equivalence. Linguistic equivalence deals more with the grammar, structure and vocabulary as well the semantic field of the language. Hence, problems at the level of grammar, structure, style and form result in linguistic non-equivalence. However, pragmatic non-equivalence is concerned with problems at the extra-linguistic level, which is the central issue of this work.

Unlike linguistic equivalence, the main concern of pragmatic equivalence is not how to connect sentences and paragraphs together; it is rather how sentences are used in a communicative way and how they can be interpreted in context. Baker (1992) adds that in order to answer the question of making sense and exploring the area of difficulties in cross-cultural communication one should take into consideration coherence and aspects of pragmatics during the translating process. If the translator follows this procedure, he can achieve a better translation product.

However, when translating using certain words that the translator assumes to be equivalent, s/he might be surprised sometimes to find that in fact s/he is using non-equivalents (Kashgary, 2010). To illustrate this, Kashgary (2010) states an example of the Arabic word هلال which is usually translated into English as *crescent*. Considering the precise meaning of the word هلال in Arabic, it refers to the phase of moon in the first three nights on the lunar month and denotes the birth of the new lunar month. It is derived from the Arabic root هل, thus it is semantically associated with the emergence of the month. Yet, in English the word *crescent* is derived from the geometric shape and refers to the phase of the moon both in the first quarter (i.e., 7 first nights) and the last quarter of the lunar month (Kashgary, 2010). Therefore, the two terms are not fully equivalent; they are usually being translated using non-equivalence.

1.7. Relevance Theory in Translation

Many studies have attempted to develop the incorporation of pragmatic elements in translation. Linder (2001: 310) writes that:

No translation journal specifically mentions the pragmatics of translation in its mission statement or specifically invites submissions that explore the pragmatics of translation, although journals such as *The Translator* do invite contributions in the area of communication, under which pragmatics is supposedly subsumed. The pragmatics of translation, therefore, is largely unexplored territory.

That is to say, translators and linguists have become more aware of the importance and the great role that pragmatic analysis plays in translation since the early 1990s. Grice's work on conversational maxims has initiated various studies in pragmatics, such as *The Relevance Theory of Communication* associated with Sperber and Wilson (1986). Through their theory, they (ibid), attempt to bring pragmatics into translation. Departing from the assumption that human communication is dependent on the use of contextual information in the interpretation of linguistic input, they offer an account of the cognitive process by means of which relevant

contextual information is selected. Furthermore, they explain that humans have both an *internal language* which allows communication, and an *external language* which is used as an actual means of communication.

The fact is that human external languages do not encode the kind of information that humans are interested in communicating. Linguistically encoded semantic representations are abstract mental structures which must be inferentially enriched before they can be taken to represent anything of interest. (Sperber and Wilson, 1986: 174)

According to Sperber and Wilson (1986), there is no one-to-one correspondence between internal and external languages.

The relevance theory is an inferential theory of communication which aims to explain how the audience infers the communicator's intended meaning. The relevant theoretic explanations of these inference processes is rooted in an account of cognition (Unger, 2001). Moreover, according to Zufferey (2010) the relevance theory can be defined as an attempt to work out in detail one of Grice's maxims of conversation. Even though relevance theory departs from Grice's vision of communication on a number of fundamental issues, the main point of convergence between the two models is the assumption that communication requires the ability to attribute mental states to others (ibid). Sperber and Wilson (1986) claim that the code model only accounts for the first phase of linguistic treatment of an utterance that provides the hearer with the linguistic input, which is enriched through inferential processes in order to obtain the speaker's meaning. In other words, relevance theory is a psychological model for understanding the cognitive interpretation of language as well as an inferential approach to pragmatics (Zufferey, 2010).

More importantly, the core of relevance theory can be divided into two sets of assumptions; the assumptions in the first set relate to cognition in general, and those in the second set relate more to communication (Allot, 2008). As far as the first set is concerned, the cognitive principle of relevance is a matter of computation over mental representations and the possession by human beings of a 'deductive device' which plays a central role in spontaneous inference (ibid). "Human cognition tends to be geared to the maximization of relevance" (Sperber & Wilson, 1986: 260). Relevance theory defines cognitive effects for an individual as adjustments to the way an individual represents the world; relevance theory claims that the more cognitive effects a stimulus has the more relevant it is (Clark, 2013). The cognitive principle is the claim that human cognitive system tends to work with their input in such a way as to yield the maximum-cognitive benefit for the least mental effort (Allot, 2008).

The second set of relevance theory is communication. According to Sperber & Wilson (1986), communication involves the production of some intentional behaviour which catches the audience attention and of which the audience cannot make sense without assuming that the speaker intends to convey some information (Unger, 2001). Moreover, according to the cognitive principle of relevance, the human cognition system attends only to information which seems relevant; thus, if the speaker wants to be understood s/he must produce his/her ostensive stimulus (intentional behaviour) in such a way that it will seem relevant to the hearer (ibid).

Communication is distinct from linguistic encoding in that it can be accomplished by gestures with no conventional meaning, and in that speakers often communicate something different from what is encoded by the words or gestures they utter. In establishing these points, Grice implied that communication cannot be purely a matter of encoding and decoding (or in more Gricean terms, the deploying and retrieving of

‘timeless’ meaning of words) and that recognition of speaker intentions is sufficient for communication. (Allot, 2008: 14)

Hence, the core of the relevance theory is about the nature and the process of human verbal communication. The hearer can get different meanings from the speaker’s utterance; to achieve this, a logical implication can neither derive from the new information nor from the context alone. The only way to derive an implication is by combining the new information and the context (Zhang, Lv & Feng, 2013).

Different scholars carried out other studies in the field. For instance, Gutt (1991) claims that in the presence of the relevance theory there is no need for a distinct general translation theory, since the relevance theory is useful, adequate, and comprehensive enough for translation.

From another perspective, Hatim (1998) argues that the Gricean maxim of relevance is the summary of the relevance theory. Moreover, he assumes that being aware of the relevance maxim is the key point of being able to understand and infer what is meant by an utterance. In other words, for better communication, hearers should take into account the importance of the relevance maxim in the speakers’ utterances.

Moreover, Gutt (1990) distinguishes between two kinds of language use, descriptive use and interpretative use. By the descriptive use is meant the state of affair in an utterance which is considered either true or false. However, the interpretative use of language refers to the mental or cognitive representation of thoughts in a particular utterance. This means that the interpretative use includes thoughts and expressions of thoughts. Gutt sees that translation is an interpretative use of language (Cited in Ka-Wai. 2007).

The relevance theory contributes to the explanation of the cognitive system in human communication. For instance, an utterance may be interpreted by building contextual

assumptions about the general form of an utterance. As an example, A asks for the attention of B; the latter is entitled to assume that the former is trying to be relevant and therefore interprets his/her utterance according to this expectation (Sperber and Wilson, 1986). For Sperber and Wilson (1986), the search for relevance is the basic interpretative action engaged in when interpreting a text or an utterance. They add that the pursuit of relevance is a constant activity in human mental life. Thus, every utterance can be understood in many ways, and the single criterion used for evaluating utterances is relevance (ibid).

It is clear that the relevance theory applies a cognitive-pragmatic approach to the translation process; yet translation scholars are not very satisfied with this translation theory. Sperber and Wilson (1986) argue that there is something wrong or not clear enough concerning this theory. The major problem is that relevance theory is too abstract. In other words, there are no guidelines which translators may follow to determine the adequate relevance in the particular contexts of translation (Ka-Wai, 2007).

1.8. Translation Quality

The notion of translation quality has been drawing attention of scholars in the field of translation studies. They have been trying to find an answer to the question of measuring translation quality. The aim of each translation activity is to produce a good text (Schaffner, 1997); yet what are the measurements of a good or poor translation? There is no universal set of criteria to evaluate a good or poor translation, as House (1997:1) states, “evaluating the quality of a translation presupposes a theory of translation. Thus different views of translation lead to different concepts of translational quality, and hence different ways of assessing it.”

In measuring translation quality, three main points should be focused on, the translator, the process of translation, and the translated text as a product. These three parameters are interrelated in such a way that an improvement in one of them leads to an improvement in the

other. For instance, a competent translator should have an accurate translation process and method which result in a good translation product (Madoui, 2004). That is to say, one should take into account first the translation competence (which will be discussed in the next subtitle). Second, the focus must be on the translation process, i.e., which appropriate method the translator follows during the translation process. Third, the translation product should be accurate, faithful and authentic. To reach an authentic translation, the translator should deal with the effect the text has on both source and target texts readers. That is, authentic translation is the one in which the target text effects on the target readers are the same as the original text has on its readers (Weber, 2005). This last parameter has a close relation to the field of pragmatics in translation.

From another perspective, translation quality has to do more with translation equivalence since both are concerned with the relationship between the source and target texts. More than just being an important concept of translation, equivalence is the fundamental criterion of translation quality. Translation quality cannot be judged only in terms of the grammatical and structural language system; it should also be judged by the translator's knowledge of reality and actual reader feedback. In order to get such background knowledge a translator should perform two important pre-translational tasks. The first task is to identify the intentions and objectives of the original text writer. The second task is that the translator should not focus only on grammar and form because even if the translation is grammatically correct, cohesive, and coherent the translator must have an intended meaning and certain goals and objectives which have to be accepted by the recipient in order to achieve effective communication (Bell, 1991).

According to Schiaffino & Zearo (2005), without some means by which to assess the quality of translation, it is not possible to improve translation quality, nor is it possible to know if the translation quality is good or poor. They add that to measure translation quality one mainly

measures the incidence of various types of errors in the translated text. These errors can be of three types: errors of meaning, errors of form, and errors of compliance (ibid). Therefore, the absence of errors in a translated text is an important factor in translation quality.

1.9. Translation Competence

Translation studies have not yet agreed about one general accepted definition of translation competence (Pacte, 2003). For instance, it has been called *transfer competence* by Nord (1991); *translation competence* by Toury (1995) and Chesterman(1997), *translator competence* by Kiraly (2000); *translation performance* by Wilss (1982); *translation ability* by Pym (1993). Translation competence was coined following the idea or concept of linguistic competence introduced by Chomsky (1965). It involves three main issues, namely the components of translation, its nature, and how it is learnt (Pacte, 2003). Linguists disagree about translation competence denomination as well as about the existence of one accepted definition of translation competence (Fraihat, 2011). On the one hand, Bell defines translation competence as “the knowledge and skills the translator must possess in order to carry out a translation” (Bell, 1991: 43). He adds that translation competence is the implicit system of knowledge and skills which are needed in translation. On the other hand, Wilss says that translation competence calls for “an interlingual super competence based on a comprehensive knowledge of the respective SL and TL, including the text pragmatic dimension, and consists of the ability to integrate the two monolingual competencies on a higher level” (Wilss, 1982: 58).

Many componential models for translation competence based on the observation of the translator’s behaviour have been proposed. For example, when a translator produces a target text via translating a source text, s/he will detect and solve linguistic problems. S/he will use special knowledge following the type of text s/he is working on. Also, the translator will use different tools such as dictionaries, different kinds of documentation sources and new translation technologies...etc. this example shows that translator’s knowledge and skills are of

a great importance to build in his/her translation competence. There are six major sub-components of translation competence.

According to PACTE (2003), the underlying linguistic knowledge and skills in two languages can be referred to as communicative competence and the general world knowledge involved in different translation situations is known as the extra-linguistic competence.

Instrumental-professional competence is the knowledge and skills associated with the use of these translation tools and the translator's behaviour. The next sub-component is the psycho-physiological competence, the ability to use all kinds of psychomotor, cognitive and psychological attitudes and skills. On the one hand, the psychomotor skills involve the skills of reading and writing. On the other hand, the cognitive skills involve memory, creativity; and logical reasoning and the psychological attitudes involve intellectual curiosity, critical spirit and self-confidence.

The other component is the transfer competence which is the central competence that integrates all the others. It is the ability to understand the source language then translate and express the source text in the target language. Finally, the strategic competence includes all individual procedures to be used later to solve problems faced during the process of translation.

1.10. Discourse Competence

According to Swain (1984), discourse competence is the type of competence that refers to the knowledge of the rules of cohesion and coherence across sentences and utterances. This means, it is the ability to create a unified meaningful spoken or written text through the use of cohesion and coherence. Discourse competence asks how words, phrases, and sentences are put together to create conversations, speeches...etc. In other words, discourse competence is the

ability to relate different types of discourse in such a way that listeners or readers can understand and to relate and make a link between information in a way which looks coherent to the readers and listeners. However, other authors use the term discourse competence to refer to *conversational interaction*. In this case, discourse competence is the ability to participate effectively in conversations (LinguaLinks Library, 1999).

1.11. Pragmatic Competence

Pragmatic competence has two parts, the term pragmatic and the term competence. The former refers to the study of meaning in context, and the latter refers to the capacity to use the language effectively in order to fulfil a certain goal and to understand language in context (Thomas, 1995).

More importantly, Bachman (1990) develops a communicative competence model. This model contains two components, organizational competence and pragmatic competence. The former is composed of grammatical and textual competence and implies control over the formal structure of language which enables a speaker/listener or writer/reader to produce or identify grammatically correct sentences. That is to say, organizational competence deals with the way utterances, sentences, and texts are organized. However, pragmatic competence is composed of the illocutionary and sociolinguistic competence. According to Bachman (1990: 90), "pragmatic competence is the knowledge of pragmatic conventions for performing acceptable language functions ... and the knowledge of the socio-linguistic conventions for performing acceptable language functions appropriately in a given context". This means that pragmatic competence deals more with the way utterances, sentences, and texts are related to features of the language setting (ibid).

Pragmatic competence also called *sociolinguistic competence*', refers to the knowledge of social rules according to which the meaning and form of a sentence can be judged as appropriate, or acceptable; i.e., pragmatic competence is the ability to use and respond using the language appropriately, giving the setting, the topic, and the relationships among the people engaged in a communicative event (Swain, 1984). According to Swain(1984:188):

... It addresses the extent to which utterances are produced and understood appropriately in different sociolinguistic contexts, depending on contextual factors such as topic, status of participants, and purposes of the interactions. Appropriateness of utterances refers to both appropriateness of meaning and appropriateness of form

Thus, a translator who works to reach an appropriate translation should just understand well which attitude is expressed in the source text, in which circumstances the source text occurs, and what intended meanings speakers or writers imply in the source text.

Conclusion

In chapter one, there is an attempt to give some insight about the concept of translation from different perspectives. The most important theories of translation and equivalence are outlined. The chapter shows that equivalence is not reflected only informal, syntactic, and lexical similarities; it is rather reflected in the extra-linguistic and cultural similarities and differences. A further notion that is reviewed in this chapter is the notion of non-equivalence in translation which is considered an important aspect in translation. In the last part of this chapter, translation, discourse, and pragmatic competences are explained.

Chapter Two: Pragmatics and Translation

Introduction

Translation engenders both cultural and pragmatic problems especially when the source and the target languages belong to different language families and cultures. A translator therefore should be knowledgeable about pragmatics and culture of both the source and the target languages. The present chapter aims to shed light on some specific aspects of translation and pragmatics. It starts with the definition of pragmatics as a linguistic field; it highlights how different scholars from different disciplines look at it. This Chapter includes a discussion of pragmatics in the light of translation. For instance, it explores several pragmatic concepts in relation to translation such as, the concept of speech acts and events, the cooperative principle, Grice maxims, implicatures, presupposition and deixis. Moreover, chapter two introduces the theory of politeness by Leech and how it can be applied to translation.

2.1. Definition of Pragmatics

Pragmatics is often difficult to distinguish from semantics. Semantics is the study of meaning. When it comes to speaking about meaning, it is important to take into account the role of context because it is an important aspect in pragmatic studies. In this sense, pragmatics is the study of the contribution of context to meaning (Farwell & Helmreich, 1998). Leech (1983: 6) defines pragmatics as “the study of meaning in relation to speech situations” and adds that:

Meaning in pragmatics is defined relative to a speaker or user of the language, whereas meaning in semantics is defined purely as a property of expressions in a given language, in abstraction from particular situations, speakers, or hearers.

The dividing line between both linguistic fields is still under considerable debate. Semantics is the study of the connection between the language sign system and the world it represents, while pragmatics is the study of language in context (Peccei, 1999). Romeo (2010) proposes the diagram below in which he explains the differences between semantics and pragmatics. It shows that the main difference between semantics and pragmatics is that the latter deals with what the speaker or writer implies in his/her utterance while the former is more concerned with what the speaker or writer literally says/writes.

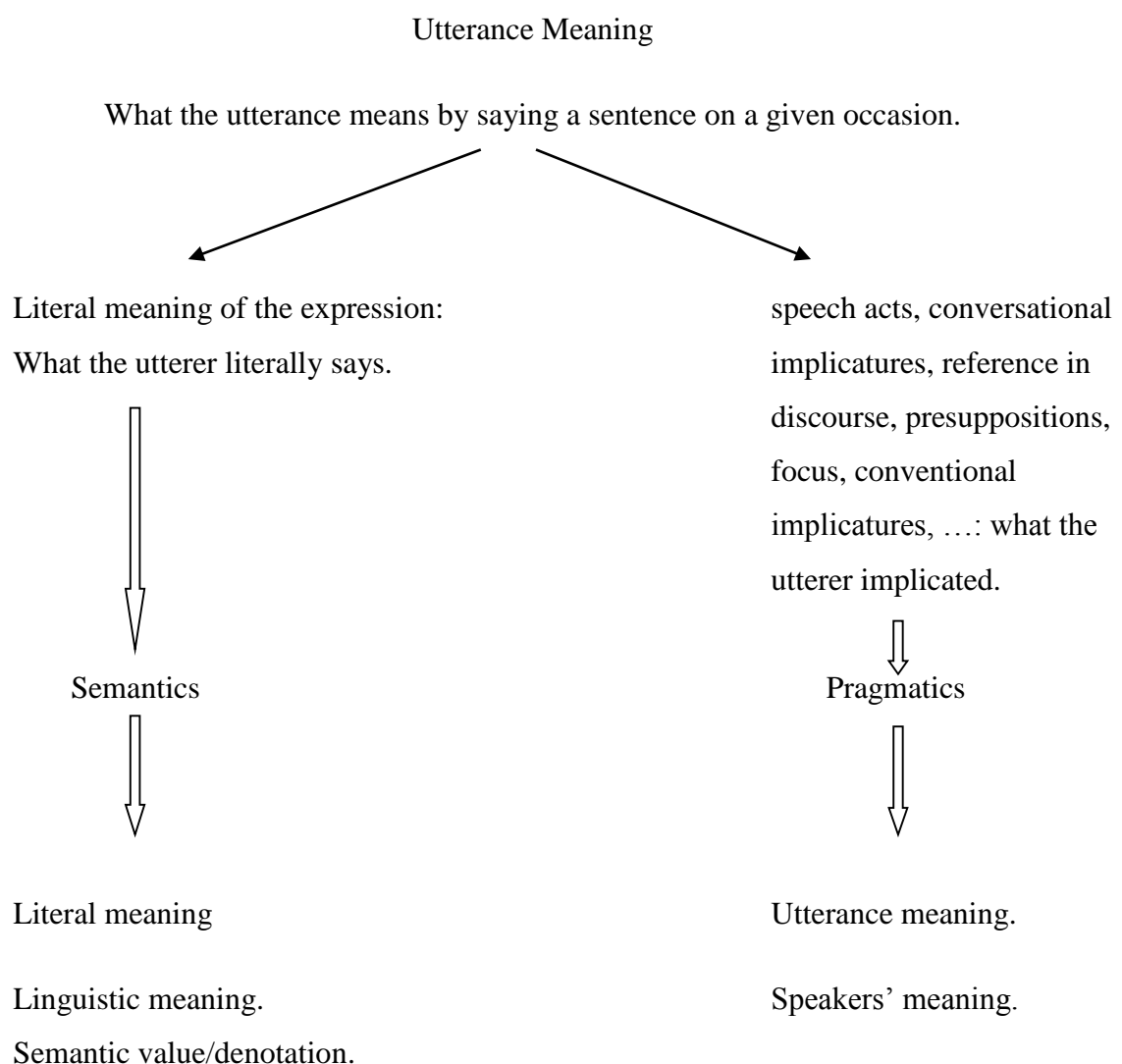


Figure 4. Semantics vs. Pragmatics(Romeo, 2010: para 2).

According to the above diagram, semantics refers to the meaning of words within a sentence in a language, i.e. it considers the meaning of a sentence in isolation, out of its context while pragmatics deals with utterance meaning within its context. For example, if a husband tells his wife *you look good in that dress*; semantically it can be understood as a compliment. However, pragmatically this can be understood as an insult. Had the wife just tried on a different dress? She could assume that the husband's intended compliment actually implies that her first outfit looked terrible. Thus, semantics is concerned only with the meaning of the words and sentences out of their context; pragmatics focuses on the meaning that listeners infer (Griffiths, 2006). He claimed that:

The inability of semantics to satisfactorily explicate the sociolinguistic and the non-linguistic components of communication gave birth to pragmatics. Hence, pragmatics is a new field of study that shares borders with sociolinguistics and semantics. Pragmatics is discourse in action determined by society or interlocutors. When the action is determined by society, it becomes more or less sociolinguistics; but when it is determined by the intended meaning of the speaker or writer then it leans towards pragmatics. (Cited in Bariki 2013: 5)

Hatim and Mason (1991: 59) claim that “pragmatics is the study of the purpose for which sentences are used, of the real world conditions under which a sentence may be appropriately used as an utterance”. Furthermore, Levinson defines pragmatics as the relationship between structure and extra linguistic context. It concentrates on how linguistic expressions are encoded by their context (Levinson, 1983: 8). Yule defines pragmatics as the study of meaning as communicated by a speaker (or writer) and interpreted by a listener (or reader). It has, consequently more to do with the analysis of what people mean by their utterance than what the words or phrases in those utterances might mean by themselves (Yule, 1996). For Yule (1996:3) “pragmatics is the study of speaker meaning”. In other words, pragmatics is the study of language use and language users. It is the relationship that exists between the sentence or the

utterance and the user of this utterance. It is concerned with bridging or lining between sentences meaning and speakers' intention.

2.2. Cross-Cultural Pragmatics

Cross-cultural pragmatics is a field of study that sprang up in the 1980s. Its emergence is associated with the names of some scholars such as, Wierzbicka, Schiffrin, etc. (Prykarpatska, 2008). To explain the fundamental tenets of cross-cultural pragmatics, Wierzbicka (1991: 69) claims that:

In different societies and different communities, people speak differently; these differences in ways of speaking are profound and systematic, they reflect different cultural values, or at least different hierarchies of values; different ways of speaking, different communicative styles, can be explained and made sense of in terms of independently established different cultural values and cultural priorities.

In a similar vein, Gumperz and Cook Gumperz (1982) state that in conversations which involve culturally different speakers, misunderstandings are more likely to occur than in conversations which involve people who share the same cultural backgrounds.

Many of the meanings and understandings, at the level of on-going process interpretation of speaker's intent, depend upon culturally specific conversations, so that much of the meaning in any encounter is indirect and implicit. The ability to expose enough of the different speakers requires communicative flexibility. (Gumperz and Cook Gumperz, 1982: 14)

To illustrate this, Koksal (2000: 630) gives the following example.

A: Have you got a match?

B: Yes, thank you.

In this dialogue, A's utterance has a function of request which B could not get. In order to understand the intended meaning of an utterance one should go beyond its conceptual meaning, otherwise serious misunderstandings at the pragmatic level may occur. Such misunderstandings are called *pragmatic failure* (ibid).

More importantly, cross-cultural pragmatics generally has two distinct levels, the socio-cultural level and the socio-pragmatic level (ibid). Koksals (2000) adds that the socio-cultural level includes cultural differences in the areas of time, space, and religion while the socio-pragmatic level is determined by a variety of social factors which are the particular occasion (the social status, or rank of the other sex), family relationships, occupational hierarchy, transactional status (e.g. a doctor-patient relationship), race or degree of intimacy. "Thus, pragmatics is related to stylistics and sociolinguistics in their study of the social relationships existing between participants, and of the way extra-linguistic setting, activity, and subject matter can restrain the choice of language features and varieties"(Koksals, 2000: 634). The question that can be asked here is what should the translator do to understand the pragmatic level of a text and not to mistranslate its meaning? As a matter of fact, it is not easy to distinguish pragmatic meaning in a text. It requires considerable cultural and pragmatic knowledge of ST and TL.

2.3. Importance of Pragmatics in Translation

Pragmatics deals with the interpretation of what people mean when uttering a particular sentence in a particular context and the relationship between the context and what is said. i.e., it is the study of contextual meaning. However, not only the relationship between context and the speaker is important, the listener or reader interpretation is also of great importance. Thus, pragmatics deals with the interpretation of what is unsaid in a particular context. Hence, a translator should be aware not only of the literal meaning of an utterance but should pay attention to the pragmatic meaning of the text s/he translates. From a conventional perspective,

pragmatics plays an important role in translation because it greatly affects the processing of the source text and the conceptualization of the target text (Kavamdi, Toulabi, & Asadi, 2014). Thus, in order to achieve an adequate translation a great awareness of pragmatic differences is needed.

Phrased differently, the contextual meaning and the unsaid meaning of an utterance are of great importance in achieving authentic translation. The translator has to find out the context in which the utterance is uttered first, and then transfer the meaning into the target language. Additionally, translation and pragmatics share common features since they are both semiotic in nature and they both aim at facilitating communication (Hassan, 2011). Morris (1938) claims that pragmatics is a division of semiotics (the relation of sign to user) while translation is a kind of semiotic interpretation (Cited in Hassan, 2011). “Semiotics is the science that studies sign systems or structures, sign processes and sign function” (Bassnet, 1991:13). Moreover, Levy (2000: 156) argues that “as all semiotic processes translation has its pragmatic dimensions as well.”

More importantly, Bell (1991) stresses that there are three main pragmatic features that can be applied in translation. These pragmatic features are situationality, intentionality, and acceptability (Hassan, 2011). Situationality means the appropriate use in a particular situation, i.e., place and time of communication while intentionality means the intention of the producer. Acceptability is the effect of the target text on the target audience (ibid).

The real meaning of an utterance can be discovered by the analysis of contextual meaning through pragmatics. The meaning of the sentence depends highly on the context in which this sentence occurs. Some questions should be asked here. First, what are the main goals original texts and their translations attempt to achieve? Second, which ways do writers in general and translators in particular follow in order to cooperate with their readers? Is it by being relevant or, for example, by being polite? Another question that could be asked is how may inter-cultural

differences be treated? (Hickey, 1998). In order to answer these questions, one should bear in mind the fact that the function of a language is not only to report events in the world but also to convey messages that are full of cultural aspects which are very useful in the communication process. That is to say, texts do not have meanings but in producing texts people create meaning. The translator as a producer of texts, attempts to understand first the author's intended meaning in the source text, then s/he should create a target text which is equivalent to the source text and which has the same intended meaning and impact on the audience of the source text (Ballim and Wilks, 1991). In order to achieve this, components of pragmatics in translation should be involved.

2.3. 1. Pragmalinguistics and Translation

According to Demirezen, (1991), the area of pragmalinguistics is created by the combination of grammar and pragmatics. Pragmalinguistics presents methods and theories to be applied in translation and language teaching, and describes how one must use them in a language in a correct way. That is to say, pragmalinguistics produces practical explanations on grammar, and tries to find the most suitable and practical structure for utterances in a language for teaching purposes (Demirezen, 1991).

2.3. 2. Sociopragmatics and Translation

Sociopragmatics is a combination of sociolinguistics and pragmatics. It studies the local conditions on language use, being a sociological interface of pragmatics (Demirezen, 1991). It emphasizes the importance of the physical setting in a teaching process of translation, as Malinowsky (1991) said that meaning represents an important part which is cut from a given culture and society, because each word is created by that society to meet its societal needs in a specific content (Cited in Demirezen, 1991). Moreover, sociopragmatics deals with the basic features and difficulties of the speech act theory of pragmatics. It shows the ways of bestowing

the words into their meaningful settings so that words and their related associations fit into each other (ibid).

Interestingly, there are several major areas of investigation that have been involved in pragmatic studies including speech acts and events, cooperative principle, implicature, presuppositions, and deixis (Hatim and Mason, 1991).

2.4. Speech Acts and Translation

2.4. 1. Theory of Speech Acts

Many linguists examined and analysed meaning in terms of the relationship between the linguistic rules, the context in which an interaction takes place, and the speaker's intention. The philosopher of language Austin made the most concrete step towards the explanation of the relationship between saying and doing by introducing the concept of speech acts which was developed later by his student Searle. Thus, speech act theory was first initiated by Austin and developed by Searle. Austin's lecture series in 1955 later published in the book *How to Do Things with Words*, proposes that people do things with words. According to him, actions such as apologizing, complaining, promising, complimenting, requesting ... etc. can be performed via utterances. Austin sees that a speech act is an act performed by a speaker when producing an utterance in order to communicate with hearers. Communication is a series of communicative acts or speech acts. Speech acts are considered the minimum functional unit in communication such as giving commands, asking questions, and making statements (Austin, 1962). Thus, when a translator, for instance comes to translate an English utterance into Arabic, s/he should take into account not only the grammar and meaning of the utterances, but s/he should also consider the actions the speaker wants to perform through her/his utterances. Put differently, the translator role is to analyse speech acts in the ST taking into account the context in which these speeches occur.

Austin (1962), claims that utterances are equivalent to actions. Uttering a sentence is performing an action. “Actions performed via utterances are generally called speech acts and, in English, are commonly given more specific labels, such as apology, complaint, compliment, invitation, promise or request” (Yule, 1996: 47). Crystal (1993) proposes that speech acts are actions performed by means of language and defined with reference to the intention of a speaker at the moment of speaking and the effects it has on a listener. That is, a speech act represents an act that the speaker performs when uttering an utterance which serves a function in communication. Since speech acts allow people to interact in real life situations, uttering a speech act requires not only the knowledge of a language but also the appropriate use of that language within a given culture. That is why speech acts studies are now considered as a sub-discipline of cross cultural pragmatics since the latter deals with the study of linguistic actions that are carried out by language users from different societies and backgrounds (Chapman and Routledge, 1999). Cross-cultural pragmatics is the central issue of this thesis since a translator who tries to translate a piece of writing from his/her mother tongue to a foreign language should not only translate words or sentences, but s/he must translate actions that words and sentences carry, with the equivalent meaning and actions in the target language. That is, the effects the target text has on its audience should be the same effects the source text has on its audience. Therefore, the relation between speech acts and translation is that “in the translation process, the translator tries to transfer the speech acts in ST language to TT language with the same sense, force, and effect” (Oufela, 2015: 04).

Additionally, Austin (1962) identifies three distinct levels of action beyond the act of utterance itself. When someone says something, s/he performs three acts simultaneously: a locutionary act, an illocutionary act, and a perlocutionary act.

2.4. 2. Dimensions of a Speech Act

According to Austin, (1962), the locutionary act is the act of saying something. Following the same line of thought, Yule, (1996) argues that the locutionary act is the first and the basic act of an utterance; it is the production of meaningful linguistic expressions. “Locutionary act is the act of using words as belonging to a certain vocabulary... and as conforming to a certain grammar... with a certain more or less definite sense and reference” (Austin, 1962: 92). Yet, Yule (1996) sees that people generally do not just produce well-formed sentences that are grammatically correct with no purpose. People utter sentences with a function and intention; this is the second level of speech acts called the illocutionary act. The illocutionary act is what one does in saying something. At this level, the speaker expresses his/her intentions according to a number of conventions shared in his speech community (Chapman and Routledge, 1999). To know what is meant by the illocutionary act a distinction should be made between two aspects, what is said and what is meant. The following diagram explains this type of meaning (Kitis, 2009).

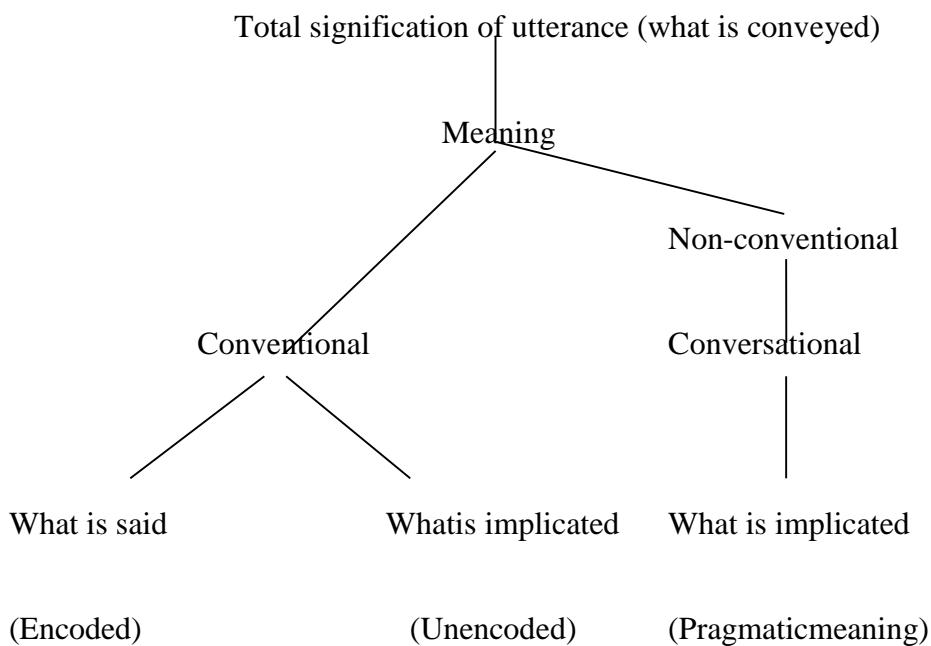


Figure 5. What is Conveyed (Kitis, 2009:76).

The above meaning distinction is of great importance in translation. A translator must pay attention to both types of meaning. In other words, s/he should be aware of both the textual and sub textual meanings of a text. The former one is more or less similar to the locutionary act or the semantic meaning; the latter is the illocutionary act or the pragmatic meaning (Kitis, 2009). As a further example, take the following.

It's getting late. (A husband says to his wife at a night party).

In the case of uttering or producing the utterance itself, the speaker performs a locutionary act. It is *the simple reference or statement at the lateness of hour*. The intention of the husband is a suggestion of a proposal of *it's late so let's go home*, which is here the illocutionary act. When the wife understands her husband's intention and his intended meaning from saying *it's late*, and accepts to leave, in this case the perlocutionary act is performed. Interestingly, a perlocutionary act refers to the effects a speaker's utterance has on hearers or readers. After performing the locutionary and illocutionary acts, the utterance has a third dimension (the perlocutionary act) which includes the results of the speaker's utterance on the hearer/reader.

As mentioned before, one utterance can have two different illocutionary acts. Hence, speech acts, or more precisely illocutionary acts are of two types, direct and indirect speech acts. A translator should not only be aware of the locutionary, illocutionary, and perlocutionary acts when translating, but s/he should be aware of whether the speech act is direct or indirect.

The relationship between the surface form of an utterance and its intended meaning is not always straightforward. Put differently, utterances are used to affect the reader in a way or another; some convey the information directly, others convey the message in an indirect way. Searle (1979) claims that a speaker can communicate to the hearer more than he actually says.

On the basis of shared background knowledge, the hearer can infer what the speaker means. Moreover, Searle (1979) names the indirect illocutionary act as a primary illocutionary act and the direct one as a secondary illocutionary act. “Whenever there is a direct relationship between a structure and a function we have a direct speech act. Whenever there is an indirect relation between the structure and a function, we have an indirect speech act” (Yule, 1996: 54-55). To illustrate this, Yule (1996) adds that when a declarative utterance is used to make a statement, it means there is a direct speech act since there is a direct relationship between the structure and function of this utterance, (the structure is declarative; its function is to make a statement). However, when the same declarative utterance is used to make a request, the relationship between the function and the structure of the utterance becomes indirect, which means it is an indirect speech act. Take the following example:

It's cold outside.

This declarative statement performs two illocutionary acts, a direct and an indirect one. If the hearer considers the utterance as a statement and understands it as a description of the weather in that place, it means that the hearer understands the direct act or meaning of this utterance. If the hearer considers this utterance as a request to close the door or the window, for example, the hearer infers the indirect meaning of the utterance (Yule, 1996). The same occurs when it comes to translation since the translator translates the utterance the way s/he understands it. The appropriate translation for the above example can be ان الجو بارد في الخارج. The request here takes the form of a statement, but the imbedded meaning is a request to close the window (or the door). Thus, like the English utterance the Arabic translated utterance contains two illocutionary acts, a direct and an indirect illocutionary act.

As previously mentioned, Searle (1979) distinguishes between primary illocutionary acts (indirect speech acts) and secondary illocutionary acts (direct speech acts), where the primary

act is performed through the secondary one. The question is how can the hearer get the non-literal primary illocutionary act from the literal secondary illocutionary act? In order to answer this question, Searle (1975) proposes a list of ten steps that may help understand the primary illocutionary act through the secondary illocutionary act. These steps are useful for translators since they may be considered as further guidelines into the understanding of direct and indirect illocutionary acts. The steps are as follows (Mey, 1993: 113- 114):

A: Let's go to the movies tonight.

B: I have to study for an exam.

Step One: A has uttered a suggestion (to go to the movies); B has uttered a statement (about studying for an exam). These are the bare facts of the case.

Step Two: A assumes B to be cooperative in the conversation situation; that is, his answer is taken to be relevant, in accordance with the maxim of relevance under the cooperative principle.

Step Three: relevant answers in the situation at hand are found among the following: acceptance, rejection, counter suggestion (why don't we make it tomorrow?), suggestion for further discussion (that entirely depends on what's on), and perhaps a few more, depending on the circumstances.

Step Four: none of the relevant answers in step three matches the actual answer given, so that the latter is taken at face value.

Step Five: we must therefore assume that B means more (or something entirely different) by uttering his statement than what is said at face value. That is to say, his primary intention is different from his secondary one. This follows from step two and four that it is the 'crucial link'

in the argumentative chain: unless we can distinguish the primary from the literal, there is no way of making sense of indirect speech acts.

Step Six: everybody knows that one needs time to study for an exam, and that going to the movies may result in precious study time being lost- something many students cannot afford, especially in a pre-exam situation. This is factual, shared information about the world, carrying the same weight as the facts mentioned above, under step one.

Step Seven: hence, it is likely that B cannot (or doesn't want to) combine the two things: go to the cinema and study; this is an immediate consequence of the preceding step.

Step Eight: speech act theory has taught that among the preparatory conditions for any speech act having to do with proposals are the ability, and willingness, to carry out such a proposed act.

Step Nine: from this, one can infer that B's utterance in all likelihood is meant to tell me that he cannot accept my proposal (this follows from one, seven, and eight).

We must conclude that B's primary intention in mentioning his exam preparation has been to reject A's proposal (from steps five and nine).

Searle (1979) adds that the above steps can be applied to any other utterance that has two illocutionary acts.

In an attempt to apply speech act theory in translation, Hatim (1998) argues that speech acts can be understood only in their global context; the translator must face this phenomenon when translating. Therefore, s/he must not translate speech acts literally; s/he must rather take into account the pragmatic level of the text to be translated. Additionally, in order to translate and transmit speech acts appropriately with the same effectiveness, the translator should analyse

these speech acts deeply. As far as speech acts analysis is concerned, the translator should bear in mind that speech acts deal with two levels of language, the linguistic and the extra-linguistic levels (Oufela, 2015). Furthermore, Beaugrande (1994) considers that every language is unique by itself in a way that the patterns and systems a language manifests characterize that language as being distinct from other languages. English and Arabic belong to different language families. English belongs to the Indo-European family whereas Arabic belongs to the Semitic family (Cited in Sultan, 2007). The field that is expected to bridge the gaps between languages and secure communication is translation. The core of this latter is equivalence which has three main types as accounted for by translation theories in chapter one. These main types are formal, dynamic and functional equivalence (ibid).

Sultan (2007) argues that functional equivalence can be considered as the ideal approach to the translation of speech acts between English and Arabic. He adds that violation of grammar rules may lead to ill-formed expressions whereas violation in pragmatics may result in ambiguities and miscommunications. Utterance may, semantically speaking, mean something but pragmatically convey a totally different thing. Hatim and Mason (1991) state that pragmatic meaning would provide the translator with insights into the intended meaning of an utterance. They cite the following example:

مستضعفون نحن.

When this utterance is said by ordinary people it may have a semantic meaning which can be translated into English as *we are hopeless/helpless*; whereas when it is said by an Arab political reader who is speaking about his people, it may have a pragmatic meaning which can be translated into English as *we are victimized*.

2.5. Importance of Speech Events and Speech Situations in Translation

The speaker usually expects that the listener or hearer can easily recognize her/his communicative intention through speech acts. The hearer can do that only with the help of

certain circumstances surrounding the utterance, these circumstances, according to Yule (1996), are called speech events. In other words, pragmatics as a study deals with speech situation, speech acts and speech events as interrelated aspects, since most of the time when performing a speech act its interpretation is determined by speech situation and speech events. According to Hymes (1979), the units of interaction are speech situation, speech event and speech act Cited in Yule, 1996). A speech situation is the context of language use such as ceremonies, fights, classrooms, parties, etc. it is associated with speech but it is not governed by rules of speaking; however, a speech event is governed by rules of speaking and it takes place within a speech situation. Thus, speech events may be a conversation that consists of smaller units of speech acts such as a joke (Yousef, 2014).

“A speech event is an activity in which participants interact via language in some conventional way to arrive at some outcome” (Yule, 1996:57). Moreover, according to Cohen (2002), speech acts are functional units at the utterance level like thanking, requesting, etc. while speech events are larger units with multiple turns such as job interviews (Yousef, 2014).

To explain the relation between speech situations, events, and acts, Yousef (2014) states the following example:

A: What time is it, please?

B: It is 1 o'clock

A: Thanks

This conversation contains a speech situation which is *the bus station*, a speech event which is *asking the time*, and speech acts which are the acts of *requesting*, *thanking* and *responding*.

Speech events are not less important than speech acts in producing a better translation product. The translator should have a good knowledge about the circumstances within which a certain utterance has been uttered. On the one hand, pragmatics aims at studying how a speaker conveys a certain message to the hearer by performing particular acts, and how the hearer tries to get the communicative intention that the speaker implies in his utterance. On the other hand, translation aims at conveying messages from the source language into the target one with respect to certain norms; let us say social and cultural norms that differ from one language to another. Hatim (1998:180) believes that “in translation and interpreting, these distinctions [social and cultural distinctions] have proved extremely important, particularly when force departs from conventional sense, or when the ultimate effect defies the expectations based on either facet”. Furthermore, Robinson (2003) develops Austin’s notion of constatives and performatives and argues that the activity of translation can be considered as a kind of complex performative speech act. Thus, recently the study of speech acts and events becomes one of the foci of attention in the study of pragmatics and translation (Ka-Wai, 2007).

From another perspective, Bariki (2013) writes that translation as a communicative event can be drawn from the three related speech acts of locutionary act, illocutionary force and perlocutionary effect. The translator should pass through the locutionary, illocutionary and perlocutionary phases when translating a certain text. However, speech acts are not universal, especially in languages that have totally different cultures. Thus, in this case pragmatic problems can occur when translating. In other words, a translator should use his/her cross-cultural pragmatic knowledge in order to appropriately convey his/her message into the target language and without causing any offence. Speech acts and events, as many theories have claimed, differ cross-culturally, so that the translator first should work to achieve a cross-cultural pragmatic understanding which can be realized if the translator is familiar with both speech acts and speech events that the source and the target texts include (Bariki, 2013). More

importantly, it is worth remembering that an informed translator has to recontextualize the situation in which the original text occurred to convey meaning and aid the target reader to better understand the original meaning. Accordingly, the translator may achieve a corresponding effect on his new readership (Ehrman, 1993). This means that the translator should be familiar with the surrounding extra-linguistic dimensions of the original text as a communicative event.

2.6. Cooperative Principle in Translation

Grice (1975) was the first to draw a distinction between saying and meaning, i.e., between what words mean and what speakers literally say. How do speakers know how to generate these meanings, and how can they assume that the listeners or readers will understand their intended meaning? Grice's (1975) aim is to discover the mechanism behind this process. Consider the following example: 'a hamburger is a hamburger' (Yule, 1996:35). This statement is a reply for a woman who asks another woman in the middle of their lunch hour whether she likes the hamburger she was eating. From her reply, it can be said that the answer is not communicative since it expresses something obvious. Another similar example could be the statement 'business is business'. According to Yule (1996), these expressions are called tautologies, and if these expressions are used in a particular conversation, this means that the speaker implies in his utterance another meaning more than what these words say literally. Those expressions can be translated word for word into Arabic, such as *الأعمال هي الأعمال*; they have the same literal meaning and may have the same implied meaning. When someone reads or listens to Yule's example, the first thing that comes to his/her mind is that besides its literal meaning the utterance has an additional conveyed meaning, which is called implicature. Take the following example:

A: is there another pint of milk?

B: I am going to the supermarket in five minutes (Davies, 1999).

Examining Davies' example, the meaning can be interpreted as follows: there is no more milk at the moment but the speaker will buy some milk from a supermarket shortly. In order to illustrate the same case in Arabic the following example can be used.

أ: ألا يوجد لديك القليل من الحليب؟

ب: سأذهب لشراء القليل بعد حين

Yule (1996) assumes that in any conversation there is an expected amount of information. It can be enough and sufficient to the hearer in order to get the right intended meaning the speaker implies in his/her utterance; as it can be insufficient in different cases. In the same line of thoughts, Grice(1975) suggests that there is one universal way of speaking which all participants accept. That is, if someone utters an utterance, a hearer or reader will assume that the information conveyed by this utterance is sufficient, true and relevant. However, if an utterance does not appear to contain the necessary information it will not be assumed as nonsense. In this case the utterance may have another intended meaning which should be inferred.

Grice elaborates and analyses the cooperative principle as involving four maxims. These maxims are the rules by which the cooperative principle is better explained. 'Make your contribution such as required, at the stage in which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged' (Grice, 1975: 45). According to him, utterances which are performed in conversations are governed by rules. These rules together constitute the cooperative principle.

Leech (1983) builds on Grice by adding an additional principle that includes some maxims such as the tact maxim, the generosity maxim, the approbation maxim, the modesty

maxim, the agreement maxim and the sympathy maxim. He believes that pragmatics is “the study of meaning in relation to the speech situation” (Leech, 1983: 75).

In his theory, Grice (1975) starts with a sharp distinction between what someone says and what someone implicates by uttering a sentence. The shared knowledge between the speaker and the hearer about the sentence meaning, the contextual circumstances and reference determine what someone says. However, the implication or implicature of an utterance is associated with the existence of some principles and maxims that govern the conversation (to be discussed below). What is said is widely related to the literal content of the utterance; what is implicated but not said relates to the unsaid or implied meaning of an utterance (Korta and Perry, 2011). Grice went further in trying to outline four areas in which cooperation is exhibited; these areas are explained in a set of maxims (Griffiths, 2006:135) in which “a maxim is a pithy piece of widely applicable advice”. Griffiths (2006) adds that Grice does not put these maxims as advice to show people how to talk, but he says that communication through conversations proceeds as if speakers are generally guided by these maxims.

Grice (1975) stipulates the cooperative principle that guides human interactions through a number of maxims which can be obeyed or violated (flouted). This violation results in the production of implicatures. According to Baker (1998), the cooperative principle and implicatures can be considered as a useful tool for translators and interpreters.

The notion of implicatures arising from the deliberate flouting of the cooperative maxims has proven particularly helpful to practicing translators and interpreters. In purely receptive terms, appreciation of implied meaning facilitates comprehension which would otherwise be blurred. In terms of re-producing the message in the target language, on the other hand, the meanings which are implied and not stated could be the last court of appeal in assessing adequate equivalence. This last point is particularly relevant in working with languages which are both

working with languages which are both culturally and linguistically remote from each other, where different pragmatic means may have to be opted for to achieve a given ultimate effect. (Baker, 1998: 181)

More importantly, as Abdellah (2004) points out, the cooperative principle is one of the main reasons behind a proper communication. The last can be achieved when the hearer/reader is able to get the conveyed message the same way the speaker/writer had in mind. Yet, the way and under which circumstances this message is conveyed may lead to misunderstanding the message by the reader/hearer. This misunderstanding can be a serious problem when it comes to translation since the translator should first understand the original message and then transmit it to the audience who may be totally different from the readership the original writer/speaker had in mind (ibid).

2.7. Grice's Maxims

Grice (1975) suggests that in order to work out at what other people are getting, one should take it for granted that when s/he talks s/he follows certain rules, or maxims. There are nine maxims altogether, grouped under four headings. These are the maxim of quantity, the maxim of quality, the maxim of relation, and the maxim of manner.

2.7. 1. The Maxim of Quantity

The maxim of quantity implies that the information that the utterance carries should be neither too little nor too much. The utterance should only contain the appropriate amount of information which is needed to understand the utterance, as Yule (1996: 37) states **“Do not make your contribution more informative than is required”**. The following example explains the above point of view.

A: I want to drink a cup of tea.

B: Help yourself.

In this example, it can be noticed that unnecessary expressions, such as, *I will not make a cup of tea for you so make it by yourself*, are not included. Only information which is required is included here, which means that B's answer follows the quantity maxim. The same above process should be applied in translation, i.e., the same amount of information would be delivered when translating the utterance. A translator should not violate the quantity maxim; s/he must not include unnecessary expressions in his/her translation. The Arabic translation of the above example may illustrate the case.

أ: أريد كوبا من الشاي

ب: حضره بنفسك.

However, it is not always easy to translate an utterance in the target language and make it as informative as it is in the source language. Sometimes translators may either provide too much information in the translation, or provide less information than what is conveyed in the source utterance. In this case, the translation cannot be considered as a wrong one; the translator rather fails to preserve the maxim of quantity (Ka-Wai, 2007).

2.7. 2. The Maxim of Quality

In order to serve the quality maxim one should not tell lies, i.e., the speaker's contribution must be one that is true. "Do not say what you believe to be false. Do not say that for which you lack adequate evidence." (Yule, 1996: 37) In other words, speakers should say only something they know is true, or something about which they have evidence. The example used by Yule (1996: 36) clarifies the idea this maxim holds.

There is a woman sitting on a park bench. A man comes along and sits down on the bench.

Man: Does your dog bite?

Woman: No.

The man reaches down to bet the dog. The dog bites the man's hand.

Man: Ouch! Hey! You said your dog doesn't bite.

Woman: He doesn't. But that's not my dog.

In this example, the woman is assumed to tell the truth.

When it comes to translation, the maxim of quantity is concerned with the amount of information the translation may or may not convey, whereas the maxim of quality deals with the content of the utterance in a translation, whether it is true or false. As it is known among translators, one of the prime doctrines of translation is *faithfulness* or *fidelity*; that is why generally translators are expected to comply with the maxim of quality. For instance, if a translator is asked to translate a sign which says *turn left*, it is not expected that the translator will fail to preserve the quality maxim and translate it as *turn right*. Yet, translators may not always preserve the quality maxim when translating (Ka-Wai, 2007). An example that can illustrate the case where translators may not preserve the quality maxim when translating is the following

John: I might win the lottery.

Mary: Yes, and pigs might fly. (Brasobeano, A. 2006: 26)

In this example the maxim of quality is flouted by Mary; thus when translating this example into Arabic the translator should give an equivalent translation in which the maxim of quality is flouted. An appropriate translation to this example could be:

-قد أفوز في اليانصيب.

2.7.3. The Maxim of Relation

Abiding by this maxim, speakers should not say something that is not relevant to the topic at hand. Speakers' contribution should be related to the purpose of conversation (Yule, 1996). Leech (1983: 99) argues that "an utterance U is relevant to a speech situation *to the extent that* U can be interpreted as contributing to the conversational goal(s) of s and h". That is to say, in order to preserve the maxim of relation interlocutors should expect answers that are relevant to the previous utterance (Wa-Kai, 2007). Take the following example:

A: Who has taken my dictionary?

B: The children were in your room today.

In the above conversation, the participants are husband and wife. The implied meaning is that the children may have taken the dictionary. Thus, B is cooperative since what she says is relevant to what A utters.

It is assumed by both parties that the communicator is not putting the audience to work gratuitously, but that he believes (a) that what he intends to communicate is adequately relevant to the audience, and (b) that the audience can recover it without unnecessary processing effort. (Gutt, 1990:140)

According to Gut (1990), communication in general and translation in particular should be as adequate and as relevant as possible, i.e., the translator has to make his/her translation relevant to the original text. Moreover, his/her translation must contain the same intended interpretation of the source text without putting the audience to unnecessary processing effort. Translators may face problems when they are trying to transfer the source text meaning and make it relevant in the target text.

2.7. 4. The Maxim of Manner

The main point this maxim refers to, according to Grice (1975), is that speakers should be clear enough when uttering their utterances. “Be perspicuous. Avoid obscurity of expression. Avoid ambiguity. Be brief. And be orderly.” (Yule, 1996:37) Moreover, speakers should be direct and straightforward. An example to better explain this maxim is as follow

A: Let's get the kids something

B: OK. But not I-C-E-C-R-E-A-M (Brasoveanu, 2006: 22).

It is clear here that B is going out of his/her way to be a bit obscure, spelling out the words rather than simply saying them. B flouts the maxim of manner so that A can infer that there must be a special reason for B to be uncooperative.

These four maxims are what Grice discusses in his cooperative principle. However, as it was previously mentioned, Leech (1983) further develops Grice's cooperative principle and builds his politeness principle.

2.8. Leech's Theory of Politeness and Translation

It is known that the Gricean cooperative principle aims at interpreting the general implied or intended meaning of the speaker; yet sometimes the cooperative principle may appear to be violated owing to socio-pragmatic factors. Politeness is considered as a major reason for such violation in the cooperative principle, that is why Leech (1983) introduces what he calls *PP Politeness Principle* and shows that both CP (Cooperative Principle) and PP are needed in pragmatic interpretations and translation (Wa- Kai, 2007). Leech (1983) builds his theory of politeness by postulating the PP with six sub-maxims, the maxims of tact, generosity, approbation, modesty, agreement, sympathy, the higher-order principle, the irony principle, the

banter principle, the interest principle and the Pollyanna principle. All these maxims and principles interact with Grice's CP.

Interestingly, there are certain features of politeness which are common between different cultures; however, sometimes the use of politeness changes from one language and culture to another. That is to say, one society may give much importance to a certain PP which is not considered important in another society. That is why politeness can be said to be a culture-specific norm which may pose problems in translation.

2.9. Implicatures and Translation

To start with, Lyons (1977) points out that an implicature is not part of the meaning of the expression; it is rather dependent on the prior knowledge of that meaning. Another point is that an implicature is not carried by what is said in content; it is rather carried by the saying of it or by the entire speech act. That is why the list of possible implicatures of an utterance is always open (Malmkjar, 1998).

Grice (1967) defines implicature as the way hearers find out or discover the complete meaning of what speakers imply in their utterances. The following utterance is an example of what Grice wants to say about implicature.

Have you got any change on you?

The speaker's utterance conveys more than what is said in the utterance. The speaker wants the hearer to understand the meaning: *can you lend me some money? I don't have much on me*. This is one possible implicature for what the speaker says in case this utterance occurs during a conversation between two friends in a shopping mall when the speaker runs out of money while shopping. In this utterance, the maxim of quantity is violated by the speaker in order to generate an implicature. As it was mentioned previously, there are several possible implicatures for one

utterance (Grice, 1967). The fact that one utterance may have several implicatures makes it difficult to translate and maintain the same implicatures in the target language. For instance, an attempt to translate the above example can be as follows:

هل لديك نقود؟

This translation cannot be completely correct because the receiver of the message or the TT reader may answer this question by *yes* or *no*. The implicit meaning of the source text utterance, *can you lend me some money?*, is not preserved in the target utterance. Thus, for a better translation that preserves the implicit meaning of the ST utterance, the translator should go beyond what is explicit. Additionally, Yowell, (2003) argues that as all other pragmatic components, implicatures depend greatly on the context to which they occur. Phrased differently, the context of an utterance governs the implicit meaning. Therefore, in the process of translation the translator must define the context in which a given utterance occurs in order to get its authentic meaning. Furthermore, translators have to take into consideration the culture of both SL and TL when translating implicatures. “The role of translation is to explicit what is implicit in ST, and to narrow the gap between what is said and what is meant” (Yowell, 2003: 63).

In addition, Grice (1975) says that conversational implicature is a message which is in a sense hidden in the utterance; the speaker implies it, and the hearer is able to infer it from the speaker’s utterance. In other words, when a speaker utters a particular sentence s/he does not always mention all what he wants to say in that sentence; he rather implies another meaning which is unsaid in the sentence, and the hearer should read between the lines in order to get that implied meaning. Grice proposed that an implicature can be clear by understanding three main things. First, the hearer has to understand the usual linguistic meaning of the speaker’s utterance. Second, speaker and listener should share the same contextual information. Third,

the cooperative principle in such cases is important to be preserved (Grice, 1975). The same conditions apply when translating in order to have a correct translation.

More importantly, a distinction has been made between conversational and conventional implicatures (Grice, 1975). Conventional implicatures are generated by the meaning of certain particles like 'but' or 'therefore'. Yule makes almost the same distinction.

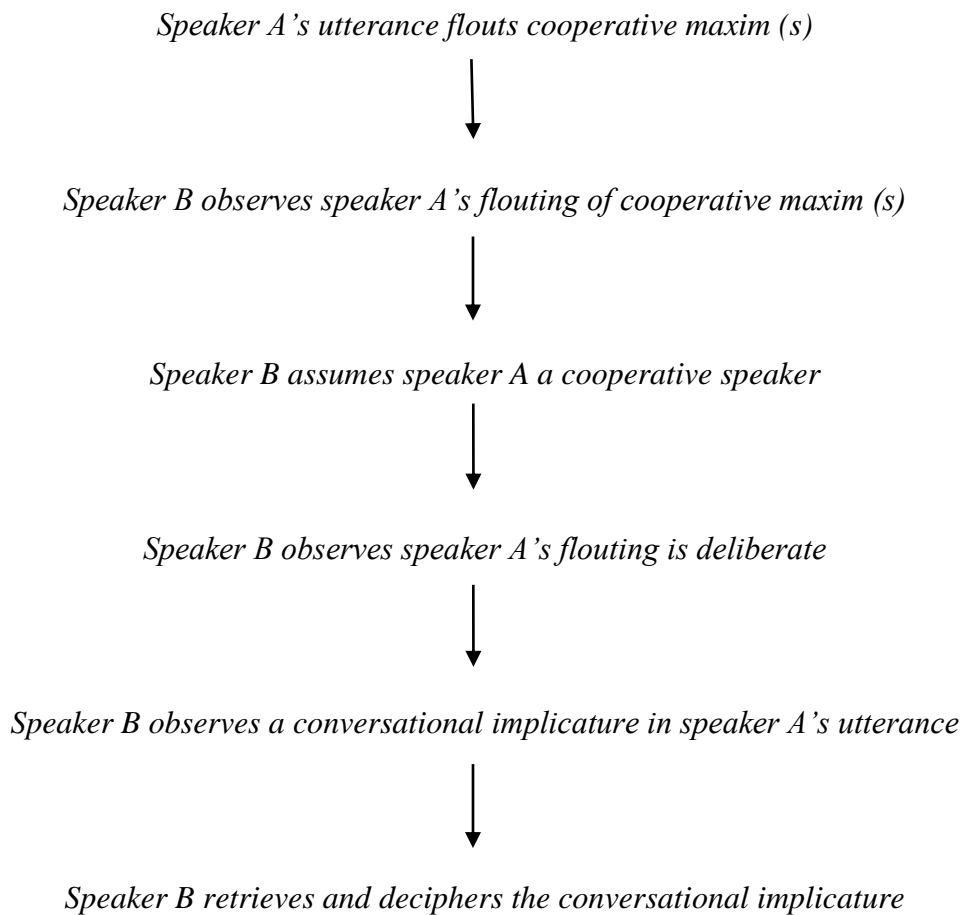
In contrast to all the conversational implicatures discussed so far, conventional implicatures are not based on the cooperative principle or the maxims. They do not have to occur in conversations, and they do not depend on special contexts for their interpretation. Not unlike lexical presuppositions, conventional implicatures are associated with specific words and result in additional conveyed meanings when those words are used (Yule, 1996: 45).

Put differently, conventional implicatures are different from conversational ones in ways that conventional implicatures are not in need to occur in a specific conversation or a dialogue; they may occur in texts or articles in which they are not very related to the context of the article or the text. That is, conventional implicatures do not depend always on the context of the conversation. However Conversational implicature depends always on the context of the text in which it is used. There are specific words in English that are associated with conventional implicatures. These words or expressions implicate by themselves, most of the time not in conversations. For instance, the word 'last' when it is used in a simple sentence such as the last page of a book, it means the ultimate item in a sequence. However, when the same word is used in a conversation such as last winter, it implies something which happened before the time of speaking (Mey, 1993).

Interestingly, Grice's name is usually related to the discussion of conventional implicature, but it was originally Frege's (1982) idea. They both claim that the meaning of some conjunctions like 'but' and 'still' makes the implication of sentences without bearing on their truth or falsity. An example to illustrate that is '*she is poor but honest*'. According to Grice the contrast between being poor and being honest occurs due to the presence of the conjunction but implies the distinction between these two words (Bach, 1999).

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**Figure 6: Observance and Retrieval of Conversational Implicature
(Wa- Kai, 2007:52)**

In the case where the speaker violates a cooperative maxim in order to produce a conversational implicature, the hearer should be able to infer the implicature. The hearer has to follow a certain procedure to infer the speaker's implicature; this procedure can be summarized in five steps which are explained in figure 6 above.

2.10. Presuppositions and Translation

Yule (1996) assumes that the two terms presupposition and entailment are used to describe two different aspects of information. This information is the one a speaker gives when uttering a sentence, and which a hearer presupposes as shared knowledge between speaker and hearer.

“Presupposition refers to those pragmatic inferences or assumptions which seem to be built into linguistic expressions and can be isolated by linguistic texts” (Levinson, 1983: 68). Following Levinson’s definition, a presupposition relates linguistic structure to extra-linguistic context in terms of the inference which can be made about this context on the basis of the linguistic structure itself. However, entailment is different from presupposition. It refers to those inferences made from the linguistic expression itself. The act of assuming some information about the speaker’s utterance is called a presupposition. However, when it comes to the information the utterance carries, it is an entailment. That is, on the one hand a presupposition is the assumption of what information the speaker wants the hearer to understand when the speaker utters an utterance. On the other hand, entailment occurs when the reader or listener assumes particular information from the utterance the speaker utters regardless of what the speaker wants to convey, as it is illustrated in the following example.

A. Elizabeth’s little sister is cute.

B. Elizabeth has a little sister.

Yule (1996) sees that presupposition is a relationship between two propositions. Examining the above example, A presupposes B. i.e., through the speaker’s background anyone can assume what the speaker’s utterance means. Presupposition can be defined as the beliefs of the speaker in making his statement (Stanlaker, R. 1974).

As it was previously mentioned, presuppositions are for speakers, however entailments are for sentences. Entailments are communicated without being said. Entailments are not generally discussed in pragmatics as much as presuppositions are (Yule, 1996).

As shown above, words and syntactic structures carry presuppositions. If these words and structures are distinctive of certain cultures, the presupposition will also be unique to that

culture. Moreover, if pragmatic presuppositions are defined in terms of shared assumptions, mutual knowledge, and contextual appropriateness, then they make direct reference to culture for their interpretation; that is to say, what is presupposed in a culture need not to be presupposed in another (Mey, 1993). Mey (1993) adds that intercultural misunderstanding may result because participants do not share cultural presuppositions. Misunderstanding cultural presuppositions may result in mistranslation or it may cause translation problems (ibid). This can be the reason of many problems in translation since the task of translation is not done only between two languages; it is rather done between two cultures. Therefore, it is up to the translator to explicitate the source text's presupposition otherwise s/he may run the risk of over translating (by giving too much explanation) or undertranslating (by explaining nothing more than what is said in the target utterance) (Sava, 2008).

2.11. Deixis and Translation

2.11. 1. Definition and Use of Deixis

To start with, deixis is pointing at someone, something, or someplace by the use of language. It is a reference by means of expressions whose interpretation depends on the extralinguistic context. This means deixis is an expression which is tied to a speaker's context (Yule, 1996). Deixis is the way in which features of the context of an utterance are encoded by using language. Furthermore, it is concerned with ways in which the interpretation of utterances depends on their context. i.e., it is pointing by means of language at the contextual features of an utterance to make discourse easier and more effective by giving speakers the means to pass more information in less time (Levinson, 1983). Correspondingly, Fromkin, Rodman, and Hyams speak about deixis and define it as the referring words in a particular language used in a particular context. "Deixis are these words in a language that entirely depend on context." (Fromkin, Rodman, and Hyams, 1991: 93)

Deictic expressions can be a near speaker expression as it can be away from speaker expression. Proximal or near speaker deixis are *this*, *here*, and *now* while distal deixis or away from speaker are *that*, *there*, and *then* (Yule, 1996). More important, deictic expressions fall into three categories: Personal deixis, spatial deixis, and temporal deixis. Personal deixis is concerned with the use of personal pronouns *I*, *you*, *he*, *she*, *we* and *it*. Spatial deixis is deictic expressions that have a relation with space and the concept of distance, which means the location of people (whether speaker or hearer) and things, is being indicated through the use of spatial deitic expressions. These expressions refer to places and spaces which are related to the context of an utterance. Spatial deixis is ‘here and there’. *Now* and *then* are also deictic expressions; they are used to refer to temporal reference (ibid, 1996).

Lyons identifies the contextual dependency of the text on deictic expressions.

He says

the location and the identification of persons, objects, events, processes and activities being talked about, or referred to, in relation to the spatiotemporal context created a sustained effect by the act of utterance and the participation in it, typically, of a single speaker and at least one addressee (Lyons, 1977:637).

2.11. 2. Deixis in Translation

The deictic systems of languages provide important points of contact between speakers and the contexts in which the utterances are used. That is why it is difficult to imagine a language which does not provide for its speakers a deictic system. Deixis does not play a less important role in translation than other pragmatic aspects. Translators must be well informed about deixis in both English and Arabic. Moreover they should be aware of the difference in the usage of this pragmatic aspect in the source and target languages. Within Translation Studies, Richardson (1998) was one of the first to draw attention to the potential of studying

deixis in translation. Later studies (Bosseaux 2007; Doiz-Bienzobas 2003; Krein-Kühle 2002; Mason and Şerban 2003; Şerban 2004; Whittaker 2004) have made important contributions by describing the translational deictic shifts in different text types, thereby considering different language pairs (Cited in Geothals & De Wilde, 2009). All authors found that deictic shifts are pervasive in translations and may indeed affect the contextualization of the text (Goethals & De Wilde, 2009).

Furthermore, a simple comparison between the deictic system in Arabic and English shows first that the concept of the pronoun is existent in the two languages. Both languages regard the pronoun as a subclass of noun that is used as a substitution (Abdellah, 2004). He adds that the subject personal pronoun system of both languages is greatly different. English is a five person system while Arabic is an eight-person system (ibid). In addition, the number of personal pronouns does vary in the two languages. For example, the total number of subject personal pronouns in English is seven while in Arabic there are twelve. Second, both languages use demonstratives to identify a physical object, entity, or a person in the surrounding space or expressing a mental state like notions or ideas. Demonstratives are used to draw the hearers' attention to the referent in the two languages. However, the two languages exhibit a great deictic difference since the two systems are greatly different (Abdellah, 2004). The English place deictic elements are the demonstratives, *this –that*, the adverbs, 'here-there' and the definite article *the* while the corresponding spatial deictic elements in Arabic are the demonstratives ذاك , ذلك , the adverbs هذا and هناك ، هناك (ibid).

There is a positional difference between the English and the Arabic demonstratives. In English a demonstrative, when used as a determiner, precedes the head, in Arabic the *determiner* demonstrative can precede or follow the head.

I have read this book.

قرأت هذا الكتاب أو قرأت الكتاب هذا.

Third, the elements realizing time deixis of English are nouns, *tomorrow*, *yesterday*, *today*; adverbs *now* and *then* and *tenses*. Arabic also uses nouns, البارحة, اليوم, الآن, adverbs *now* and *then* and *tenses*. Arabic also uses nouns, البارحة, اليوم, الآن, adverbs *now* and *then* and *tenses*. The demonstrative pronouns in English and Arabic are also used as time deixis, the proximal elements indicating the present; the distal elements pointing to the past, as in the following examples:

These are hard times (proximal –temporal).

Those were real days (distal –temporal).

هذه اوقات صعبة (proximal –temporal)

كانت تلك ايام العز (distal – temporal) (Abdellah, 2004).

Conclusion

Different scholars have attempted to give the right definition of pragmatics, as well as attempting to cover all pragmatic aspects and their relation with other areas of study, such as translation. It has been proved that there is a great link between these two fields of study, i.e., pragmatics and translation. Put differently, for a translator the pragmatic knowledge is of a great importance since, on the one hand pragmatics deals with the way speakers and writers use language, and the relation between the literal meaning and the intended meaning and the effect on the hearers or readers. On the other hand, translation is not only the literal rewording of a text from one language into another, it is rather the rendering of the exact correct meaning of a text from its source language into the target language, with respect to all the cultural and pragmatic aspects that are present in the source text. When the translator lacks the pragmatic knowledge, in a way or another, s/he will face difficulties when translating. Consequently

different pragmatic errors may occur in her/his translation due to ignoring pragmatic aspects when translating.

Chapter Three: Teaching Translation and Pragmatics

Introduction

This chapter explicates the existing and inevitable relationship between pragmatics and translation teaching. It discusses the importance of integrating teaching pragmatics in translation courses. It aims at identifying translation teaching techniques and strategies and attempts to shed light on different approaches to translation teaching. Furthermore, it deals with some problems which may face both teachers and learners in translation teaching and learning. It explains and emphasizes the important role of pragmatics in translation teaching and learning. Another point this chapter discusses is the pragmatic approaches to teaching translation and a new proposed methodology in teaching translation that is expected to improve the level of teaching translation in MUC1.

3.1. Approaches to Translation Teaching

For hundreds of years, translation constituted the basis of language learning and studies in different fields such as literature, philosophy, science, etc. Centuries ago scholars, especially philosophers, used to understand foreign civilizations and knowledge through translating these civilizations into their native language as well as transmitting science and knowledge to others by translating them to the target language (Owji, 2013). This means that translation was one of the most important tools used to know about other civilizations. Although translation has shaped the world through time, translation studies and translation teaching have only recently begun to be considered as an independent discipline (ibid).

It is known that every teacher has her/his own teaching method. The question that can be asked here is whether translation methods can be taught or not? It is not meant here by translation methods the habits each translator acquires as a result of experience; it rather means

the systematic and structured approach through which teachers can transfer their translational competence to students (Snell-Hornby, 1984). A better translation course should combine the theory and the practice of translation. However, usually translation students complain about the theoretical knowledge that they get from teachers; they feel that it has nothing to do with translation practice. Snell-Hornby (1984:105) claims that:

The teaching of translation has been seriously impeded by what can only be described as a great gulf between translation theory and practice. On the one hand, students express frustration at being burdened with theoretical considerations (both translation theory and general linguistics) which they feel have nothing to do with the activity of translating, and on the other hand scholars talk scathingly of translators who are unwilling to investigate the theoretical basis of their work, thus reducing it to a 'mere practical skill.

More importantly, several translation teaching specialists have discussed the importance of choosing the most appropriate approach to teaching translation. There are different methods and approaches to teaching translation; some are considered traditional approaches while others are recent approaches to teaching translation. For instance, authors like Newmark (1991) represent the traditional approach which is based on three main concepts, translation manuals, traditional language teaching, and translation practice (Clavijo & Marin, 2013). Other authors like Vinay and Dabernet (1995) represent constructive approaches in which translation teaching methods are based on linguistic approaches (Cited in Clavijo & Marin, 2013). After that, there was a big step in translation teaching which can be represented in the functional approach by Nord (2009). This last approach claims that translation teaching should be similar to the real practice of translation (Clavijo & Marin, 2013). As a complement to Nord's (2009) functional approach, Gile, Inalco & Ceei (1993) argue that translation teaching should focus more on the translation process rather than on the analysis of translation errors. Gile, Inalco & Ceei (1993) also refer to an initial learning stage in which learners gather basic models while

receiving feedback from their teachers (Clavijo & Marin, 2013). Some of these approaches were edited and developed by scholars and translators. The following are the main tendencies in translation teaching. The product-oriented approach, the process-oriented approach, teacher-centred approach, student centred approach, text-type oriented approach, Top down vs. Bottom up approach, the functional approach and Nord's model of translation-oriented text analysis.

3.1. 1. Product-Oriented Approach

The most common traditional approach to translation teaching is the one in which teachers try to correct students assignments in the classroom by evaluating students' choices, and then present their own solution (Gile, Inalco&Ceei, 1993). This approach is called the product-oriented approach. It focuses on the product more than on the process because the main role of the teacher following this approach is to correct students' translation product while students' role is to choose the appropriate process of translation. Furthermore, this approach is based on the evaluation of the finished translation in order to describe students' translation errors and to find reasons for such errors (Goussard& Irene, 2009). Yet, the main weakness in this approach is its confounding translation teaching with language teaching since it fails to separate translation problems from language problems. A process-oriented approach, therefore, can be viewed as a big improvement since it focuses on problems and how to find possible solutions to such problems (Zhu, 2002).

3.1. 2. Process- Oriented Approach

The process-oriented approach focuses on what is going on in the minds of translators (teachers or learners) rather than focusing on their final product as it is the case in the product-oriented approach (Goussard& Irene, 2009). This strategy is called the Think-Aloud Protocol. During the process of translation, translators would follow a certain process in their minds. Such a psychological process can be helpful to give an insight about "which translation strategies students use, why they use them, at which level of training certain strategies become

automatic, and where and why certain mental processes result in successful translations” (Goussard & Irene, 2009: 33). Hence, in this approach students are considered as trainees of translation methods rather than as producers of translation products (Gile, Inalco & Ceei, 1993).

Gile, Inalco & Ceei (1993) emphasize the great importance of the process-oriented approach at the beginning of translator training because teachers should concentrate on the process of translation rather than on the linguistic and syntactic structure of the TT. Nevertheless, Gile, Inalco & Ceei (1993) add that process orientation is not sufficient to ensure the fine final students’ translation products; hence, in addition to the process-oriented approach the product-oriented approach will be also required (Goussard & Irene, 2009). Jakobson (1994) agrees on the idea that product orientation and process orientation are both needed in order to form an adequate translation teaching approach.

Instead of translation teachers lecturing and correcting translation mistakes and students performing translation tasks at home, Jakobson (1994: 147) wants to see the translation class as a place in which ‘students and teachers are active at the same time’ and ‘the target text is in the process of being created’: Teachers are therefore no longer just instructors and assessors but collaborators in a relevant writing task, suggesting strategies or relevant tools while the text is being produced. Written problem reports are thus no longer needed since translation problems are addressed immediately while they are still fresh in the students’ minds. The collaboration between trainers and students emphasises the team-work aspect of translation (Cited in Goussard & Irene, 2009: 35)

3.1. 3. Teacher-Centred Approach

Ladmiral (1977) focuses on the teacher as the central part in teaching translation while others like Holz-Manttari (1984) and Newmark (1981) claim that students are the central element in teaching translation (Cited in Gambier & Pokorn, 2013). Thus, two approaches here can be discussed, teachers-centred approach and student-centred approach.

In a teacher-centred approach, students are viewed as learners who receive information while the teachers' role is information provider or evaluator to monitor learners to get the right answer (Zohrabi, Ali Taribiand Baybourdiani, 2012). The teacher-centred approach focuses more on the teacher as the holder of knowledge. According to Gambier, and Pokorn, (2013), the teacher-centred approach emphasizes on teaching as the only means of learning and as the only method of transmitting knowledge. More important, the main strategy followed in this approach is that the teacher talks while learners have only to listen and receive without having the right to interact with peers or with the teacher. Additionally, this approach imposes the idea that learners should work alone, and then later the teacher would monitor and evaluate the learner's work (Gambier & Pokorn, 2013).

The problem with this approach is that it never lets learners use their potential. This approach is generally unsuccessful because the knowledge of learners is judged based on their performance in the final exam (Lynch, 2010). Ladmiral (1977: 508) describes this approach as "the more or less faulty performances of students are the trials and errors that mark the itinerary that must take them to the level of the instructor, which is considered the ideal". He adds that the teacher-centred approach "is the complete replacement of the linguistic norms with pedagogical ones that allows translation teaching to ignore a 'feel' for the foreign language" (Cited in Kiraly, 1995:21). Furthermore, Holz-Manttari sees that the teacher-centred approach in teaching translation concentrates more on students' grammatical errors which leads them to neglect the translation performance (Cited in Kiraly, 1995).

Ladmiral (1977) proposes that in this approach, teachers have to break the method of teachers' performance in classroom practice and move away from a focus on the eradication of errors toward the positive development of students' knowledge and skills (Cited in Kiraly, 1995).

3.1. 4.Student- Centred Approach

The student-centred approach takes its roots from a constructivist theory in which students learn more by doing and experiencing rather than by observing (Zohrabi, Ali Taribi, and Baybourdiani, 2012). According to Brown (2008), following this approach students are initiators and architects of their own learning. Moreover, Worth (2009) believes that the students' performance is better when they are asked to think about subjects instead of doing the thinking for them. That is to say, in a student-centred approach there is no imposition of information from teachers on learners or any effort to persuade learners about the teachers' point of view.

According to Kiraly (1995), Holz-Manttari emphasizes the value of this approach. She claims that the student-centred approach should be considered as a primary objective of translators training programs. She adds that it is not only the teacher's responsibility to make students see alternatives; it should rather be a mutual task between translation teachers and students. In other words, the task of the instructor is to show various paths to learners and to make students independent from himself. "The graduate will then later be able to adapt to and act responsibly in any professional situation" (Kiraly, 1995: 21). Talking about her own approach, Holz-Manttari says that she usually sets up her classes so that each student learns how to develop an approach to translation which makes the learner act as a responsible translator (Cited in Kiraly, 1995).

House (2001) argues that following this approach in teaching translation, teachers should emphasize students' independence, i. e., the students' own participation in the selection and production of original texts for translation, in addition to the integration of spoken and written language in translation instruction processes.

From another perspective, Ingo (1991) suggests that in teaching translation, teachers should pay attention to four fundamental aspects, namely grammatical structure, linguistic variety (especially style), semantics, and pragmatics. He adds that these aspects are important in teaching translation for both teachers and learners since they provide a good starting-point for assessing the quality of a translated text. Furthermore, the importance of the different aspects varies depending on the text and its purpose. Sometimes these aspects can be allowed to be completely disregarded in few texts, i.e., they are more or less relevant to all texts, although their relative importance may vary from one text to another (Ingo, 1991). Furthermore, Van Den Broeck (1980) and Toury (1980) claim that in teaching translation the focus should be on the type of the text in hand. The approach which focuses more on the type of the text is called text type-oriented approach (Cited in Ingo, 1991).

3.1. 5. Text-Type Oriented Approach

Van Den Broeck (1980) and Toury (1980) describe the text type-oriented approach to teaching translation as an approach in which translation norms and pragmatic text considerations play an important role (Cited in Ingo, 1991). In this approach, teachers provide students with tools not for producing the ideal translation but to make students able to deal with text-specific and situation-specific variables, and to produce a correct translation under the given circumstances (Király, 1995). Moreover, Delisle (1984) suggests that the text type-oriented approach in teaching translation is first to understand the source text, second to extract the extra linguistic sense from the source text, and third to reformulate the extracted sense in the target language. Interestingly, in this approach translation teachers encourage students to

identify and extract the extra-textual factors by observing the situation in which the text is used (Delisle, 1984).

Interestingly, in teaching translation, it is necessary to take into account the impact of cultural and linguistic situations in which a certain text is produced. Texts are usually produced at a certain point in time, for a certain purpose, in a certain cultural and educational environment, etc. These factors may differ from one text to another which makes different kinds of adjustments necessary. Thus, "the translated text must function pragmatically in its new cultural context" (Ingo, 1991:55). Teaching pragmatics, therefore, is as important as teaching grammar to translation students. However, in teaching translation there are different approaches which have been claimed by linguists and translators such as teaching translation theory, teaching methodology (called also translation strategies), and teaching translating (criteria for selecting texts, how to approach a text, progression, classroom techniques, and organization of a teaching module) so that students understand the *why* as well as the *how*. That is to say, the confusion surrounding teaching translation may push teachers to end up either teaching translation theory or a list of taxonomical translation strategies such as transposition, modulation, and compensation (Ingo, 1991).

3.1. 6. Bottom up Approach vs. Top down Approach

According to Newmark (1988) the bottom up approach in translation learning and teaching is a literalist approach where translators start translating immediately, i.e., translation is done sentence by sentence. Newmark (1988) adds that translators, as teachers and learners, may face different translation problems when applying this approach. These problems arise "where literal translation fails and we have to consider a number of choices, or procedures, guided by a reasoned perception of a number of contextual factors, which can finally only be confirmed by a reading of the whole text" (Newmark, 1988: 138). In order to solve such

problems, Newmark (1988) suggests that grammatical and lexical problems in this approach can be solved through readily available transpositions or shifts.

Furthermore, the top down approach is based on reading the whole text several times before starting to translate (Newmark, 1988). Unlike the bottom up approach which deals more with particular translation problems such as grammatical and lexical problems, the top down approach focuses more on general problems of the text such as, problems in the topic of the text, in its language, readership, register, etc. (ibid). Hence, the bottom up approach is more specific and more objective than the top down approach; however, what is more important in translation teaching is to bring these two approaches together (Newmark, 1988).

3.1. 7. Functional Approach

According to Sava (2008) the functional approach was first discussed by Hans Vermeer and Reiss (1984), and then further developed by Nord (1992) who believes that “the translator should not be guided by the function of the ST, as functional equivalence would have it, but by the function the TT is to achieve in the [Target Culture], with the function of TT being mainly determined by its receiver” (Nord, 1997:40). The main concern of this approach is to view translation as intercultural communication considering that culture and language are interdependent (Sava, 2008). Following the same line of thought, Munday (2001) sees that functionally appropriate translation (or pragmatically adequate translations) does not rely only on the correct rendering of the ST, but it relies more on the effectiveness of the TT which fulfils its intended role in the target culture. Hence, what makes the functional approach useful in translation teaching is the fact that it encourages translation teachers to shift from equivalence-based principles to function-based principles (Goussard & Irene, 2009).

Additionally, in the functional approach a text is produced for specific readers/hearers in a specific context and under specific circumstances. Therefore, this approach emphasizes the

importance of cultural competence for translator trainees (Vermeer,1998). Cultural competence, according to Vemeer (1998), can be taught/learnt on the basis of a theoretical model supported by generalized examples.

Once the theoretical model and the functional skills associated with it have been acquired, they can easily be extended to other cultures and languages [...]. This is followed by a comparison of the situational and textual features of the primary and secondary cultures and languages; this type of comparison goes far beyond the methods of contrastive linguistics, for it is always embedded in situational contexts and accompanied by functional specifications (Vemeer, 1998: 62)

After the cultural and textual competences are being acquired and ST and TT are being compared, students should be supplied with comprehension and production exercises from one culture to another (ibid). Such exercises aim at enabling students to acquire a translational competence through the use of authentic texts which forces students to transcend purely linguistic structures and work creatively with different text types that may help them to improve their linguistic awareness and acquire translation skills (Goussard & Irene, 2009). The main advantage of this approach is that it can be applied to literary and non-literary translations. That is, it can be applied to every kind of text and between every pair of languages and cultures, which makes this approach more appropriate as a framework and very helpful in a way that makes translators training independent of language and culture specific peculiarities (Nord, 1994).

3.1. 8. Nord's Translation-Oriented Text Analysis Approach

This approach is associated with Nord (1991). She puts her model of translation-oriented text analysis at the centre of training translators. It guides students step by step till the production of an appropriate target text (Goussard& Irene, 2009). Nord (1991) suggests an

approach in which the translator should create an ST profile and a TT profile then make a comparison between both profiles by means of a series of *wh-questions* which are as follows.

<i>“Who transmits</i>	<i>on what subject-matter (does he say?)</i>
<i>To whom</i>	<i>What</i>
<i>What for</i>	<i>What not</i>
<i>By which medium</i>	<i>In what order</i>
<i>Where</i>	<i>Using which non-verbal elements</i>
<i>When</i>	<i>In which words</i>
<i>Why</i>	<i>In what kind of sentences</i>
<i>A text</i>	<i>In which tone</i>
<i>With what function?</i>	<i>To what effect?” (Goussard&Irene, 2009: 28).</i>

As it can be noticed above, these *wh-questions* are divided into two sets. On the one hand, the first set enquires into the extratextual or external features (Nord, 1991). According to Nord (1991), the extratextual questions should be asked by the translator right before reading the text. They are the starting point of analysis since they are useful in identifying the ST function. By answering these questions one can get different sorts of information about the text such as, information about the author or the sender of the text (who?), the intended recipient of the text (to whom?), and the author’s intention (what for?) (Goussard & Irene, 2009). Additionally, the question ‘by which medium?’ refers to the means by which the text is communicated; here a distinction should be made between written and spoken texts since the medium may affect the text to have different functions in different cultures (ibid). Moreover, information about the place and time of communication is important from a linguistic point of view because knowing where and when the text is being produced will supply information as to what variety to expect

in the ST as well as to what variety to use in the TT (when? where?) (ibid). The last two questions in the first set give information about the motive of communication (why?) and function of the text (with what function?). The latter can be considered the key for an acceptable translation since “it is only by analysing the ST function that the translator can decide which TT function(s) will be compatible with the given ST” (Nord, 1991: 72).

On the other hand, the second set of *wh-questions* enquires about the intratextual factors which can be identified only after reading the text (Nord, 1991). These questions ask about several concepts such as, the subject matter of the text which presents the main topic of the text (on what subject matter?), the content of the text (what?), and the assumptions that are made by the author (what not?) (Goussard & Irene, 2009). The next question (in what order?) refers to the text composition or the structuring of the text while the question (with which non-verbal elements?) gives information about various signs which do not belong to any linguistic code (Nord, 1991). Suprasegmental features are represented in the answer of the question (in which tone?). Nord (1991) distinguishes between non-verbal elements which represent gestures, facial expressions, photos, etc. and suprasegmental features which refer to intonation, pitch, punctuation, italics, etc.

Nord (1991) considers all these questions as a basis for analysing the source text and isolating its elements which are related to translational problems. According to her, translation problems can be described in four main categories which are pragmatic translation problems, culture-specific translation problems, language pair-specific translation problems, and text-specific translation problems (ibid). In order to solve such problems, Nord (1991) suggests that translators should begin with finding solution to the pragmatic difficulties, then moving to problems which are of a cultural nature, and after that dealing with problems at the micro-linguistic level. This procedure can be done with the help of Nord’s aforementioned *wh* questions analysis. Consequently, the extratextual and intratextual features are interrelated and

complementary since they mutually influence each other and together they produce a certain effect regarding the receiver (Goussard& Irene, 2009).

3.2. Criteria of a Translator as a Teacher or a Trainee

There are several important characteristics which should be available in translators whether as teachers or as trainees. First of all, the most important point that one should be aware of in translation teaching and learning is the necessity to examine the qualities of the translator. That is to say, as a teacher or a learner, the translator should have a perfect knowledge of the language into which s/he is going to translate (Claramonte, 1994). According to Orellana (1994), it is a necessity for translators to well understand the source text of which they must have wide general knowledge, besides the need to handle the vocabulary of the SL as well as that of the TL (Cited in Claramonte, 1994). Moreover, translation trainees' knowledge should be covering wide semantic, linguistic, pragmatic and cultural spectrum, which allows them to be competent at the linguistic, pragmatic and cultural levels. It is important in any translation teacher to be able to transmit the right knowledge appropriately to his/her students. This ability is highly related to communicative competence which should be available in any translation teacher. Bell (1995:42) defines communicative competence in translation as "the knowledge and ability possessed by the translator which permits him/her to create communicative acts-discourse-which are not only grammatical but socially appropriate". Nida talks about an important criterion that should be in any translator teacher or learner; he argues that "the gift of mimicry, the capacity to act the author's part, impersonating his demeanour, speech, and ways, with the utmost verisimilitude" (Cited in Claramonte, 1994:186). Put differently, the translator should not only know about grammar and syntax of SL and TL, s/he rather must know perfectly well about the social and cultural background of both cultures. Further criteria that should be mentioned here are that the translator must be humble,, and able to hear the music of the TT (Claramonte, 1994). Translation teachers and learners have to be able to recognize different

registers and styles and not to change that style into their own idiolects (ibid, 1994). More important, the translation teacher has to have high awareness of the teaching activities used in teaching translation as well as being a translator, i. e., s/he must have been through situations which are similar to situations students go through in translation learning (Claramonte, 1994).

3.3. Translation Teaching Problems

In teaching and learning translation many problems may arise, whether to teachers or to students. Some of these problems are as follows.

1. Usually, students do not begin their translation courses as blank slates because they have some preconceived ideas about what translation is (Carrové, 1999). However, their perspective of translation tends to be very limited because they are more aware of the linguistic aspects of translation rather than the extra-linguistic ones. Furthermore, students are generally limited to their class translation approach, thus when they are given a text to translate they just try to find the closest linguistic equivalent in the target language without being aware of the extra-linguistic limitations surrounding the text (Ibid).

2. The area in which most translation students face problems and difficulties is the area of pragmatics, i.e., students find it hard to translate common words whose meaning depends heavily on context. As a case in point, Nakhallah (2007:7) says that:

...translation is an art which requires appropriate knowledge of both source and target language as far as translation from Arabic to English is concerned, there is a need for systematic study of the differences between the two languages as well as of the two societies, due to the fact that there are certain terms, metaphors ... etc. that are culture bound. Translation of such semantics requires real understanding of the culture of the societies concerned. There are many differences between Arab and European societies.

3. Many translation theoreticians acknowledge that the classroom activities used in the translation classroom are not always explained adequately (Carrové, 1999). Hence, translation trainees need to be better informed about the goal of the activity. The aim of the exercise and the actual competence of the student are not always on an equal level.

4. Although many linguists and translation teachers realize the importance of pragmatic competence, few have emphasized the importance of teaching it to translation students. Translation teachers generally overlook pragmatics; they usually focus on teaching grammar and semantics more than teaching pragmatics. The resulting lack of pragmatic competence on the part of translation students can lead to pragmatic failure, and more importantly to a complete communication breakdown. In the words of Blum-kulka and Oshstain (1986:169), "... pragmatic failure might carry serious social implications".

5. Thomas (1995) thinks that neglecting teaching pragmatic competence is mainly due to two reasons. First, because pragmatic description that time has not yet obtained the precision level of grammar and linguistic competence; and second because that time it was still not very clear how pragmatics can be taught to translation students.

3.4. Pragmatic Approach to Translation Teaching

Teaching learner show to translate means to place them in the centre of the translating operation in order to understand its dynamics adequately (Nadstoga, 2006). The pragmatic approach to translation teaching has really gained prominence ever since the 1990's (Hassan, 2011). Pragmatics, as the study of language in action, can be considered as a useful tool in the hands of translators (Sava, M. 2008).

According to Nadstoga (2006) in teaching translation teachers should focus more on the manipulation of language because the act of translating is the transfer of meaning, form, cultural and pragmatic aspects much more than being a simple comparison of two linguistic systems.

Therefore, an introductory translation course should be about pragmatic texts since such texts “generally have particular and immediate applications. As instruments of communication, they are more or less ephemeral, at least as far as the useful life-span of their content is concerned” (Nadstoga, 2006:138). Non- technical texts which deal with topics such as pollution, drugs, violence, sports, etc. can be considered as pragmatic texts. Additionally, the primary goal of a pragmatic text is to communicate information and it has an immediate and short-lived use (Nodstoga, 2006). Interestingly, the use of pragmatic texts in introductory translation courses is more preferable than the use of literary texts due to several reasons. First, literary language is the most refined and the most difficult to translate because it has aesthetic qualities beyond its purely referential content (ibid). Second, it is quite clear that in order to appropriately translate literary texts one should have literary ability which needs sensitivity to art and affinity feelings with the writer. Third, the use of pragmatic texts in an introductory translation course can greatly help in designing a particular *functional* communicative training in the classroom (Nodstoga, 2006).

More importantly, the pragmatic approach to translation teaching is mainly based on extra-linguistic and extratextual factors (Ruuskanen,1996). “Translation involves many aspects simultaneously, not all of them to do directly with the actual printed words of the text being translated” (Ruuskanen, 1996:234). In other words, an adequate translation depends highly on analysing the extratextual factors of the ST; thus the translator has to be well informed about these factors. According to Ruuskanen, (1996), to obtain the necessary knowledge about the ST extratextual and extra-linguistic factors the translator finds him/herself in a need to ask some questions such as:

- Who is the author of the text?
- For whom is the text intended?
- When is the text due and where is it to be delivered?

- What are the subject and exact field of the text?
- What is the purpose of the text?
- In what form and where will the text appear? (Ruuksanen, 1996:235)

Obviously, these questions are not so different from the ones proposed by Nord (1991) in her translation-oriented text analysis approach. In her approach, Nord (1991) claims that the intratextual and extratextual factors of a text should be analysed through a set of questions. Answers to these questions may provide useful results which can help the translator to create an adequate TT. “Comparing both results [results concerning questions of the extratextual factors, and results concerning questions of the intratextual factors] the translator is able to decide whether and in what respect the source-text ‘materials’ have to be adapted to the target situation” (Nord, 1992:45).

Conclusion

The emphasis of this chapter is on the main approaches to translation teaching which are the functional approach, Nord’s model of translation-oriented text analysis, the process-oriented approach vs. the product-oriented approach, teacher-centred approach vs. student-centred approach, and text-type oriented approach. Thus, it can be concluded that all these approaches complement each other. However, Nord’s model seems to be the most comprehensive approach since her *wh- questions* can guide students at all levels of training. Additionally, in this chapter there is an attempt to raise readers' awareness of the importance of teaching pragmatics to translation students. One of the most important roles of translation teachers is to develop students' pragmatic ability. It is mainly the classroom teacher who can encourage learners to co-construct their pragmatic ability in context and through interaction, by detecting the challenges students may face in the development of their pragmatic competence (Liendo, 2012). More importantly, this chapter focuses on the importance of the general

development of pragmatic awareness that translation teachers install within their students so that they can figure out pragmatic meaning when translating English/Arabic/English texts.

Chapter Four: Research Methodology

Introduction

This chapter gives an outline of the research methodology followed in the present thesis. It restates the aims of the study followed by a description of the research tools. Moreover, it gives a detailed description of the research tools namely the questionnaire and the translation tests. The context of the study, the population and the place where the study was carried, is also dealt with. Finally, yet importantly, the analysis procedure followed in the analysis of the data is explained and discussed.

4.1. Rationale for the Research

As aforementioned, this thesis aims at exploring the interface between translation and pragmatics. Its fundamental aims are:

1. to give an overview of the importance of pragmatic knowledge in the translation process,
2. to show how pragmatics interplays with translation practices in English/Arabic translations;
3. to demonstrate the necessity to adopt a pragmatic approach in the practice, learning and teaching of translation and
4. to provide practical guidelines that can help solve translation problems.

4.2. Research Design

A research design is the plan of data collection which the researcher follows in order to analyse his/her data. Mac Millan and Schumacher (1993:31) define research design as “the procedures for conducting the study, including when, from whom and under what conditions data were obtained. Its purpose is to provide the most valid accurate answers as possible to

research questions.” Put differently, the aim of a research design is to obtain data the analysis of which enables the researcher to answer the research questions.

Generally, second or foreign language researchers conduct their research using two different types of approaches in collecting their data, namely the qualitative approach and the quantitative approach.

4.2.1. The Qualitative Approach

The qualitative approach, also called descriptive approach, is narrative and non-experimental in character (Mac Millan and Schumacher, 1993). According to Bogden and Biklen (1992), the qualitative research is time consuming, however, the advantage in this approach is that the information is rich and has deep insight into the phenomenon under study. Moreover, data in a qualitative research is usually collected by means of textual/visual analysis, observation, and interviews. In addition, the steps to be followed in this type of research are not planned in advance. According to Bogden and Biklen (1992: 121), the general characteristics of qualitative research are:

- The natural setting is the direct source of data and the researcher is the key instrument.
- Data are collected in the form of words.
- The process and the product are important.
- The data analysis is inductive, and the theory is constructed from the data.
- The perspective of the subject of study is very important to the researcher.

4.2.2. The Quantitative Approach

Unlike the qualitative approach which uses **descriptions, the quantitative** approach uses statistical data. Mac Millan and Schumacher (1993:32) argue that the quantitative approach “adopts a positivist philosophy of knowing the emphasized objectivity by using numbers, statistics, and experimental control to quantify phenomena.” Interestingly, in a

quantitative approach data should be collected systematically. Data in this approach is also called numerical collection since it can be collected by means of observation, scales, interview, or questionnaires. Following this approach, researchers state their different variables in tabular and statistical forms. Goodwin and Goodwin (1996:34) outline the steps involved in this type of research as follows:

- Identify the target population.
- Select the type of instrumentation needed.
- Choose or construct the needed measure.
- Collect data.
- Analyse the data.
- Report the results.

This means that this approach aims at deriving conclusions and results from an objective detached perspective. The researcher is not involved and the reality of the question under investigation can be described objectively (Cassell and Symon, 1994).

As far as the present study is concerned, the researcher believes that the use of both approaches is required since this would serve better its aims. Furthermore, the use of the qualitative and quantitative approaches allows the researcher to enjoy high reliability of data collection and helps her/him to determine whether the predictive hypothesis underlying the research holds true (Frankfort-Nachmia & Nachmias, 1992).

4.3. Research Instruments

The quality of the research depends largely on the quality of the data collection instruments used. The instruments used in this research are two translation tests and a questionnaire. The use of two research instruments gives insight into the teachers' and the learners' conception and understanding of pragmatics as an important factor in translation.

On the one hand, two texts were given to translation students to translate. The first text is the first chapter from the English novel *Great Expectations* by Charles Dickens. The chapter of the novel contains one thousand four hundred and seventy five words. The story of this novel took place in England in the 19th century during the Victorian era. Pip is the most important character in *Great Expectations* since he is both the protagonist, whose actions make up the main plot of the novel, and the narrator whose thoughts and attitudes shape the reader's perception of the story (Wikipedia, 2011). Pip is an orphan who is raised by his sister and her husband blacksmith Joe Gargary. The first chapter of this novel describes mainly how Pip met an escaped convict (Magwitch) at a nearby graveyard who threatened him into bringing food and a file to saw his chains off. More interestingly, Dickens is a great lover of "verbal irony". He uses words in such a way that he seems to be saying the opposite of what he really means. He expects the reader to understand this from the tone of the details of the immediate context (ibid). Phrased differently, at a deep level Dickens is very serious about his subjects but at the surface he is often ironical or sarcastic.

The second text is the first chapter from Naguib Mahfouz's novel *The Day the Leader was Killed*, (يوم قتل الزعيم). This novel contains one thousand one hundred and fifty three words. Like many of Naguib Mahfouz's novels, this novel uses Egyptian history and society to analyse universal themes such as love, society and economics, family relationship...etc. This story depicted by the novel took place in Egypt, near the River Nile, around the time of Anwar al-Sadat's rule. *The Day the Leader was Killed* is related to a story of a middle-class Cairene family (Wikipedia, 2011). The story is narrated by the pious family patriarch Muhtashimi Zayed. Other characters in the story are his son and his wife in addition to his grandson Elwan. More important, *The Day the Leader was Killed* shows realism and religious affiliation. It can be noticed that *infitah* is repeated throughout the novel to highlight the reason of the characters' conflicts with life (ibid). This *infitah* was the Sadat open-door economic policy. Additionally,

this novel is rich with irony and infused with political undertones which may seem to mean something but they can mean something else when one looks deep into their meaning and their context (ibid).

Therefore, these two texts were chosen because they are considered by leading scholars to be works of two genius writers. They are rich in cultural and pragmatic aspects that differ from one language/culture to another. Another reason for selecting such novels is that the two writers *Naguib Mahfouz* and *Charles Dickens* are well known writers among students and their novels attract many readers. They are widely-read by ordinary people. Thus, at least students may already be familiar with such famous writers and novels.

Another research tool used in the collection of data is a questionnaire. Using questionnaires in research has now become a common practice for the following reasons.

- The informants find questionnaires relatively easy to complete.
- The researcher can reach a large number of questionnaire users easily.
- The data collected through a questionnaire is generally easy to be analysed.

Yet, questionnaires may have some shortcomings such as having different interpretations for the questionnaire's data by different researchers (Fontana and Frey, 2000).

4.4. Analysis Procedure

The method followed in the evaluation and analysis of the translation tests is of both a quantitative (statistical) and qualitative (analytical) nature. The participants' translations from Arabic into English were gathered and examined by comparing them to the translation which is published by *the family library* (مكتبة الأسرة); while the participants' translations from English into Arabic were analysed by comparing them to the translation of the experienced translator

Mashem Malak. The aim is to find out the reasons for the pragmatic deficiencies in the students' translations. In analysing students' translation the researcher highlighted utterances which are of a pragmatic nature in order to be analysed and examined in comparison with the translation of the experienced above mentioned translators. The researcher first chose only sentences which contain more pragmatic aspects in the source text, and then she tried to see how students translated these utterances into Arabic and English. The selected utterances are mainly connected to each other and share the same general context. The researcher evaluated the students' translations on the basis of their pragmatic similarity to the translation provided by the published translation. In other words, in analysing utterances, the researcher focuses more on examining differences in translating pragmatic aspects (speech acts, cooperative principle and Grice maxims, implicatures, deixis, idioms, metaphors) from English into Arabic and from Arabic into English. Additionally, the target utterance is italicized and given within its co-text. The results are presented in tabular format.

As far as the questionnaire analysis procedure is concerned, the teachers' answers to the questionnaire were gathered and since twenty teachers out of twenty four answered the questionnaire, analysis was done manually by the researcher. The analysis includes mainly descriptive statistics. In analysing the teachers' answers, the researcher focused more on three main aspects. First, the researcher tried to explore the teachers' beliefs about the importance of teaching pragmatics, their pragmatic awareness in translation and their evaluations of student's pragmatic competence and translations.

4.5. Advantages and Disadvantages of the Questionnaire

4.5.1. Advantages of the Questionnaire

Using a questionnaire provides the researcher with different advantages. A questionnaire is a practical tool which can be analysed more scientifically and objectively than other tools of research instruments. Furthermore, when using a questionnaire large amounts of information can be collected from a large number of people in a short period and in a relatively cost effective way. A further advantage is the fact that a questionnaire can be carried out by the researcher or by any number of people with limited effect to its validity and reliability. Additionally, questionnaires are replicable and can be used in later studies.

More importantly, information in a questionnaire is collected in a standardized way, respondents have time to think about their answers (they are not usually required to reply immediately), and results can usually be quickly and easily quantified by either a researcher or through the use of a software package. However, questionnaires also have their own shortcomings.

4.5.2. Disadvantages of the Questionnaire

Some of the main disadvantages in a questionnaire are that if the researcher forgets to ask a question s/he cannot usually go back to the respondents, especially if they are anonyms. In addition to that, respondents may ignore some questions or answer superficially especially if the questionnaire takes a long time to complete. In other words, participants may not be willing to answer the questions or they might not wish to reveal all information they have, or they might think that they will not benefit from responding. Moreover, there is no way to tell how truthful a respondent is being. When faced with difficulty, the informants tend to guess answers

specially if the questionnaire includes questions of the closed-ended types. Furthermore, open-ended questions can generate large amount of data that can take a long time to analyse.

4.6. Description of the Questionnaire

Questionnaire is a tool to collect and record information about a particular topic of interest. Questionnaires are usually used:

- To collect factual information in order to classify people and their circumstances and views.
- To investigate user's needs, expectations and perspectives
- To gather straight forward information relating to people's behaviour.
- To investigate patterns, frequency, ease and success of use.
- To look at the basic attitudes/opinions of a group of people relating to a particular issue.
- To measure the satisfaction of customers/student/learner with a product, a service, or an educational system.
- To collect 'baseline' information which can, then, be tracked over time to examine changes (Oppenheim, 1992).

Oppenheim (1992) adds that questionnaires should not be used to explore complex issue in great depth or to explore new difficult controversial issues. Moreover, questionnaires must not be used as an easy option which will need little time or effort.

The questionnaire was addressed to the teachers of English/Arabic translation at the Department of Translation, Mentouri University, Constantine 1. It attempted to gather translation teachers' suggestions and views concerning teaching pragmatics in translation classes, as well as discussing translation students' awareness and understanding of pragmatics in translation. Furthermore, it tried to investigate how the teachers evaluate students' translations from a pragmatic perspective. It contained twenty seven questions. There were

cases where the teachers were allowed room to provide their own answers. In other cases the teachers were given various response options to choose from by ticking one or more of them. Moreover, these questions were organized in different types. The first type of questions used in the questionnaire dealt with numeric questions which focus on the background information such as the degree held, work experience... etc. The second type was concerned with questions which allow the respondents to answer in their own words. This type is called open or open-ended questions. It is good for respondents who like to express themselves freely. It is usually used for complex questions that cannot be answered in few simple categories but it needs more details and discussion. Hence, it provides rich qualitative data since such questions allow the respondents to elaborate on their answers. Open questions are useful for exploratory evaluation; yet, they are time-consuming to complete and to analyse as respondents may provide too much or too little information. Close-ended questions were the third type of questions used in the questionnaire. In this type there were dichotomous questions in which respondents were allowed to choose one of two answers (e.g.: 'Yes' or 'No'). There were questions in which respondents were allowed to choose one of many choices. In this case, when the respondent did not consider the provided choices sufficient there was the option 'Others' in which the respondent can add further answers and specify his/her answer. Closed questions are easier and less time-consuming to complete and to analyse. Additionally, answers to closed questions can be compared more easily and they are likely to have a higher response rate and less missing data. Closed questions can provide large amounts of research data for relatively low cost; yet, they lack detail because respondents are limited to choose between the provided answers so they cannot supply answers which reflect their own opinion on the topic. The last type of questions which were used in the questionnaire is scaled questions. This type dealt with questions in which respondents were asked to rate something for example as being good,

average or bad. Scaled questions are easy to analyse and they are good for sensitive topics; however they can be misunderstood by the respondents.

The questionnaire starts with five questions about the background of the teacher such as his/her degree, name of university he/she works in, whether he/she is a full time teacher or a part time teacher, years of work experience, and the subject he/she taught or is teaching.

The second part of the questionnaire consists of five questions (question 6 through to 10). This part deals with the definition of translation, pragmatics, and translation equivalence. The questions aim at highlighting the teachers' point of view about possible definitions of translation and pragmatics and how these two disciplines are interrelated. In other words, these questions try to find how translation teachers understand and define translation and pragmatics and whether they see any relation between the two.

The next part (question 11 through to 26) includes two main points to deal with. On the one hand, the questions focus on the experience of the translation teachers in teaching pragmatics in relation to translation, and whether translation students are aware of the importance of pragmatics in translation practice or not. On the other hand, this section shift interest from the teachers to the students' attitude towards such an important issue. The teachers are asked about the methods they use in order to evaluate their students' pragmatic knowledge and the frequent errors they make when translating English/Arabic texts.

The last section deals with how students translate pragmatic aspects, which strategies they use in translating such aspects and how the teachers see and evaluate such strategies. More important, there are questions about whether the teachers are satisfied with the students' final translation product from a pragmatic perspective or not. At the end, question number 27 is an open ended question inviting the participants to make any further comments.

Thus, the main aim of this questionnaire is to correlate the teachers' thinking and students' practice. How the teachers understand pragmatics in translation and how they evaluate students' practice in translating pragmatic aspects from English into Arabic and vice versa are of great importance to reach better results and conclusions.

4.7. Participants

Participants in the present study are university teachers and students from Mentouri University, Constantine1 (based in Constantine, Algeria). Two departments were involved in data collection for this research, the Department of English, and the Department of Translation. The questionnaire was handed to twenty four English/Arabic/English translation teachers. The choice of this type of informants is motivated by the fact that the teachers in this department are the only ones who are in direct contact with translation students. Moreover, almost all the teachers hold postgraduate degrees (Magistère (MA)), Doctorate (PhD), which are the necessary requirements to get a teaching position in any Algerian university. Thus, it is safe to say that their linguistic and translation competence as far as the use of English and Arabic are concerned is fairly high.

The number of student informants amounts to one hundred. All of them are fourth year translation students (reading for a BA degree). Their educational background is almost the same since they all passed the same number of exams during their first, second, and third years at the university. This sample population is chosen because fourth year students are believed to be linguistically speaking at ease in expressing themselves in both English and Arabic, therefore, they should have no problem to use and perform the different speech acts when translating texts from English into Arabic or vice versa. Furthermore, as fourth year translation students, they are supposed to graduate and be translators (beginners).

4.8. Limitations of the Study

It can be said that the questionnaire answers provided by twenty informants reflect their views about such aspects as teaching pragmatics at the Department of Translation, the approaches to be followed, and the difficulties that may arise in teaching pragmatics to translation students. Admittedly, the number of respondents is not large, which may raise the question of whether a larger group would have generated different results. However, the results of the questionnaire might still be widely applicable as they may help with integrating teaching pragmatics as a separate module in all other translation departments in Algerian universities.

Additionally, the collected data of the translation tests is highly reliable and reflects the informants' real translations. As far as the size of the given texts is concerned, one can assume that on the one hand it was representative; yet, on the other hand it was not long enough. This latter was due to the fact that students at the Department of Translation were not willing to translate a large text.

Conclusion

Taking into consideration the nature of the present research, it can be said that the researcher believes that in order to achieve the previous mentioned aims of this study, it is required to adopt both the quantitative and the qualitative methods using a questionnaire survey and translation performed exercises. In order to confirm or disconfirm the hypothesis of the present research, it is deemed necessary first to discuss and evaluate the teachers' answers that mainly give insight on the teachers' views and beliefs about teaching pragmatics at the Department of Translation and the degree of their awareness about the importance of pragmatics among translation students. Second, to examine and analyse translation students' translation end products from English into Arabic and vice versa from a pragmatic perspective

in order to identify the major problems and mistakes translation students are likely to make. All this will be the main concern of the following chapters.

Chapter Five: Analysis and Interpretation of the Questionnaire Findings

Introduction

Chapter five discusses the presentation and the analysis of data obtained from the questionnaire. The teachers' answers to the questionnaire are examined and analysed to show whether they confirm or not the research hypothesis. It mainly aims at analysing the teachers' views about students' awareness about pragmatics in translation, the students' and the teachers' beliefs about the importance of pragmatics in translation, and the manner in which the teachers evaluate students' pragmatic translations. Additionally, it gives a general conclusion in the form of a summary and comments.

5.1. Analysis of the Questionnaire

Questions One to five

Twenty translation teachers out of twenty four completed the questionnaire, i.e., the return rate of the questionnaire was 83%. This latter can be described as relatively high. Most teachers were from the department of translation in Mentouri University, Constantine 1, Algeria while few of them were from the department of English. As previously mentioned, twelve teachers who completed the questionnaire hold an MA (Magistère /Master of Art) degree while eight teachers hold a PhD (Doctorate) degree. Moreover, the majority of the teachers who completed this questionnaire are full time lecturers and 66% of them have more than fifteen years of experience in teaching translation which means that they are quite experienced in teaching at the university level. All of them teach at least two modules.

Question Six

What is translation?

Question six tries to get insights into the teachers' understanding of the concept of translation. It is an open ended question. That is to say, the teachers were allowed to choose one or more of many answer options. Yet, if the respondent does not consider the provided choices adequate, there is the option *others* which allows the respondent to add further answers. Three possible choices were provided.

- a. To change the meaning of a word from one language to another language.
- b. To transfer meaning from one language into another.
- c. To replace the structure and meaning of a sentence in one language by another structure and meaning in another language.
- d. Others.

This question was not chosen randomly; there was a purpose behind this choice. As seen in chapter one there is no one commonly accepted definition of translation among translation scholars and linguists. Thus, it was necessary to give the teachers several definitions of translation. Additionally, the way the question is phrased enables the respondents to make their choice and if necessary provide their own definition of translation. The following table gives statistical details.

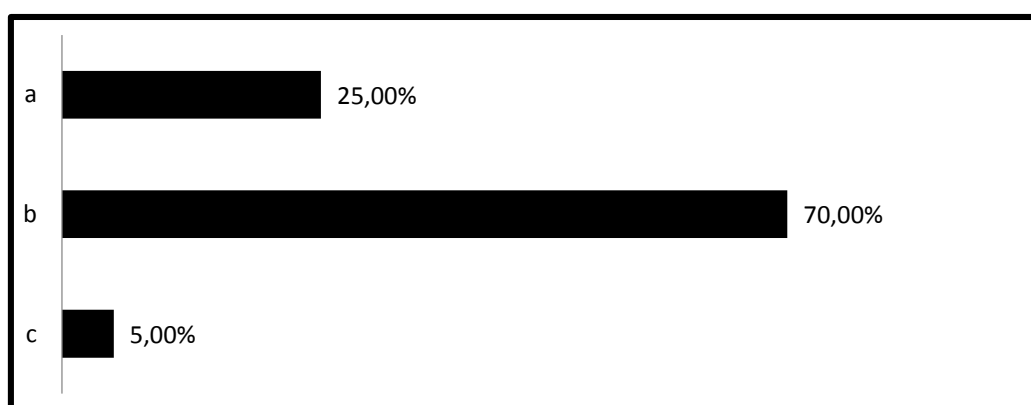


Figure 7: Teachers' Definition of Translation

Statistically speaking, and as figure 7 shows, 70% of the teachers viewed that translation deals more with the transfer of meaning from one language into another, while 25% of them believed that to translate is to replace both form and meaning in one language from another. Only 5% of the teachers thought that translation means to change the meaning of a word from one language into another. As far as those who provided their own answers, most teachers chose to add their own definition of translation in the space provided. This is a clear indication that the teachers were not fully satisfied with the definitions provided. Another interpretation of the teachers' answers to this question is that the teachers have the strong belief that meaning transfer from one language into another is the core of translation.

More importantly, most teachers who provided their own definitions thought that translation is to transfer meaning from one language into another taking into consideration linguistic, cultural and pragmatic factors. Furthermore, two teachers added that translation is to create in the reader of the TT the same impact the reader of the ST have. This may mean that the teachers at the Department of Translation are aware of the importance of cultural and pragmatic factors in translation and this can be relatively due to their experience in teaching translation since more than 66% of the teachers have more than fifteen years of teaching experience.

Question Seven

What is your understanding of pragmatics?

Question seven is an open-ended question. The teachers were asked about the definition of pragmatics. In this question the teachers were given three options to choose from in addition to the option *others* which allows the teachers to define pragmatics in their own words or add any further explanations. The options given are:

- a. The study of the relationship between words and their meaning.

- b. The study of how words are arranged to be grammatically correct.
- c. The study of meaning in context.
- d. Others.

According to the answers displayed in figure 8 below, all the respondents (100%) chose answer 'c'. In other words, translation teachers agreed about one definition of pragmatics, which is *the study of meaning in context*. No one of them added any explanation. These answers show that the teachers are knowledgeable about pragmatics and thereby are able to teach translation from a pragmatic perspective.

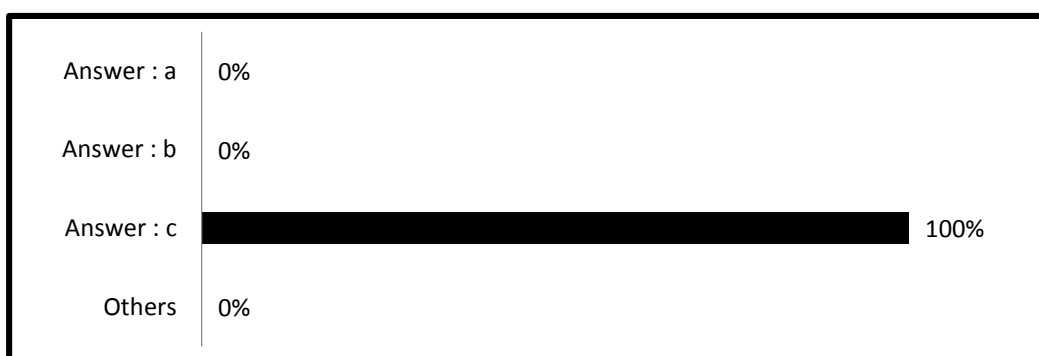


Figure 8: Teachers' Definition of Pragmatics

Question Eight

What is translation equivalence?

This question is an attempt to see how translation teachers would define translation equivalence. As it was mentioned in chapters one and two, translation equivalence is the core of translation. Thus, it is of great importance for any translation teacher to perfectly know and understand translation equivalence.

In statistical terms, 50% of the teachers defined translation equivalence as *to find a word or a sentence in the target language which has exactly the same meaning of the word or sentence in the source language/text*. The teachers focused on preserving the same meaning of

the source text/language in the target text/language when translating. They believed that translation equivalence is all about equivalence in meaning. However, for 35% of the respondents translation equivalence does not only mean to find an equivalent meaning in the target text/language, but to produce the same effect on the target reader as it is produced on the source text reader.

Furthermore, 15% of the teachers believed that there is no equivalence as such, there is only approximation. This means that the teachers did not believe that there exists full equivalence in translation; hence, translation equivalence may occur when a word, a sentence, an idea or a cultural aspect is transferred from one language into another by the use of a near synonymy or a near equivalent word, sentence, idea or a cultural concept.

The teachers' answers to this question indicate that they are well aware of the right meaning and definition of translation equivalence. Since the main role of a teacher is to transmit the knowledge s/he has to his/her students, translation students are supposed to be well knowledgeable about translation equivalence meaning and function.

Question Nine

What are the most common types of equivalence in translation?

Question nine investigates which types of translation equivalence translation teachers considered most common in translation. Statistically speaking, 8 teachers out of 20 considered formal and dynamic equivalence as the most common types of translation equivalence. Moreover, 12 teachers out of 20 believed that cultural and pragmatic equivalence are common types of translation equivalence and only 2 teachers mentioned literal and syntactic equivalence. That is to say, most teachers agreed that the most common types of equivalence in translation are formal and dynamic equivalence since almost all of them mentioned these two types of equivalence in their answers. Interestingly, translation students are supposed to be

knowledgeable concerning translation equivalence and how it is properly used in the translation task since their teachers are very aware of equivalence in translation.

Question Ten

Pragmatic equivalence in translation is:

- a. To translate the meaning of the source text regardless of its form.
- b. To focus more on maintaining the same form and style when translating the source text into the target language.
- c. To translate the source text meaning producing the same effect on the target text audience as if it is the effect upon the source text audience.
- d. To translate both the form and the content of the source text.
- e. Others.

This question was a follow up to the previous question. It enquires into the teachers' understanding of the notion of pragmatic equivalence. In response to this question, and as figure 9 below shows, all teachers chose option 'c' which defines pragmatic equivalence as follows: *to translate the source text meaning to produce the same effect the source text has upon the source text audience*. This result shows that all participants agreed on one definition of pragmatic equivalence. According to answers to questions nine and ten, most translation teachers are aware of the importance of equivalence in translation and its types including pragmatic equivalence. Transmitting such knowledge to translation students is a part of the teachers' role in the classroom. Students, therefore, are supposed to be aware of the importance of pragmatic equivalence in translation. This can be confirmed or disconfirmed through the answers of the next question.

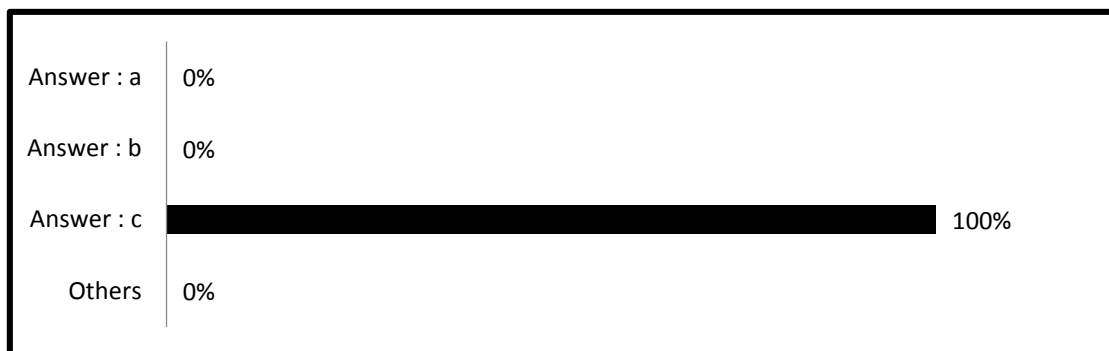


Figure 9: Teachers' Definition of Pragmatic Equivalence

Question Eleven

Are fourth year students aware of the importance of pragmatic knowledge in translation?

- a. Yes. b. No.

In Question eleven, the teachers were asked whether or not fourth year translation students are aware of the importance of pragmatic knowledge in translation. From the answers obtained, 80% of the respondents answered that not all students are aware of the importance and the role pragmatic knowledge plays in translation. As figure 10 displays, 20% of the teachers said that translation students are not aware of the importance of pragmatic knowledge in translation. This can be due to the fact that pragmatics has never been taught as a separate module at the Department of Translation. It is the teachers' role to raise students' awareness about the importance of pragmatic knowledge in translation; it is what translation teaching is mostly about. Yet, statistics indicate that the majority of translation students are not aware of the important role pragmatics plays in translation. The question that can be asked in this case is that whether the problem lies in the fact that translation teachers do not/cannot transmit their pragmatic knowledge to their students in order to raise their pragmatic awareness, or that translation students do not give any importance to learn pragmatics. The answer to this question can be that translation teachers in MUC1 follow a traditional teaching syllabus which does not

impose teaching pragmatics, or may be the teachers did not make extra efforts to change or improve their traditional teaching methods through integrating teaching pragmatics.

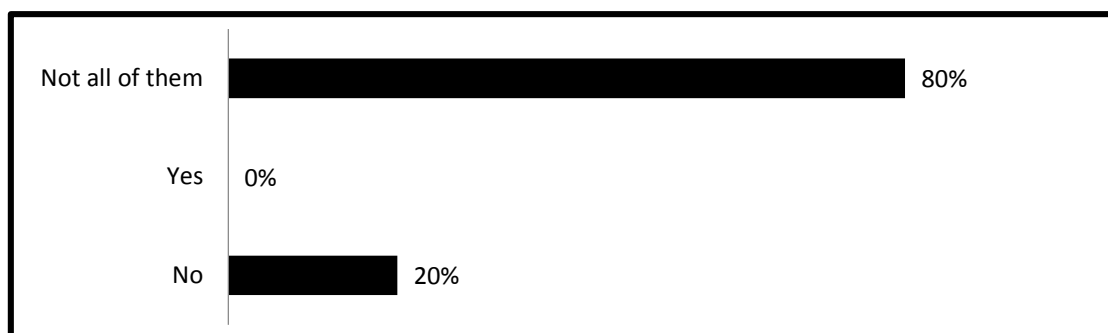


Figure 10: Teachers' Views about Students' Awareness of Pragmatic Knowledge

Question Twelve

How would you rate the learners' pragmatic knowledge?

- a. Good.
- b. Inadequate.
- c. Average.

Again, this question is a follow up to the previous question. It investigates how translation teachers evaluate the students' pragmatic knowledge. As figure 11 below displays, 40% of the teachers considered the students' pragmatic knowledge as inadequate, 60% of the teachers believed that the students' pragmatic knowledge is average, but no teacher said that the students' pragmatic knowledge is good. Since the teachers' answers to the previous question (Question Eleven) reveal that most translation students are not aware of the importance of pragmatic knowledge in translation, this shows the students' inadequate level in pragmatics. In other words, translation students do not give enough importance to pragmatics in translation which may lead them to have an unacceptable pragmatic knowledge.

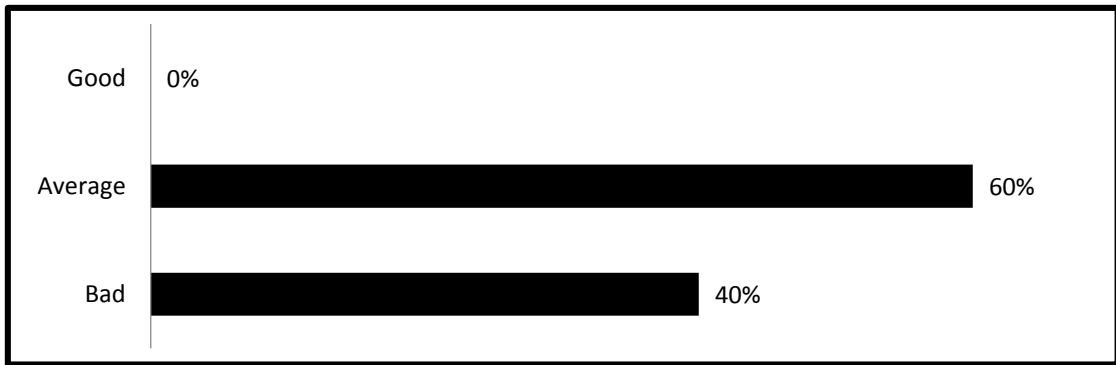


Figure 11: Teachers' Evaluation of Students' Level in Pragmatics

QuestionThirteen

If they use dictionaries, which one do they most often use: a monolingual dictionary or a bilingual one?

This question asks translation teachers whether or not students use dictionaries in classrooms when translating texts and whether they use monolingual or bilingual dictionaries. In statistical terms, 80% of the teachers answered that students use bilingual dictionaries when translating. Only 20% of the teachers answered that students use monolingual dictionaries as figure 12 shows.

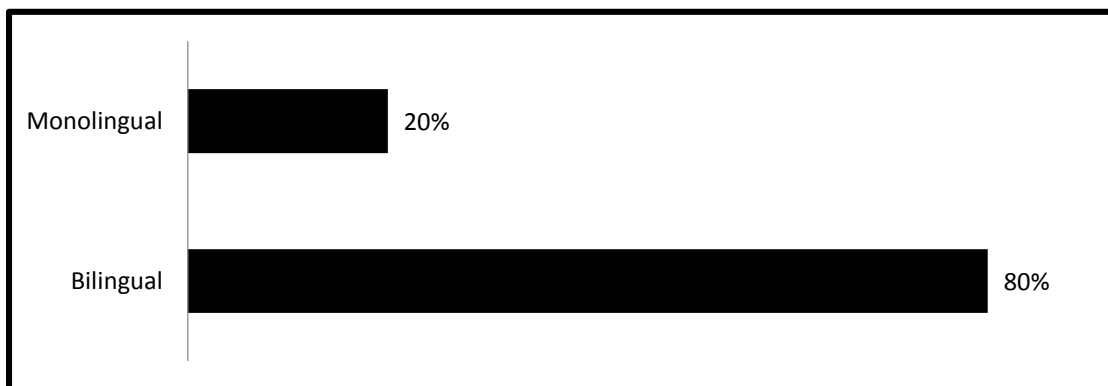


Figure 12: Students' Usage of Dictionaries, according to Teachers

According to Yorkey (1970:66) "bilingual dictionaries are counterproductive because they cultrate the erroneous assumption that there is a one-to-one correspondence between the words of the two languages". More importantly, bilingual dictionaries give synonyms of words without any consideration of their pragmatic and cultural context; this may lead translation students to make errors at the pragmatic and cultural levels when translating words and sentences from one language into another using a bilingual dictionary. Therefore, the fact students use bilingual dictionaries more than monolingual ones, as observed by translation teachers, can be considered as an additional possible reason which leads translation students to make pragmatic errors.

QuestionFourteen

What is /are the most common strategy(ies)or method(s) fourth year translation students follow in translating English/Arabic texts?

- a. Literal translation (word for word translation).
- b. Formal translation.
- c. Dynamic translation.
- d. Pragmatic adaptation
- e. Paraphrasing
- f. Others.

This question gives the teachers a set of strategies that translation students may follow when translating English/Arabic/English texts. The teachers were asked to select which strategy students are likely to use in translation. This question won unanimity among the respondents; they all answered that translation students follow a literal translation when translating English/Arabic/English texts. Yet, only two teachers added that few students use paraphrasing when translating. Figure 13 shows this in details.

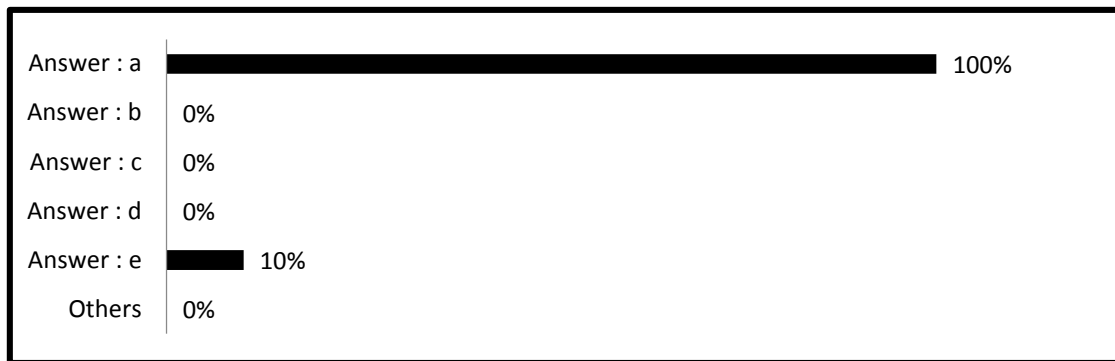


Figure 13: Strategies Students Use in Translation, according to Teachers

Literal translation or word-for-word translation is the type of translation which closely follows the form of the source language regardless of the pragmatic and cultural factors of both the SL and TL. One possible reason for the adoption of such a strategy is that literal translation is the easiest way in translation since it requires only a word-for-word transfer of a sentence from one language into another regardless of the contextual and cultural differences between the target and the source languages. A second reason is that the students overuse bilingual dictionaries which do not include the contextual and cultural factors of the word in hand when translating.

Question Fifteen

Why do you think students usually follow this strategy in translation? In other words, what are the reasons behind this choice?

This question gives the teachers multiple reasons which lead students to follow literal translation when translating English/Arabic texts and were asked to choose the ones they think apply to their students. The reasons are as follows:

- a. They consider it the easiest way.
- b. They have a lack of vocabulary in the target language.
- c. They have no theoretical background in translation theory.

d. Others.

The replies given by the respondents allow two facts of a general nature. First, most teachers (65%) answered by choosing options “a” and “b” while only few teachers (20%) chose option “c”. Second, the remaining teachers chose the option *others*. They claimed that the main reasons which usually lead students to follow a literal translation is that students do not master the target language and are not knowledgeable about its culture. This makes them think that literal translation is the easiest way among other translation strategies. A possible interpretation why students most often use literal translation when translating is their excessive fear of making mistakes. Additionally, since translation students are not good enough at the pragmatic level they cannot make use of dynamic or pragmatic translation.

Question Sixteen

What type(s) of the following errors are fourth year translation students likely to make when translating English /Arabic texts? (You can tick more than one box.)

- a. Pragmatic errors
- b. Grammatical errors
- c. Punctuation and capitalization errors
- d. Spelling errors (misspellings)
- e. coherence errors
- f. cohesion errors
- g. Others.

This question is an inquiry into translation errors students are likely to make when translating English/Arabic texts. It assumes that these errors can be pragmatic errors, grammatical errors, punctuation and capitalization errors, spelling errors, or cohesion and

coherence errors. In answering this question, all teachers ticked all the options provided in the question. The teachers thought that translation students are likely to make all these types of errors when translating English/Arabic texts. This indicates that the problems translation students face are not only of a syntactic or semantic nature, but they are of a pragmatic and a cultural nature as well. This in turn reflects their inadequate level in translation

Question Seventeen

What is/are the most frequent error(s) from the above list are fourth year translation students likely to make in translation?

This question is related to the previous question. After being asked about the type of errors students are likely to make when translating English/Arabic texts, the teachers in this question were asked to specify which ones among these errors students frequently make when translating. Results show that 40% of the teachers answered that students make all those errors frequently while 25% of respondents said that the most frequent errors students make in translation are only spelling and grammatical errors. Other 35% of the teachers said that errors students frequently make are pragmatic and cultural ones. That is to say, students generally make different kinds of errors when translating, yet grammatical and spelling errors are the most frequent ones according to the teachers' answers as table 8 illustrates. Results show that translation students are not weak only at one level; they are rather weak at different levels since they are likely to make different types of errors at different levels when translating English/Arabic/English texts. One possible reason why students are weak is that the translation teaching syllabus at present in use is not sufficient to enhance students' translational competence.

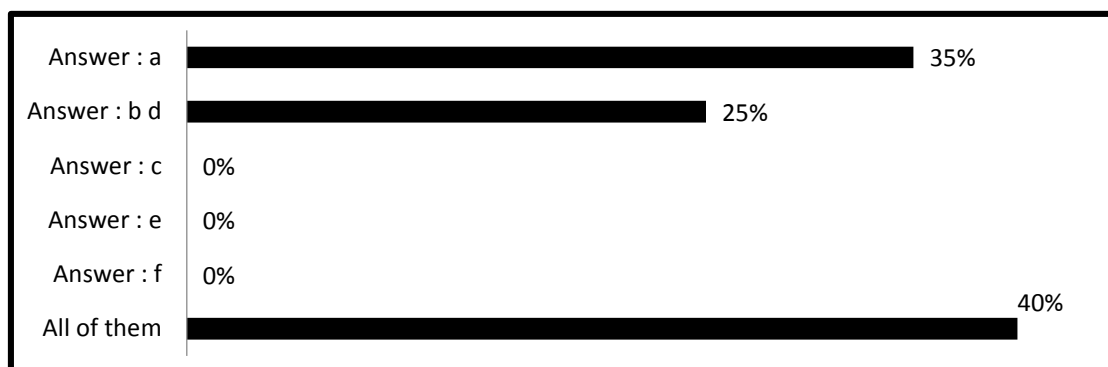


Figure 14: Most Frequent Errors Made by Translation Students

Question Eighteen

What is the most common strategy to which fourth year translation students resort when they come across culturally loaded expressions in translation (such as idioms)?

- a. Translate them literally.
- b. Translate them using formal equivalence
- c. Apply a dynamic /pragmatic equivalence in translation.
- d. Look for any equivalent idiom in the target language.
- e. Others.

The aim behind putting this question is to see whether or not students give any importance to the pragmatic aspects in translation. The teachers were asked about the strategies translation students use when translating culturally loaded expressions such as idioms. It was no surprise to read in the results, shown in figure 15, that the teachers answered that students usually translate the expressions literally. Put differently, 90% of the teachers believed that students use literal translation in translating culturally loaded expressions while only 10% of the teachers answered that students in this case use formal equivalence or look for an equivalent idiom in the TL. This indicates that students either do not give any importance to the pragmatic aspects and cultural factors which are present in culturally loaded expressions such as idioms or that

their pragmatic and cultural knowledge is not good enough to enable them to find equivalents to such expressions.



Figure 15: Students' Translation of Culturally Loaded Expressions, according to Teachers

Question Nineteen

Are you satisfied with the strategies fourth year translation students follow in translation?

Yes. b. No.

In Question nineteen the teachers were asked whether or not they are satisfied with the strategies fourth year translation students follow when translating English/Arabic/English texts. All teachers who completed this questionnaire answered that they were not satisfied with the students' strategies in translation. There was no surprise to read that all respondents chose the option *No*. According to the teachers' answers to the previous question (question eighteen), the translation strategies used by the students are limited to word-for-word and literal translation. No translation teacher can be satisfied with such strategies because most of the time these strategies lead students to produce many translation errors at different levels.



Figure 16: Teachers' Satisfaction with Students' Translation Strategies

QuestionTwenty

If you want to evaluate your fourth year students' translation skills in dealing with pragmatic equivalence in translation, what are the strategies you may follow in testing them?

This question is provided with four options for respondents to choose from. The options provided are

- a. Ask students theoretical questions about pragmatic equivalence.
- b. Give students a text to translate then check up their pragmatic errors.
- c. Ask students about difficulties they may face in translation at the pragmatic level.
- d. Others.

This question provides the teachers with a set of techniques which can be used in evaluating the students' translations at the pragmatic level. The reason behind putting this question is to gain insights into which strategies translation teachers use in evaluating the students' translations.

The teachers were quite unanimous in their answers to this question. As figure 17 in the next page shows, 85% of the teachers answered that they evaluate their students' translations by giving them a text to translate then check the students' pragmatic errors. In evaluating the students' translations, only three teachers said that they ask students about

difficulties they face in translating pragmatic aspects. No one of the respondents added any further techniques to evaluate students' translations at the pragmatic level. Furthermore, only one teacher added that s/he may use the three techniques together then cross verify the results. Thus, it can be said that the problems that translation students face at the pragmatic level when translating English/Arabic/English texts may be due to the inadequate strategies their teachers use when evaluating their translation. More importantly, in evaluating their students, the teachers ought to use the appropriate way of evaluation by bearing in mind that this evaluation aims at helping students recognize their weaknesses and then to overcome them.

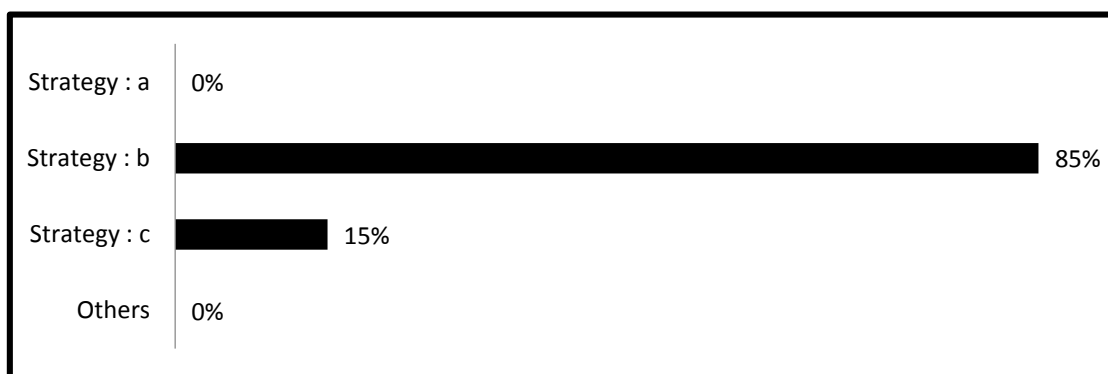


Figure 17: Teachers' Strategies in Evaluating Students' Translations

QuestionTwenty-one

How would you describe your students' translation end product from a pragmatic perspective?

In this question, the teachers were asked about their impressions after evaluating students' translations. The respondents were given three options to choose from, in addition to the fourth option *others*. Options given are

- a. A good translation
- b. An acceptable translation
- c. An inadequate translation

d. Others.

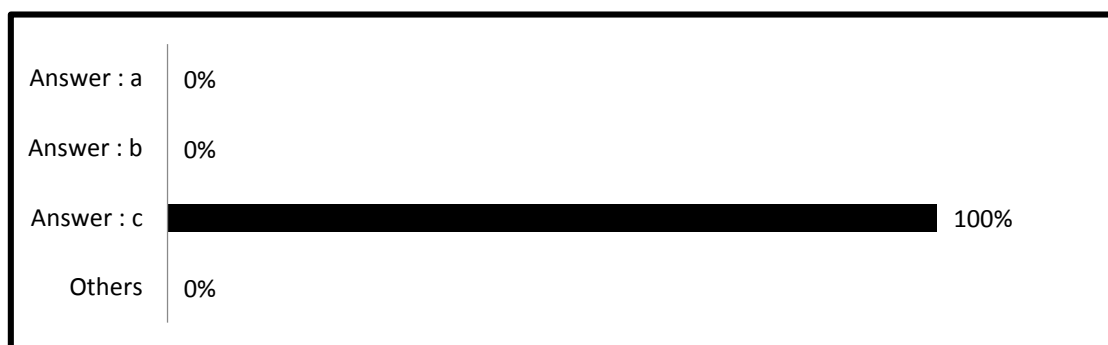


Figure 18: Teachers' Evaluation of Students' Translations

As the results in figure 18 above show, all the respondents described the students' translation end product from a pragmatic perspective as inadequate. No one of the respondents said that the students' translations are good or even acceptable. This means that almost all translation teachers agree about the fact that students at the Department of Translation in MUC1 lack pragmatic knowledge. Hence the problems they face at the pragmatic level are quite understandable. These results justify the answers to Question nineteen to which all teachers replied that they are not satisfied with the strategies students use when translating. The students' translation end product, in other words, is the result of the strategies they use when translating, because whenever the strategy is not useful or not appropriate the translation product would not be acceptable.

Question Twenty-two

Are you satisfied with the translation end product of fourth year students at the Department of Translation?



Figure 19: Teachers' Satisfaction/Dissatisfaction with Students' Translations

In terms of percentages, 100% of the respondents answered *No*, i.e., all twenty teachers who completed the questionnaire were not satisfied with the students' translation end product. This can be due to several reasons. First, there is the students' unawareness of the importance of pragmatic and cultural aspects in translation. Second, students do not take into consideration the relationship between the text and its context when translating. Third, translation teachers are not satisfied with their students' translation end product because of students' lack of knowledge and incompetence at the pragmatic level.

Question Twenty-three

If the answer (to the previous question) is “no”, say why.

Question twenty-three requires the teachers to choose the best reason they think makes them dissatisfied with the students' translations. Possible reasons are given below.

- a. Students fall too short of the level that they are supposed to have. After four years of study, students have not yet reached the adequate level which enables them to be good translators.
- b. When translating, students generally arrive at a non-sense translation, i.e., there is no relation between the source and the target texts.
- c. Students are not aware of the pragmatic and cultural aspects in translation.

- d. In translation, students do not give any importance to the relation which exists between a text and its context (pragmatics).
- e. Most of the time, students use literal or machine translations which neglects the contextual and extra-contextual factors of the text in hand.
- f. Usually students tend to focus on form more than on meaning.

Statistically speaking, option 'a' was opted for by 30% of the respondents. This means that fourth year translation students are supposed to have a better level in translation. Yet they do not have the expected level that they should have at this phase. A possible reason is that the translation course offered to the translation students in MUC1 is not of the highest quality. Furthermore, 25% of the teachers chose options 'b' and 'f' as the main reasons for their dissatisfaction with students' translations. This result confirms and supports the teachers' answers to Question Fourteen in which most teachers said that most students follow literal and word-for-word translations. Options 'c', 'd' and 'e' were opted for by 45% of the respondents who emphasized the students' unawareness of the importance of the context and the extra linguistic factors of a given text in the translation task. It is the role of the teacher here to raise the students' awareness about the importance of pragmatics in translation.

Question Twenty-four

Would it be better to teach pragmatics as a separate module in the translation department?

Yes. b. No.

This question investigates whether the teachers are willing to teach pragmatics at the Department of Translation as a separate module. Almost all teachers agreed about teaching pragmatics as a separate module and they expressed the need to integrate it in the Master syllabus. However, two teachers out of twenty refused to teach pragmatics as a separate module to translation students. This can be due to the study load the students already have.



Figure 20: Teachers' Views about the Necessity of Teaching Pragmatics at the Department of Translation

As previously mentioned in Question twenty-two, the majority of the teachers at the Department of Translation were not satisfied with students' translations and when they were asked about the reasons, most of them mentioned the students' insufficient translation skills at all levels in general and at the pragmatic and cultural levels in particular. That is why almost all of them agreed to teach pragmatics to translation students as a separate module believing that this may help translation students to enhance and improve their pragmatic knowledge.

Question Twenty-five

What are the possible teaching techniques you may resort to and which may help the learners overcome translation pragmatic problems?

The aim of this question is twofold. On the one hand, this question aims at investigating the translation teachers' techniques in helping learners to overcome translation pragmatic problems. On the other hand, the question aims at showing the importance of teaching pragmatics to translation students. In Question twenty-five the teachers were requested to give possible teaching methodologies and techniques which may apply to help learners overcome translation pragmatic problems. However, in their answers the teachers

did not supply enough details about the methodologies they usually use to help translation students overcome pragmatic problems. Techniques suggested by the teachers are as follows.

- a. Students should be taught pragmatics as a separate module.
- b. Give students pragmatic lessons during their translation classes.
- c. Motivate students to read about pragmatics in translation and about translation equivalence as much as possible.
- d. Push students to evaluate their own translations and then correct themselves.
- e. Advise and ask translation students to read more and listen as much as they can in both languages (source and target languages).
- f. The sandwich technique on what concerns idioms.
- g. Opt for team work when correcting students' translations.

Techniques 'a', 'b' and 'c' were given by 50% of the teachers; they suggested these techniques in order to help students overcome translation pragmatic problems. The teachers' emphasis here was much more on the integration of pragmatics into the syllabus. One more thing which is worth mentioning, one teacher out of twenty teachers wrote that there is no teaching technique which may help students in this case as long as most students do not give any importance to pragmatic and cultural aspects of languages in translation.

In general, it can be said that the teachers reported an approach that can be characterized as teacher-centred. That is to say, it is a teacher-directed methodology where teachers are supposed just to transmit pragmatic information to their students. To overcome any problems in language use, learners should at first develop their competence in that language. Hence, the development of pragmatic competence according to Ellis (1994) depends on providing learners with sufficient and appropriate input. This latter can mainly be reached through several steps. It can be reached first through lessons in pragmatics provided by the teachers. Second, students'

should practice more at the pragmatic level. And third, the evaluation of the students' end product from a pragmatic perspective by both students and teachers can help in providing students with sufficient and appropriate input. Yet, this is not available as a methodology at the Department of Translation in MUC1 since translation teachers lecture mainly in a traditional way in the classroom, that is, they follow a teacher-centred approach. This can be clearly seen in the translation teachers' answers to Question twenty because they did not mention a learner-centred approach or a similar approach in their strategies to evaluate and test their students.

Question Twenty-six

What are the students' beliefs about using translation to learn English?

In this question the teachers were asked whether or not translation students use translation to learn English. In statistical terms, 70% of respondents said that translation students believe that they are studying translation in order to improve their English language skills. According to the teachers, translation students consider translation as an important means to learn English. Students wrongly think that this is a useful method; that is why they have chosen to study translation. 30% of the respondents answered that most translation students have no positive beliefs about anything related to their studies, and that translation can help them learn languages only if they follow good and successful methods in their learning. In other words, translation students in general are not studying translation for the sake of being good translators after graduating; they are rather studying translation in order to learn English, which is considered by the majority of translation teachers in MUC1 as a wrong strategy.

Question Twenty-seven

The teachers were invited to make any comments with regard to the questionnaire's content and format or in relation to the subject matter the present research investigates. As far as the first point is concerned, no comments were formulated in writing. Yet, concerning the

second point most of the teachers' comments were about suggesting teaching pragmatics as a separate module at the Department of Translation because of its importance in learning translation.

Other teachers commented that all that matters for translation students in MUC1 is to get their degree, i.e., to graduate and then look for a suitable job after finishing their studies. Students never ever cared about improving their level and skills in translation. Thus, the main problem here is in the students' ways of thinking which pushes them to see only the surface of translation and to neglect its deep meaning which includes all semantic, syntactic, pragmatic and cultural factors.

5.2. Comments

According to the teachers' answers to the questionnaire, almost all teachers who completed the questionnaire were aware of the importance of pragmatic knowledge in translation as well as the importance of teaching pragmatics at the Department of Translation as a separate module. However, they did not make the necessary efforts in order to transmit their knowledge, experience and awareness concerning pragmatics in translation. This can be due to different reasons such as being obliged to follow a certain program in teaching translation at MUC1.

More importantly, to make a noticeable improvement in students' level in pragmatics, pragmatics should be taught at the Department of Translation since translation teachers seldom, if ever, taught pragmatic knowledge in class. That is to say, one way of remedying this lack of direct exposure to the target culture and society may be through teaching pragmatics to translation students. Additionally, the questionnaire results show that most translation teachers in MUC1 believe that teaching pragmatics to translation students would help better improve students' skills and competence in translation.

Unlike the teachers who are aware of the importance of pragmatics in translation, findings showed that translation students, according to the teachers, are not aware of the importance of pragmatics in translation. Moreover, the present survey revealed that fourth year translation students are likely to make different translation mistakes when translating English/Arabic/English texts. Yet, the most common and the most serious problems students face and that result in translation errors are those of a pragmatic and cultural nature. Results in the teachers' responses showed that this can be due to four main reasons.

- a. Students' lack of practice.
- b. Students' lack of pragmatic and cultural knowledge.
- c. The traditional teaching methods at present in use and the fact that pragmatics is not taught at the Department of Translation.
- d. Students' unawareness of the importance of pragmatics in translation.

Another point which is worth mentioning, all translation teachers are not native speakers of English, which means that the teachers themselves are likely to make pragmatic and cultural errors when translating English/Arabic texts. Therefore, they cannot draw on native speakers' intuitions and cannot serve as direct models for the students (Bardovi-Halig and Hatford, 1996).

Conclusion

To conclude, the teachers answers to the questionnaire reveal that fourth year translation students at the Department of Translation atMUC1 have a noticeable weakness at the pragmatic level. Findings show that the majority of translation teachers were not satisfied with students' translations and translation strategies. The teachers agreed that translation students are likely to make almost all types of errors when translating. Thus, the necessity to develop the teachers' techniques in teaching translation and pragmatics is a possible suggested solution to enhance students' pragmatic skills in translation. Put differently, instead of using old-fashioned

methodologies in translation classes and depending only on a teacher-centred approach, teachers should use more learner initiated and awareness focused activities as well as recommending a reading series and texts which are mostly provided with pragmatic and cultural aspects in order to translate from English into Arabic and vice versa.

Chapter Six: Analysis of the First Translation Test Findings

Introduction

In this chapter, fourth year students' translations will be analysed and examined from a pragmatic perspective. The need for this analysis is meant to support the aims of the present research which, as stated earlier, attempts to discover pragmatic errors translation students are likely to make when translating English/Arabic/English texts and the main reasons behind such errors. Hence, students at the Department of Translation in MUC1 were given an English text which is the first chapter from Charles Dickens' famous novel *Great Expectations*. They were asked to translate the mentioned text into Arabic. Utterances from students' Arabic translations are analysed and examined in order to find out pragmatic errors students are likely to make when translating from English into Arabic. Additionally, chapter six investigates possible reasons that may lead translation students to make such errors.

6.1. Analysis of the First Translation test

Personal Information

All students are Algerians; most of them are females and come from different socio-economic backgrounds. Their age ranges from 22 to 25. They were all fourth year students reading for a BA degree in translation at the department of translation in MUC1. Moreover, students' direct contact with native speakers, if any, is very limited. The contact they have with the English language is through the media, the internet, or through films, and during their classroom interaction with their peers or teachers. The sample population of students consists of fifty fourth-year students from the Department of Translation.

First Utterance

My father's family name being Pirrip, and *my Christian name Philip*, my infant tongue could make of both names nothing longer or more explicit than Pip. So, I called myself Pip, and came to be called Pip.

STU	Students' Translations	FST	Percentage	MT
My Christian name Philip	اسمي/لقبي المسيحي فيليب	33	66%	اسمي بالعمادة
	اسمي النصراني فيليب	03	06%	
	لقب تعميدي/اسمي بالعمادة هو فيليب	06	12%	
	اسمي الأول/اسمي الشخصي هو فيليب	04	08%	
	No translation	04	08%	

Table 1: Translation of Utterance One

As table 1 above shows, the majority of the participants translated the English utterance “*my Christian name*” literally. That is to say, thirty-three students out of fifty students translated the English utterance into Arabic as “اسمي/لقبي المسيحي”. This may indicate that translation students either do not give any importance to cultural differences between the source and the target languages, or their knowledge at the cultural level is weak. As far as the cultural differences between English and Arabic are concerned, two aspects of cultural differences can be identified, social and religious. The social difference that can be noticed in utterance one is the fact that generally Arabs do not have such custom of having another **name after the one that is chosen at birth**. Furthermore, the number of Christians is very few compared to the number of Muslims within the Arab community. In other words, a non-Christian (a Muslim) who is not knowledgeable about Christianity cannot understand the notion of having ‘a Christian name’.

Other students' translations of the same utterance were not better than the first translation. Three (3) students out of fifty (50) students translated the English utterance as follows اسمي

النصراني; while four students translated it as اسمي الأول/اسمي الشخصي. Four students ignored totally translating this utterance, and only 6 students succeeded in translating this utterance properly as اسمي بالعمادة/لقب تعميدي.

Reading the expression “*my Christian name*” gives the reader the impression that it has a relation with religion because of the presence of the word *Christian* in the sentence. To some extent, that is right; yet, this does not always mean that the speaker wants to say اسمي المسيحي; s/he means rather to say اسمي بالعمادة. It is not considered inadequate to translate the English utterance *my Christian name* as اسمي المسيحي, but respecting what the speaker meant to say, and taking into account the cultural aspects of the source text, a pragmatic Arabic translation to this English utterance would be لقب تعميدي or اسمي بالعمادة.

Hence, it is quite clear from the students’ translations that most of them neglected the cultural aspects this utterance carries since 88% of them did not succeed to find the appropriate Arabic equivalent utterance. This can be accounted for by the students' unawareness of the cultural differences that exist between languages, and how important it is to be aware of these cultural differences between the source and the target languages in translation.

Second Utterance

My father's family name being Pirrip, and my Christian name Philip, *my infant tongue could make of both names nothing longer or more explicit than Pip. So, I called myself Pip, and came to be called Pip.*

In the Arabic translated version of *Great expectations*, the utterance “*My infant tongue could make of both names nothing longer or more explicit than Pip*” was translated as و لكن عندما كنت أتعلم النطق في طفولتي المبكرة كنت لا أستطيع نطق هذا الاسم نطقا صحيحا و إنما كنت انطقه هكذا "بييب". Fourth year translation students gave several different translations to this utterance most of

which were acceptable although they were not as good as the one given by the professional translator. Table 2 in the next page explains the case.

STU	Students' Translations	FST	Percentage	MT
My infant tongue could make of both names nothing longer or more explicit than Pip.	منذ نعومة أظفاري لم يكن اسمي و لم احصل على اسم أطول من بيب	04	08%	ولكن عندما كنت أتعلم النطق في طفولتي المبكرة كنت لا أستطيع نطق هذا الاسم نطقا صحيحا وإنما كنت أنطقه هكذا "بيب"
	لم يتمكن لساني الطفولي إلا من دمج الاسمين معا فينطقهما بيب	09	18%	
	لم أتمكن في طفولتي من نطق الاسم إلا ببيبي	05	10%	
	لغة لساني في طفولتي/صغري صنعت منهما اسما جديدا هو بيب	15	30%	
	في طفولتي لم أتمكن من نطق الاسمين أوضح من بيب	09	18%	
	ثقل لساني حين كنت صغيرا جعلني الفظ الاسمين على شكل بيب	02	04%	
	كان يصعب على في صغري نطق الاسمين معا فاختصرتهما في اسم أوضح وأسهل هو بيب	02	04%	
لطالما قلت ان اسمي بيب	04	08%		

Table 2: Translation of Utterance Two

The majority of the students translated the second English utterance into Arabic as لغتي "طفولتي /صغري صنعت منها اسما جديدا هو بيب" which is not considered an inadequate translation; yet, it cannot be considered the most appropriate translation. That is to say, when translating this utterance, most students translated the phrase *my infant tongue* literally or word-for-word. Fifty two per cent of the students used the words لساني and طفولتي in their translations; hence they translated the utterance as follows:

لم يتمكن لساني الطفولي من دمج الاسمين معا فنطقهما بيب
ثقل لساني وأنا صغير جعلني الفظ الاسمين معا على شكل بيب
لغة لساني في طفولتي صنعت منهما اسما جديدا هو بيب

The use of literal translation or word-for-word translation in such a case can explain the students' failure to make a link between the text and its extra linguistic factors namely, the context in which this utterance occurs and the speaker's intentions. In other words, utterance number two has nothing to do with the literal meaning of the word 'tongue'. There is an implied meaning which is 'the pronunciation' of the name. Yule (1996) distinguishes between two types of meaning, the denotative meaning and the connotative one. The meaning which is used in utterance two for the word 'tongue' is connotative which most students failed to translate appropriately. As table 2 shows, most students translated only the denotative meaning of utterance two. This reveals the students' weakness in distinguishing between the connotative meaning which is interpreted in the light of the context and the culture of the target and the source languages, and the denotative meaning which is the literal meaning of the utterance.

However, 40% of the students translated this utterance into Arabic focusing on how the young boy *pronounced* his name, i.e., students translated the word 'tongue' as نطق instead of لسانى, this was not inadequate at all. The following translations explain the case.

لم أتمكن في طفولتي من نطق الاسم إلا ببيب
منذ نعومة أظفاري لم يكن اسمي ولم احصل على اسم أطول من بيب
كان يصعب على في صغري نطق الاسمين معا فاختصرتهما في اسم أوضح وأسهل هو بيب

The remaining students (four students) gave nonsense translations which do not have any logical link to the source text utterance, such as كان اسمي الصغير بيب.

Third Utterance

To five little stone lozenges, each about a foot and a half long, which were arranged in a neat row beside their grave, and were sacred to the memory of five little brothers of mine – who gave up trying to get a living, exceedingly early in that universal struggle – I am indebted for a belief *I religiously entertained that they had all been born on their backs with their hands in their trousers–pockets, and had never taken them out in this state of existence.*

Pragmatically, the third utterance contains a metaphorical expression. In other words, to say that someone was born with his hands in his pocket till s/he died implies either that someone was poor in his life, i.e., since s/he had no money in her/his pocket, s/he never got his/her hands out of her/his pockets. Or it implies that someone was born rich but died too young so s/he did not get the chance to spend her/his money during his life; that is why his/her hands were never out of his/her pocket. Thus, in translating such an utterance the translator should be aware of the metaphor used in this utterance by taking into consideration the pragmatic factors of the utterance which are the context in which this utterance occurs, the cultural and the social dimensions and the differences between the source and the target languages. Yet, this was not the case with translation students when they translated this utterance. Details are displayed in table 3 in the next page.

STU	Students' Translations	FST	Percentage	MT
I religiously entertained that they had all been born on their backs with their hands in their trousers-pockets, and had never taken them out in this state of existence.	فتخيلتهم حسب أفكارى الدينية أنهم ولدوا على أعقابهم وأيديهم في جيوبهم لم يخرجوها أبداً ويقوا على ذلك النمط من الوجود إلى الأبد.	37	74%	No translation
	كنت أؤمن أنهم جميعاً ولدوا ولهم كل ما هم في حاجة إليها لأنهم ماتوا قبل أن يصرفوا نقودهم.	03	06%	
	وندينا مني كنت اعتقد أن مثلهم كمثل الذين استقبلوا هذه الدنيا مستلقين على ظهورهم برفاهية هكذا إلى الأبد.	03	06%	
	No translation	07	17%	

Table 3: Translation of Utterance Three

A clear majority of the students (74%) translated the English utterance word-for-word although it is of a pragmatic nature since it contains a metaphor and it conveys more than one meaning. The students were not aware of this pragmatic aspect, thus they translated literally neglecting the extra-linguistic factors which are mainly the context and the cultural differences between the source and the target languages. This indicates that students were not aware of the role of pragmatics in translation. Table 3 shows that only 6 students, (12%), produced a fairly acceptable translation while 17% of the students did not attempt the translation. Perhaps they did so because they could not understand what is meant. Another reason for avoiding translating can be the fact that they thought omitting this utterance would not affect the general meaning. Interestingly, the same was done in the model translation, that is no translation was provided in the model translation. It can be said that the professional translator follows the translation by omission strategy because s/he thinks that the meaning conveyed by this utterance is not vital to the development of the text. According to Baker (1992), this kind of omission is tolerable since it does not deprive the audience of any important information.

Fourth Utterance

"*Hold your noise!*" cried a terrible voice, as a man started up from among the graves at the side of the church porch. "Keep still, you little devil, or I'll cut your throat!"

STU	Students' Translations	FST	Percentage	MT
Hold your noise	أوقف هذا الضجيج/بدون ضجة	10	20%	توقف عن هذا الضجيج... اسكت
	اصمت/الزم اصمت/اخفض صوتك	14	28%	
	اهدأ	08	16%	
	Meaningless translation	12	24%	
	No translation	06	12%	

Table 4: Translation of Utterance Four

The meaning of the utterance '*hold your noise*' is quite clear. It means stop making noise, or calm down, which can be translated into Arabic as 'اهدأ'. However, considering the context of this utterance and who uttered it, one cannot translate it as اهدأ because this utterance is a

metaphor. Metaphors should be translated into natural equivalents in the target language to convey the same function. Metaphoric expressions mean more than what is said, thus they cannot be translated literally. Usually metaphors cause different problems for translators due to the fact that each language has its own figurative meaning.

Moreover, the Arabic expression **أهدأ** is generally used in friendly contexts or situations where the speaker is calm and kind; yet in this context the speaker is angry and tough which makes this utterance mean ‘shut up’ more than being used to mean ‘calm down’. In translating this utterance translators should take into account the nature of the utterance and its context in addition to the speaker who uttered this utterance.

One more thing to be mentioned, utterance number four performs the speech act of ordering which should be taken into consideration when translating this utterance. As it was stated earlier in chapter two, a successful and authentic translation requires the translator to produce first a grammatically correct sentence, to maintain the same intended or implied meaning of the source utterance, and to produce the same effects the source utterance has on its audience. These three phases represent the locutionary, illocutionary and perlocutionary acts respectively. For instance, the locutionary act of utterance number four represents the uttering of ‘*hold your nose*’; illocutionary act, in appropriate circumstances, is that of ordering the hearer to be quiet while the perlocutionary act is the effect of persuading or forcing or frightening the hearer into being silent. These three speech acts were expected to be respected when translating utterance number four; however most students did not respect this when translating this utterance.

Furthermore, Helmreich and Farwell (1998) claim that the process of translation involves four agents: the SL speaker/author, the source language addressee, the translator, and the target language addressee. Each agent brings to the process of translation a particular knowledge of

the world/context, i.e., each agent here plays an important role in providing knowledge about the setting of the communicative interaction, the participants, the surroundings, the linguistic, social and cultural conventions. However, in their translations, fourth year translation student did not take into account the pragmatic factors of the source text utterance.

Utterance number Four was translated in the model translation as ‘توقف عن هذا الضجيج...’; unlike students who translated it literally regardless of the speech acts performed by this utterance. Sixteen per cent of the students translated the utterance into Arabic neglecting the context in which the utterance took place; hence they translated it as ‘اهدأ’.

The translations provided by the students are distributed as follows. Twenty four per cent of the students gave non-equivalent Arabic translations to the English utterance ‘*hold your noise*’, such as ‘ارفع صوتك... لا ترغم نفسك’ or ‘ابقوا على ضجيجكم’. This means that the students who gave nonsense translations did not understand what the utterance means and could not make a pragmatic link between the utterance and its context while 12% of the students avoided translating utterance number four into Arabic. These students follow the strategy of translating by omission which is not tolerable in this case since omitting utterance four affects the target text meaning. Thus, the total rate between students who did not translate the utterance and students who translated it inappropriately amounts to 36%.

Interestingly, 28% of the students succeeded in getting the appropriate Arabic equivalent to utterance number four, which is ‘اصمت/الزم الصمت/اخفض صوتك’. Furthermore, 20% of the students translated utterance four literally as ‘أوقف هذا الضجيج/بدون ضجة’, which is an adequate translation.

Fifth Utterance

A fearful man, all in coarse grey, with a great iron on his leg. *A man with no hat*, and with broken shoes, and with an old rag tied round his head.

Considering the utterance '*a man with no hat*' at the surface level, it can be seen as a simple statement or description of a man, but in reality the man is not wearing a hat. Someone who is aware of the pragmatic and cultural aspects of English would understand that the utterance conveys more than what it says. What the speaker means is that the man without a hat is a poor man since at that time in Victorian society a hat was a sign of wealth and high rank; thus, '*a man with no hat*' implies that the man is not of the upper crust of society.

Helmreich and Farwell (1998:01) assume that context is the beliefs about the environments which are constructed or modified through ascription as the communicative interaction unfolds. Some of those beliefs of the environment are assumed to be commonplace or typically shared with the other participants, while some of them are not, as it is the case in utterance number five. The expression '*a man with no hat*' is not a shared or common expression between the source and the target cultures. The implied meaning this utterance conveys is typically English. Thus one should be aware of this difference between both cultures in order to understand the implied meaning of the expression and then translate it into the target language appropriately.

It can be noticed that this utterance violates the maxim of quantity as what is meant is more than what is said. In the process of translating a text, translators usually try to bridge the gap between the cultures of the source and the target texts by using different methods depending on the type of context, and the utterance itself. Hence, the translator may change the structure or add some elements to make the utterance clearer and more explicit. In other words, translators sometimes find themselves obliged to supplement the TT with information that does not exist

in the ST in order to be more informative. For instance, in translating utterance five the professional translator tries to preserve the maxim of quantity which is flouted in the ST utterance by providing extra information. Put differently, in the model translation the words فقير بئس were added because the TT audience cannot necessarily recognize the connotative meaning of the expression ‘a man with a hat’ during the Victorian era in England.

As far as the students’ translations are concerned, no one of them was aware of the second meaning utterance five conveys; almost all of them translated it literally. Eighty four percent of the students translated this English utterance as:

رجل لا يضع قبعة/رجل بدون قبعة or رجل لا يعتمر قبعة .

16% of the students followed the omission strategy and avoided to translate it because they thought that this would not harm the meaning of the whole text. Details are shown in table 5 in the next page.

STU	Students’ Translations	FST	Percentage	MT
A man with no hat	رجل لا يعتمر/لا يضع قبعة	26	52%	رجل فقير بئس لا يعتمر قبعة
	رجل بدون قبعة	16	32%	
	No translation	08	16%	

Table 5: Translation of Utterance Five

Sixth Utterance

A man who had been soaked in water, and smothered in mud, and lamed by stones, and cut by flints, and stung by nettles, and torn by briars; who limped, and shivered, and glared and growled; and *whose teeth chattered in his head as he seized me by the chin.*

STU	Students' Translations	FST	Percentage	MT
Whose teeth chattered in his head	كانت أسنانه تصطك في رأسه	34	68%	يرتعش جسمه من البرد
	كان جسمه يرتعش من البرد لدرجة أن أسنانه اصطكت ببعضها	01	02%	
	No translation	04	08%	
	Meaningless translation	11	22%	

Table 6: Translation of Utterance Six

A close look at the results displayed above in table 6 reveals that most of the students followed a literal translation in translating the English utterance '*whose teeth chattered in his head*'. That is to say, 34 students translated utterance six into Arabic as 'كانت أسنانه تصطك في رأسه' while 22% of the students gave meaningless translations such as:

كانت أسنانه بارزة في فمه

باسنان تتكالب في ذهنه

كانت أسنانه تصطدم كأنفاس دماغه

كانت أسنانه مهدورة في رأسه

Furthermore, 8% of the students avoided translating this utterance because they could not infer the implied meaning of the utterance.

According to the professional translator in the Arabic model translation of *Great Expectations*, the English utterance '*whose teeth chattered in his head*' is translated into Arabic as 'يرتعش جسمه من البرد'. Pragmatically speaking, this utterance can convey more than one meaning. On the one hand utterance six can mean that the man felt cold to the point that his teeth were chattering. On the other hand, taking into account the context in which this utterance

occurs(the man (the prisoner) was angry), the man's teeth chattered because of his anger; and both meanings can be considered correct depending on which context they are used in. Translation students did not succeed in translating this utterance into Arabic as appropriately as it should be (see table 6); this can be due to the fact that students were not able to make a link between the utterance and the context in which this utterance is used. However, only one student gave a reliable translation to utterance number six, which is:

كان جسمه يرتعش من البرد لدرجة أن أسنانه اصطكت ببعضها.

A possible explanation for students' literal translation of utterance six is the students' tendency to translate word-by-word. They seem to translate imitatively rather than discriminatively. Lado (1983) notes that unskilled translators operate largely at the level of individual words and phrases, whereas skilled translators go from one language into the deep memory/thought level and then back into the second language.

Seventh Utterance

"Tell us your name!" said the man. "Quick!"

"Pip,sir."

"Once more," said the man, staring at me. "*Give it mouth!*"

"*Pip.Pip, sir.*"

STU	Students' Translations	FST	Percentage	MT
Give mouth. it	قلها بصوت أعلى/ارفع صوتك بها.	09	18%	قلها بصوت أعلى
	/أعطه فمك قدم فمك.	10	20%	
	هيا تكلم.	07	14%	
	قلها مرة ثانية بوضوح.	08	16%	
	أخرجها من فمك.	02	04%	
	قلها بملئ فمك.	04	08%	
	No translation	10	20%	

Table 7: Translation of Utterance Seven

The English expression 'give it mouth' is an idiomatic expression usually used to ask someone to speak up. Translating idioms is not an easy task because idioms are culture-bound

and are specific to a particular culture or society and their meaning is rather metaphorical than literal. Hence, they should not be translated word for word. In addition; there are different types of idioms; some are more easily recognizable than others.

According to Eftekhari(2008), translating idiomatic expressions depends on many factors. Some of these factors are whether or not an idiom with a similar meaning is available in the target language, the significance of the specific lexical items which constitute the idiom, the appropriateness or inappropriateness of using idiomatic language in a given register in the target language. More importantly, the most common strategies that translators use in translating idiomatic expressions are as follows: the use of an idiom of similar meaning and form, the use of an idiom of similar meaning but dissimilar form, translation by paraphrase, translation by omission, and compensation.

This utterance is used in a context in which the speaker asks his question in an angry tone. Consequently, when translating this utterance into Arabic, taking into account the context where the expression occurs, a better Arabic equivalent can be 'قلها بصوت أعلى/ارفع صوتك بها'. As shown in table 7 in the previous page, just a small number of students could give the suitable Arabic equivalent to utterance number seven. Only 34% of the students succeeded to find the appropriate Arabic equivalent to this utterance; they translated it as 'قلها بصوت أعلى/ارفع صوتك' while 8% of the students translated it as 'قلها بملئ فمك', which is not considered a very inadequate translation as well. Furthermore, fourteen per cent of the students replaced it in Arabic with the expression 'هيا تكلم', and 20% avoided totally translating this utterance. The rest of the students, or 24% of the students translated utterance seven word-for-word, such as 'أخرجها من فمك//أعطه فمك/قدم فمك'. Hence, most students translated utterance seven without paying attention to the idiomatic meaning inherent in this utterance which makes their translations ineffective. Thus, it can be said that these results are compatible with translation teachers' answers to Question eighteen in the questionnaire. In answering Question eighteen

the teachers answered that the majority of the students usually translate cultural loaded expressions such as idioms literally (see Figure 15).

Interestingly, it is necessary for an acceptable translation to produce the same effects on the target text readers as those created by the original text on its readers which is not the case with most students' translations. This shows the students' weakness in translating idiomatic expressions and in making a link between the source and the target languages at the pragmatic and cultural levels. Translation students need to be more competent at the pragmatic and cultural levels in order to be able to appropriately deal with culturally loaded expressions during the task of translating.

Eighth Utterance

"*You young dog*," said the man, licking his lips, "what fat cheeks you ha' got."

When a British person calls someone *a dog*, s/he does not mean a dog as an animal, s/he rather means to associate him/her with the bad features a dog has. Thus, this expression can be considered as an insult. The translation of insults is not an easy task because they are seen as culture-specific expressions which refer to something taboo in the culture. Usually, insults cannot be translated literally because they are used to express strong emotions and attitudes (Anderson & Trudgill, 1990). However, most of the participants translated utterance eight literally as 'أنت أيها الكلب الصغير'. Sixty eight per cent of the students translated utterance eight word-for-word. Others translated it literally too but in a different way. Instead of translating 'young dog' as 'كلب صغير', 10% of the students translated it as 'جرو', which means a little dog (a puppy). Considering these Arabic literal translations to utterance eight, one can understand them as near compliments since in most Arabic countries *a puppy* is seen as a cute and friendly animal. Thus, the literal option in translating this utterance is completely inappropriate as the

ST utterance could in no way function as a compliment in English and in the context of this novel.

Few students (08%) preferred to translate this English utterance as 'أنت كلب شاب' or 'أنت أنت', which are almost meaningless translations. nineteen per cent of the students did not translate utterance eight. It is safe to say that all students' translations are literal translations which neglect pragmatic and cultural features of both the source and the target languages. Interestingly, an Arabic equivalent to this expression can be the word 'وغد'. The utterance 'you young dog' should be translated into Arabic as the professional translator in the model translation of *Great Expectations* translated it 'أيها الوغد الصغير' which preserves the real cultural function of the utterance as an insult. More details are shown in table 8 below.

STU	Students' Translations	FST	Percentage	MT
You young dog.	أنت أيها الكلب الصغير.	34	68%	أيها الوغد الصغير
	أنت كلب شاب.	02	04%	
	أيها الجرو.	05	10%	
	أنت فتى أيها الكلب.	02	04%	
	No translation	07	14%	

Table 1: Translation of Utterance Eight

Ninth Utterance

"*Darn me* if I couldn't eat em," said the man, with a threatening shake of his head, "and if I han't half a mind to't!"

The man (or the prisoner) in the story used the Victorian expression '*darn me*' which is replaced in nowadays English with the expression '*damn me*'. Generally English native speakers use this expression to express their anger towards something or someone. In order to translate such culturally loaded expression, translators need great pragmatic and cultural

awareness and knowledge. Such an expression which is used usually in informal speech or writing requires some fundamental knowledge, information or experience as it is usually used only within a culture where parties do have common reference.

Professional translators may use the Arabic expression 'اللعة/علي اللعة' to replace the English expression 'darn me/damn me'. The majority of fourth year translation students, 56% of participants, avoided or ignored translating this utterance into Arabic may be because they thought that this utterance does not have equivalence in the TL. Another reason why students opt for the avoidance strategy in translating utterance nine is that they believe that it is not essential to transfer the meaning of the original text, i. e., avoiding translating it would not affect the meaning of the whole text. Twenty two per cent of the students translated utterance number nine literally as 'ارتقني إن لم أكلك' while the other 22% of the students replaced it with the Arabic expression 'العني'.

STU	Students' Translations	FST	Percentage	MT
Darn me if I couldn't eat you.	العني إن لم أستطع أكلك.	11	22%	No translation was provided
	ارتقني إن لم أكلك.	11	22%	
	No translation	28	56%	

Table 9: Translation of Utterance Nine

Tenth Utterance

"Darn me if I couldn't eat em," said the man, with a threatening shake of his head, "and *if I han't half a mind to't!*"

The utterance 'if I had not half a mind to do so' is linked to the previous utterance; they are two parts of the same sentence. The speaker here meant to say 'if I had not the desire to do so'. Thus, utterance ten contains a second implied meaning which the hearer should infer. That

is to say, the implicature of this utterance is not clearly stated in words but implied for the hearer to interpret. For instance, in utterances nine and ten together the speaker implies that *for sure the speaker will apply his threatening on the young boy*, and so here it is the role of the hearer to interpret the implied meaning of the speaker. Kempson (1979: 217) believes that implicature is “the assumption over and above the meaning of a sentence used which the speaker knows and intends that the hearer will make”. According to Levinson (1983), on the assumption of the cooperative principle speakers may implicate meaning and it is the task of the listener to infer those implicated messages. Interestingly, in Grice’s system in utterance ten the maxim of quality is violated since the expression ‘half a mind’ is not used to mean that the speaker has really half a mind; it seems strange, if not impossible to find someone with half a mind. Thus, the most appropriate Arabic translation to utterance ten can be:

و لسوف افعلها.

Statistically speaking, as table 10 illustrates below, 68% of the students avoided translating utterance ten. Translation students used the avoidance strategy in translating utterance ten due to their lack of knowledge at the pragmatic and cultural level or may be because they did not find appropriate equivalents to this utterance. Another reason could be that students were not able to understand the implied meaning in utterance ten since many of them translated it literally. Among the ones who translated utterance ten, no one succeeded to find a reliable Arabic equivalent. Twenty four per cent of the students translated the English utterance literally into Arabic as ‘إن لم أكن بنصف عقل’, while 04% of the students rendered it into Arabic as ‘أن اخذ نصف عقلك’, and the other 04% of the students translated it as ‘سأكل نصف عقلك’, which are totally unacceptable translations and are nonsensical when reading them.

STU	Students' Translations	FST	Percentage	MT
If I had not half a mind to do so.	أن اخذ نصف عقلك.	02	04%	No translation was provided
	إن لم أكن بنصف عقل.	12	24%	
	سأكل نصف عقلك.	02	04%	
	No translation	34	68%	

Table 10: Translation of Utterance Ten

Eleventh Utterance

He started, made a short run, and stopped and *looked over his shoulder*.

STU	Students' Translations	FST	percentage	MT
He looked over his shoulder.	نظر فوق كتفيه/نظر إلى أعلى كتفيه/اخذ ينظر حول كتفيه.	37	74%	No translation
	وقف يتفحص خانفا حولي منكبيه.	01	02%	
	No translation	12	24%	

Table 2: Translation of Utterance Eleven

According to the context, utterance eleven, '*he looked over his shoulder*', means that someone is anxious and has the feeling that somebody is going to do something unpleasant or harmful to him/her. It does not necessarily mean that the speaker looks over or above his shoulder. It rather means that someone is keeping watch for danger or threats to himself. Making a link between this expression and its context can help to better understand and translate into Arabic as 'نظر حوله خانفا'. The context in which this utterance was uttered is that the speaker Pip said something that scared the hearer and made him anxious looking here and there, right and left, looking over his shoulders.

Following the results displayed on table 11 above, when students translated utterance eleven, it is obvious that they did not try to make or find any link between the utterance and the context in which it occurs. Thus, a large number of students translated it into Arabic literally. Seventy four per cent of the participants translated this utterance into Arabic as ‘نظر فوق كتفيه/نظر ’ إلى أعلى كتفيه/اخذ ينظر حول كتفيه. Only one student could get a near appropriate Arabic translation ‘وقف يتفحص خانفا حول منكبيه’ The translator opted for the strategy of adding information/word in order to make the TT more explicit to its audience. Phrased differently, the word خانفا does not exist as a term in the ST utterance, yet it is embedded within the context of ST. The translator, therefore, added the word خانفا in the TT utterance in order to make it more explicit. The remaining students (24%) avoided translating this utterance. This can be due to the fact that students were not competent enough to make a link between the utterance and the context in which this utterance is used. Additionally, the avoidance strategy is one of the easiest strategies students may opt for when they come across misunderstandings or translation difficulties.

Twelfth Utterance

‘Now look here!’ said the man. ‘Where is your mother?’

‘There, sir’ said I.

He started, made a short run, and stopped and looked over his shoulder.

‘There, sir’. I timidly explained ‘Also Georgiana. That’s my mother’.

In this short conversation between the man and Pip, Pip assumed to say the truth although the man at the beginning understood something else. To make it clearer, when Pip said ‘*here, sir!*’ he did not mean that his mother is alive and standing up near them, that’s what the man understood at first. Later Pip cleared things up and added ‘*there, sir! Also Georgiana. That’s my mother*’. So the man finally understood what Pip meant. Here Grice’s maxims of quality and quantity are preserved since Pip was telling the truth and was as informative as he

should be in his second utterance. However, his interlocutor misunderstood his first utterance. Thus, when translating the above conversation into Arabic students should respect those pragmatic aspects and differences between languages because quality and quantity maxims can be expressed and performed differently in the source and target languages. The translated utterances should be informative enough and saying the truth.

Moreover, utterance twelve contains some deictic expressions such as *here* and *there* which are spatial deixis, and *now* which is temporal deixis. Generally, this type of deixis in English and Arabic are similar since it is used to focus the attention of the hearer by picking out an object from the real world and identifying it by pointing to space or time. Consequently, students did not face difficulties in translating these deictic expressions into Arabic.

In statistical terms, 76% of the students translated the conversation literally into Arabic as it is shown in table 12 below. It cannot be said that students' literal translation is unacceptable since it preserves both maxims, the quantity and quality maxims, in a way that students' translations were true and informative enough. Furthermore, in translating deixis students did not face serious difficulties since they succeeded to get the appropriate translation. Other students, 24% of them, translated the English conversation literally too but in a different way. Some translations read well compared to some other students' translations in terms of form.

From the results shown in table 12 in the next page, it is clear that most students succeeded in preserving the pragmatic aspects in utterance twelve when translating it into Arabic. Yet, this does not necessarily mean that students were aware of the importance of these pragmatic aspects in the translation task. In other words, a simple literal Arabic translation of utterance twelve can be considered to be the most appropriate translation. This was what students did since most of them opted for literal translation in translating this utterance. However, it cannot be said that the students followed this strategy because they were aware of the fact that such a strategy

would preserve the pragmatic aspects which are presented in this utterance. They rather opted for a literal translation because they assumed that it is the easiest strategy to be followed when translating regardless of the fact that this method preserves or does not preserve the pragmatic aspects of an utterance. More importantly, in the model translation utterance twelve is omitted may be because the translator thinks that this may not harm the meaning of the whole text.

STU	Students' Translations	FST	Percentage	MT
'Now look here!' said the man. 'Where is your mother?' 'There, sir!' said I. He started, made a short run, and stopped and looked over his shoulder 'There, sir!' I timidly explained 'Also Georgiana. That's my mother'.	قال الرجال: "انظر هنا اين هي أمك؟" فأجبتة: "هناك يا سيدي" اخذ ينظر حوله بخوف، فشرحت له قائلا: "هناك يا سيدي جورجيانا السور هذه هي امي."	38	76%	No translation
	قال الرجال: "انظر هنا اين هي أمك؟" فأجبتة: "هنا يا سيدي" اخذ ينظر حوله بخوف، فشرحت له قائلا: "هناك يا سيدي جورجيانا السور هذه هي امي."	12	24%	

Table 12: Translation of Utterance Twelve

Thirteenth Utterance

After darkly looking at his leg and me several times, he came closer to my tombstone, took me by both arms, and tilted me back as far as he could hold me; so that his eyes looked most powerfully down into mine, and mine looked most helplessly up into his. "Now look here," he said, *"the question being whether you're to be let to live"*. You know what a file is?"

As table 13 in the following page displays, students had different understandings of utterance thirteen. The utterance is ambiguous. According to the context in which it is used, it can have different meanings: one of these meanings can be that the speaker meant to threaten

the young boy by implying that *the boy may not live (may die) as he can be killed*. The speaker performed a speech act which may have a certain perlocutionary effect on the hearer. The illocutionary act performed by the speaker is a threat, while the perlocutionary act the speaker wanted to produce on the hearer is to make the hearer feel scared. Thus, in translating this utterance into Arabic the same speech acts should be maintained and preserved.

In the Arabic version of *Great Expectations*, the professional translator avoided translating utterance number thirteen probably because s/he found that there is no need to translate this utterance since it is possible to imply its meaning in the translated text's context. On the one hand, 38% of the students understood the utterance as a threat to the boy that he may be let to live as he may be killed, then translating it almost literally as ‘ القضية هي إن كنت ‘. These translations can be considered good ones since they preserve the speech acts mentioned above. On the other hand, 24% of the students understood the utterance as the speaker wants to say that he will ask the boy a question and, depending on the boy's answer, the man will decide whether to kill the boy or not. Thus, their translations of utterance thirteen were as follows ‘ السؤال الذي سيقدر ما ان كنت سأتركك لتعيش ‘. Table 13 gives more details.

STU	Students' Translations	FST	Percentage	MT
The question being whether you are to be let to live.	إن حياتك على المحك/إن الأمر يهم حياتك.	08	16%	No translation
	إذا افترضنا أنني سمحت لك بان تعيش القضية هي إن كنت سأدعك تعيش	10	20%	
	السؤال الذي سيقدر ما إن كنت سأتركك لتعيش	12	24%	
	No translation	20	40%	

Table 13: Translation of Utterance Thirteen

Table 13 above shows that the majority of the students' translations of utterance thirteen were adequate. Most of them tried to maintain the same speech acts used in the source text. However, 40% of the students avoided translating this utterance. This may be due to two main reasons. The first reason relates to the students' unawareness of the importance of pragmatic knowledge in translation which makes them unable to understand and translate appropriately utterances that are of a pragmatic nature. The second reason relates to the students' beliefs that leaving out the utterance will not affect the whole translation.

Fourteenth Utterance

"You know what Wittles is?"

STU	Students' Translations	FST	Percentage	MT
You know what wittles is?	هل تعرف ما هو الطعام/الأكل؟	14	28%	هل تعرف الطعام؟
	هل تعرف ما هو الويتلز؟	16	32%	
	No Translation.	20	40%	

Table 14: Translation of Utterance Fourteen

Every culture has its own cuisine and food types that might not be familiar to people of other cultures, which is the case of English and Arabic food types and cuisine. Every translator

should be careful in handling such cultural items. For instance, the word ‘wittles’ in utterance fourteen represents a British dish which has not a clear equivalent in Arabic. Furthermore, when the researcher checked up the word ‘wittles’ in an Arabic dictionary she found that this word either does not exist in the dictionary or has no Arabic equivalent. This may explain the fact that most students avoided translating utterance fourteen into Arabic. Phrased differently, in translating this utterance students did like the researcher by looking for the meaning of the word ‘wittles’ in a bilingual dictionary and when they did not find an Arabic synonym to this word they preferred to avoid translating the whole utterance. More importantly, the teachers’ answers to Question thirteen in the questionnaire revealed the students’ overuse of bilingual dictionaries when translating which may largely affect their translations pragmatically since usually bilingual dictionaries give synonyms of isolated words regardless of their context. Statistically speaking, 40% of the students avoided translating utterance fourteen, while 60% of the students, in fact, managed to translate utterance fourteen into Arabic.

In translating cultural related items like the one presented in utterance fourteen, the translator may follow different useful strategies. Some of these strategies are translation by a more general word (by using a superordinate) and translation using a loan word (borrowing strategy). Students who succeeded in translating utterance fourteen into Arabic can be divided into two groups according to the strategies they used in translating this utterance. On the one hand, 32% of the students opted for a loan translation. Those students preferred to borrow the English word ‘wittles’ and use it as it is in their Arabic translations due to the lack of a direct equivalent in the TL. These translations cannot be considered inadequate, yet not all of the target audience can be able to understand the word ‘wittles’ as it is in the TT. Therefore, to avoid misunderstanding or any kind of loss of meaning and effects on the TT audience, students are advised to add a brief explanation next to the transliteration in their translations.

On the other hand, 28% of the students preferred to translate using a more general word. In utterance fourteen, students attempted to use a super ordinate to translate the word 'wittles'. Put differently, students used the terms 'طعام/أكل' as equivalents to the word 'wittles' since this latter represents a certain kind of food. Interestingly, the same strategy was used in the model translation. Thus, it can be said that in translating utterance fourteen fortunately students made use of the theoretical methods they had already learnt in class.

Fifteenth Utterance

Now, I ain't alone, as you may think I am. There's a young man hid with me, in comparison with which young man I am an Angel. *That young man hears the words I speak.* That young man has a secret way pecooliar to himself, of getting at a boy, and at his heart, and at his liver.

The expression '*that young man hears the words I speak*' does not mean exactly that someone listens or hears the words of somebody because s/he speaks loud for instance; it rather implies that someone does what somebody tells him/her to do. In translating utterance fifteen the translator should bear in mind that his/her translation must have the same effect the ST utterance has on the ST audience.

Sometimes a literal translation serves all the pragmatic aspects of an utterance including its implicature, as it is the case in utterance number twelve and fourteen which were discussed previously. Some students did the same in translating utterance fifteen since, as statistics show in table 15 in the following page, 32% of the students translated utterance fifteen literally as 'يصغي إلي إذا كلمته/هو يسمع كلامي/هو يسمع ما أقوله له', which are not very inadequate translations while 20% of participants translated it as 'هو سمع كل ما قلته لك'. This can be explained by the fact that students resorted to literal translation when translating utterances which are of a pragmatic nature. This can be due to their weaknesses at the pragmatic level or due to their unawareness of the importance of pragmatic knowledge in translation.

Moreover, students changed the tense of the verb which may affect the whole meaning of the sentence. This indicates that fourth year translation students do not have only problems in translating utterances of a pragmatic nature; they also face grammatical problems when translating English/Arabic texts. The remaining students avoided translating this utterance because they found that omitting such utterance would not affect the meaning of the whole text even if it does so in this utterance, or because they consider the omission strategy in translation as one of the easiest strategies. Details are provided in table 15 below.

STU	Students' Translations	FST	Percentage	MT
That young man hears the words i speak	يصغي إلي إذا كلمته/هو يسمع كلامي/هو يسمع ما أقوله له	16	32%	No translation
	هو سمع كل ما قلته لك/هو قد اصغى الى ما قلته لك.	10	20%	
	No translation	24	48%	

Table 3: Translation of Utterance Fifteen

Sixteenth Utterance

I said that I would get him the file, and I would get him what broken bits of food I could, and I would come to him at the Battery, early in the morning.

"*Say Lord strike you dead if you don't!*" said the man.

I said so, and he took me down.

Utterance number sixteen is an expression which is used by British people to threaten someone. It performs a face threatening speech act. According to Brown and Levinson (1989), a face threatening act consists of 'negative face' and 'positive face'. The latter refers to the desire

for freedom of action to protect one's privacy or evade disturbance from others; the former refers to the desire to be recognized or appreciated by others.

In translating this utterance, fourth year translation students failed to find the most appropriate Arabic equivalent to this utterance. Most students preferred to translate utterance sixteen in the most direct way. As table 16 in the next page shows, most students avoided translating this utterance (44% of them). The main reason behind such avoidance is that students failed to grasp the utterance meaning, and that they could not make a pragmatic link between the utterance and the context in which it occurs. Furthermore, 12% of the students gave meaningless translations, such as

يقول لك سيدياك ستموت إن لم تفعل ذلك

اطلب من الرب الإضراب إن لم تتمكن

These are purely word-for-word translations that cannot be considered acceptable. Some students gave fairly acceptable translations; 28% of the participants translated the sixteenth utterance into Arabic as

الرب يقتلك إن لم تفعل

إن لم تفعل فاسأل الرب إن يعدك من الموتى

Eight per cent of the students translated utterance seventeen as ستموت إن لم تفعل (omitting the word 'lord' from the utterance). Eight per cent of the students translated it as 'تذكر أن الموت ' باننتظارك إن لم تنفذ ما أمرتك به'. These last two translations are acceptable since they are close to the professional translation 'ان لم تفعل سأقتلك فوراً'. Interestingly, the professional translator and only 8% of the students followed the strategy of translation by paraphrasing when translating utterance sixteen into Arabic. This strategy is usually used when the translator fails to find the exact match in the TL vocabulary.

STU	Students' Translations	FST	Percentage	MT
Say Lord strike you dead if you don't.	تذكر أن الموت بانتظارك إن لم تنفذ ما أمرتك به	04	08%	إن لم تفعل سأفتاك فوراً
	ستموت إن لم تفعل'	04	08%	
	الرب يقتلك إن لم تفعل/إن لم تفعل فاسأل الرب إن يعذك من الموتى	14	28%	
	Meaningless translations	06	12%	
	No translation	22	44%	

Table 16: Translation of Utterance Sixteen

6.2. Comments

The above analysis has shown that most students failed to infer the meaning expressed by the ST which led them to mistranslate most of the pragmatic components included therein. Pragmatic elements such as speech acts and implicature should be considered within their actual context otherwise they cannot be interpreted correctly.

Interestingly, the analysis has revealed that most fourth year students at the Department of Translation often translate pragmatic utterances literally. They try to preserve the stylistic and sometimes the semantic images of an utterance at the expense of its functional and pragmatic images. Thus, most of the time students' literal translations end with unnatural equivalences which do not preserve the pragmatic and cultural aspects of the text.

In some cases, students succeeded to get the correct translation of an utterance either by chance or because they are familiar with the source language utterance. Phrased differently, on the one hand, sometimes students translated the English utterances properly by chance when they translated them literally and here the literal translation is considered the most appropriate equivalent (utterances number twelve and fourteen can be examples which illustrate this case).

On the other hand, in other cases students got correct translations because they are familiar with the expressions and their equivalents in Arabic.

Furthermore, tables and explanations above have shown that students have many weaknesses in translating cultural-specific concepts appropriately as it is the case with utterance four, five, seven, fourteen and sixteen. This can be explained by the referential gap found between English and Arabic. When students failed to find Arabic equivalents to such utterances or when they did not understand the English utterance, they opted either for a literal translation or for the avoidance strategy in which they totally ignored translating such cultural-specific utterances. This latter can be seen a significant weakness at the linguistic and pragmatic levels. Additionally, only few students attempted to translate cultural-specific utterances by the use of the paraphrasing strategy or the borrowing strategy (see the fourteenth utterance).

Another observed problem in the students' translations worth mentioning is that the students' mistakes did not only occur at the pragmatic level. Students came across different difficulties when translating from English into Arabic. Most of these difficulties were at the cultural and pragmatic levels. However, these were not the only levels at which students faced difficulties. For instance, in utterances where literal translation was acceptable and the pragmatic and cultural aspects were preserved, students still made grammatical and semantic mistakes which led them to produce meaningless translations (consider utterances seven, ten, and fifteen). This can be mainly due to students' weak level at the semantic and grammatical levels.

Hence, it can be concluded that the English courses fourth year students at the Department of Translation were offered during their four year study period did not help them improve their pragmatic knowledge. This is so because the most serious and the most frequent problems translation students faced when translating the English text into Arabic were of a pragmatic and

cultural nature. Therefore, as it was concluded in chapter four, teaching pragmatics at the Department of Translation is of great importance.

Conclusion

In the light of the analysis provided in chapter six, findings have shed light on fourth year translation students' level in understanding pragmatic factors when translating English/Arabic/English texts. The data analysis shows that students at the Department of Translation are noticeably weak at the pragmatic level when translating English/Arabic texts. More importantly, results above prove that fourth year translation students when translating neither took into account the pragmatic factors of the text nor tried to make a link between the text and its context.

Interestingly, analysis proves that fourth year translation students are not aware of the importance of pragmatics in translation. Most of the time, students dealt with the ST utterances in isolation from their context. Put differently, they did not pay any attention to the contextual factors of the text neither to the pragmatic and cultural differences between the source language and the target language. All this resulted in inappropriate translations. This latter may explain students' weaknesses at the pragmatic level which impose the need to integrate teaching pragmatics as a separate module to translation students in MUC1. It is of a great importance for translation students to study pragmatics as a good source of real life situations to have better results in translating utterances which are of a cultural and pragmatic nature.

Chapter Seven: Analysis of the Second Translation Test

Introduction

Chapter seven is concerned with the analysis of the data generated by the second translation test in the form of a text translated from Arabic into English. The text is the first chapter of Naguib Mahfouz's novel 'يوم قتل الزعيم'. Students' translations will be analysed from a pragmatic perspective. It is worth mentioning here that different pragmatic aspects are presented in the source text, such as implicatures, presuppositions, and speech acts. The analysis of the students' translations is based mainly on the evaluation of almost all the translated pragmatic utterances. More importantly, the analysis focuses not on the form itself but on its appropriateness to the context where it is used. Hence, the analysis deals more with the socio-pragmatic and pragma-linguistic transfer which may lead to pragmatic failure in translation.

7.1. Analysis of the Second Translation Test

Seventeenth Utterance

نوم قليل وفترة انتظار ثملة بالدفء تحت الغطاء الثقيل. النافذة تنضح بضياء خفيف ولكنه يتجلى بقوة في ظلام الحجرة
الدامس

To start with, the first Arabic utterance to deal with is فترة انتظار ثملة بالدفء تحت الغطاء الثقيل. The professional English translation to this Arabic utterance is "a moment of expectation full of warmth beneath the heavy cover". Attention should be put on the meaning of two main terms in the utterance. First, the term 'ثمل' can have many meanings in Arabic such as drunk, something liked and loved, etc. depending on its context of occurrence. This utterance is uttered by Elwan's father when he first wakes up in the early morning. He is talking to himself trying to describe the first minutes when he wakes up.

The denotative or literal meaning of the word 'ثمل' in English is 'drunk'. However, it has other connotative meanings such as, screwed, intoxicated, boozy, full, etc. (Wikipedia, 2011) Yet, considering the context in which the term 'ثمل' is used in the Arabic text, its most appropriate equivalent in English is 'full', because in this context the writer uses the adjective ثمل not to describe a person, but rather to describe an object which is here a period of time "فترة انتظار".

The second thing that can be noticed in utterance number seventeen is the term 'انتظار' and how students translated it into English as 'waiting'. The word 'waiting' is the denotative meaning of the term انتظار, yet again according to the context in which this term is used; it should be translated as *expectation*. The model translation a *moment of expectation* is considered more appropriate to attain the same implicit meaning to some extent because, considering its context, the writer is saying something to mean something else. Statistical details are shown in table 17 below.

STU	Students' Translations	FST	Percentage	MT
فترة انتظار ثملة بالدفء تحت الغطاء الثقيل	A moment of waiting full of warmth under the heavy cover.	10	20%	moment of expectation full of warmth beneath the heavy cover
	A waiting period mixed with warmth.	07	14%	
	A period of waiting intoxicated/drunk in the warmth under the heavy cover	14	28%	
	A long period of waiting under the heavy cover.	19	38%	

Table 17: Translation of Utterance Seventeen

Statistically speaking, 38% of the students translated the Arabic utterance into English as follows '*a long period of waiting under the heavy cover*'. It can be clearly noticed here that the majority of the students ignored translating the expression ثملة بالدفء into English. This can be

because students did not find the appropriate English equivalent to this expression; hence, they resorted to the use of the avoidance strategy. Put differently, 38% of the students followed the omission strategy in the translation of this part of the utterance because they believe that omitting this part would not harm the whole meaning of the text. Additionally, 28% of the students translated utterance eighteen into English literally as ‘*a period of wait intoxicated/drunk in the warmth under the heavy cover*’. The literal strategy in translating this utterance is not appropriate since such kind of translation does not preserve the real meaning of the ST utterance. Following this strategy can indicate that translation students chose word for word translation whenever they did not find better equivalent or when they came across an expression which they did not understand. Fourteen per cent of the students translated the same utterance into English as ‘*a waiting period mixed with warmth under the heavy cover*’ while the rest of the students (20%) succeeded to find acceptable translations such as ‘*a moment of waiting full of warmth under the heavy cover*’.

Eighteenth Utterance

اللهم إني أنام بأمرك و اصحوا بأمرك و انك مالك كل شيء

It was stated earlier in chapter one that pragmatic equivalence occurs when the translator produces a target text which has the same effects the source text has upon its audience. To achieve this, the translator should try to meet the target reader's comprehension needs by taking into consideration all the pragmatic factors in the source and the target languages. These pragmatic factors could be the context in which the utterance occurs, the cultural similarities and differences and the religious differences, as it is the case in utterance eighteen. For instance, religious texts are one of the most common types of texts in which translators may face difficulties when translating due to pragmatic and cultural differences between the source and the target texts/languages. Utterance number eighteen is a case in point. This utterance which is of a pragmatic nature is translated into English by the experienced translator, Mashem, as “O

Lord, I sleep at Thy command and awaken at Thy command! Thou art Lord of things". Utterance eighteen is a declarative sentence which describes a given situation. However, its illocutionary force is to pray or more exactly to thank God for making him awake after sleeping. When translating this utterance into English, the English reader should have the same impression the Arab reader has when reading this utterance. Phrased differently, the English reader or the target reader should feel that the translated utterance s/he is reading is a kind of prayer and thank giving. Thus, the translation of the experienced translator Mashem can be considered the most appropriate English equivalent to utterance eighteen.

Translation students were supposed to go beyond the linguistic structure and respect differences in pragmatics, religion and culture between Arabic and English. However, most of them did not give any importance to pragmatic, cultural, and religious differences between the two languages when translating utterance eighteen. The overwhelming majority of the students' translations (74%) were not acceptable since they did not preserve the illocutionary force that the ST utterance conveys and therefore their translations are likely not to create the same effects the source text has on its audience. Seventy four per cent of translations were literal translations such as, "*Allah, I sleep and wake up in your order, you are the sieving of all things*". Students here just transferred the meaning of the utterance from their mother tongue to the target language regardless of the cultural and pragmatic differences which exist between English and Arabic such as life-style, religion, customs, society, beliefs, etc. For example, the word 'Allah' is never used in an English society, yet students used it in their English translations. Ten students out of fifty (20%) avoided translating utterance number eighteen into English, and only three students out of fifty (6%) succeeded to translate the Arabic utterance correctly. Students' failure can be accounted for by the participants' ignorance of the pragmatic, cultural, and more specifically the religious dimension of such an utterance. It is clear here that translation students

treat translation as a micro-linguistic not a macro-linguistic enterprise. Statistical details are shown in table 18 below.

STU	Students' Translations	FST	Percentage	MT
اللهم إني أنام بأمرك و اصحوا بأمرك و انك مالك كل شيء	Allah, I sleep and I wake up in your order, you are the serving of all things.	37	74%	O Lord, I sleep at Thy command and awaken at Thy command! Thou art Lord of things
	Allah, I have reached the evening and I have reached the morning into you, you are the owner of everything.	03	06%	
	Oh God, I sleep at your command, and awaken at your command! Thou art God of things.	10	20%	
	No translation.			

Table 18: Translation of Utterance Eighteen

Nineteenth Utterance

ما ابرد ماء الوضوء

Utterance number nineteen has a pragmatic and cultural nature. More specifically, it deals with a religious matter. This utterance is as follows "ما ابرد ماء الوضوء"; it is difficult to translate because the term وضوء refers to a semantically complex concept which is not found in English. وضوء in Arabic refers to the process of washing hands, face, feet and some other parts of the body with water prior to performing prayers. There is no English equivalent to capture the complex concept associated with this Arabic term; thus the best strategy in translating it is to use loan word plus a short explanation to describe the meaning of the Arabic word. Yet, usually in translating the Arabic term وضوء into English, translators use the English word "ablution", which means cleaning the body and the clothes the person wears in addition to cleansing the

heart and the soul. Looking deeply into the meaning of وضوء and *ablution* there is a slight difference; however they can be used as interchangeable equivalents.

The question is whether or not translation students are able to find the most appropriate cultural English equivalent to utterance nineteen. About half of the total number of the students, in fact, managed to translate utterance nineteen into English. Forty four per cent of them succeeded in finding the correct English equivalent for such religious sentence. That is, twenty two students out of fifty students rendered the above utterance into English as "*how cold the ablution water is!*". Similarly, the experienced translator Mashem translated utterance nineteen as "how cold the ablution water is".

Furthermore, other students chose to follow a different strategy to translate utterance nineteen. Twenty six per cent of the students attempted to replace the term 'الوضوء' by the word '*water*' instead of using '*water ablution*' which indicates that students put less specificity in the TT utterance. The students chose a more general word in their translations of utterance nineteen because they are not aware of the English equivalent word "ablution", or because they thought that this strategy can help them to avoid making cultural mistakes in translating the expression 'ماء الوضوء'.

Interestingly, 20% of the students used transliteration to translate utterance nineteen into English. That is to say, ten students used the expression "woudou'a water" as an English equivalent to the Arabic expression 'ماء الوضوء'. This can be due to the fact that students were not able to find an appropriate English equivalent to utterance nineteen and preferred to use the words as they are in the ST. The remaining students (10%) ignored translating utterance nineteen as it is shown in table 19 below.

STU	Students' Translations	FST	Percentage	MT
ما ابرد ماء الوضوء	How cold the ablution water is!	22	44%	How cold the ablution water is!
	The water is so cold.	13	26%	
	Woudou'a water is cold.	10	20%	
	No translation	05	10%	

Table 19: Translation of Utterance Nineteen

Twentieth Utterance

ما أكثر نعم الله في دنياه. اللهم جنبني المرض والعجز. لا أحد ثمة للعناية بالآخرين. ولا فائض مال للتمريض. الويل لمن يسقط

Utterance number twenty was translated in the model translation as “*woe unto him who falls!*”. The term الويل in this utterance can be replaced in English by several terms such as, woe, hell, doom, misery, etc. yet, the most appropriate one in this context is ‘Woe’. With regard to the students’ translation, forty eight per cent of the students managed to translate the utterance الويل لمن يسقط into English appropriately using different ways and different expressions (see table 20). These translations can be said to be equally effective with a slight difference in meaning depending on how every student understood the context of the utterance. Put differently, these translations can be used interchangeably, yet the expression “woe unto him who falls!” is the most appropriate equivalent in English.

Following the results displayed in table 20, one can clearly notice that not all students translated the expression الويل لمن يسقط using the same method. That is, some students (16%) came out with some acceptable English equivalents to the expression الويل لمن يسقط regarding the context in which this expression is used. For instance, some students used the expressions “who gets sick, who stumbles” instead of using “who falls”, all of which can be considered acceptable translations. Other students (32%) preferred to use translation by paraphrasing as can be seen in these examples, *hell to the one who falls down/who falls down will suffer*. However, the majority of the students (52%) did not attempt translating this utterance into English. This

indicates that students preferred to avoid translating the whole utterance thinking that omitting this utterance would not affect the meaning of the whole text. This is a clear indication of the students' unawareness of the importance of pragmatics in translation. Details are shown in table 20 below.

STU	Students' Translations	FS T	Percentage	MT
لمن الويل يسقط	Woe to those who fall! Woe to those who get sick. Woe unto who stumble.	08	16%	Woe unto him who falls!
	Who falls dies. Doom for who falls. Misery for anyone who falls. Who falls sick lives in the edge. Who gets ill will suffer.	11	22%	
	Hell to the one who falls down.	05	10%	
	No translation	26	52%	

Table 20: Translation of Utterance Twenty

Twenty First Utterance

يجمعنا في الصباح المدمس وحده أو الطعمية. هما معاً أهم من قنّاة السويس. سقيا لعهد البيض والجبن والبسطرمة والمربي
بذلك عهداً باند، أو ق. ا. أي قبل الانفتاح. الأسعارُ جنت، كل شيء قد جن.

Utterance twenty one has a pure pragmatic nature since it is highly related to cultural and pragmatic features of Arabic. More importantly, when reading this utterance, one can notice the existence of the presupposition that '*there was an era before the time of speaking in which a less opening regime existed*'. Thus, in order to understand this presupposed meaning a reader should be knowledgeable about both the ST audience and the TT audience.

In translating utterance twenty one, the professional translator tried to replace the expression باند عهداً بذلك by a more explicit expression 'those were the days of the ancient regime' in which she explained clearly the presupposition that is embedded in the ST utterance. Statistically speaking, a large number of the students (48%) did not succeed to preserve the

presupposition conveyed by this utterance; they attempted to translate only the second part of the utterance which is قبل الانفتاح. The rest of the students (52%) skipped translating this utterance.

Moreover, in translating the expression قبل الانفتاح, only 04% of the students managed to translate this expression in a way similar to the one in the model translation. Mashem used a transliteration to translate this part of utterance twenty one in an attempt not to distort the original meaning. Other students followed a paraphrasing strategy in translating the expression قبل الانفتاح, some of them succeeded in maintaining the original meaning while others failed in doing so. More details are given in the following table.

STU	Students' Translations	FS T	Percentage	MT
ذلك عهد بائد، أو ق. ا. أي قبل الانفتاح	-This is before the opening age - the extreme age before we become open - the era before opening (openness) - it is the B. O. i.e., before open- minding age.	20	40%	Those were the days of the ancient regime or B. I. that is, before Infatih
	B. I. or before Infatih	02	04%	
	The era before globalization	01	02%	
	Before renaissance	11	02%	
	No translation	26	52%	

Table 21: Translation of Utterance Twenty One

Twenty Second Utterance

يجمعنا في الصباح المدمس وحده أو الطعمية. هما معاً أهم من قتال السويس. سقيا لعهد البيض والجبن والبسطرمة والمربي، ذلك عهدٌ بائد، أو ق. ا. أي قبل الانفتاح. الأسعار جنت، كل شيء قد جن.

Utterance twenty two is a metaphorical expression. According to Grice (1975), generating a conversational implicature via violating the maxim of quality may result in the creation of a metaphor. Metaphorical implicature is an important aspect in pragmatics. It is a message which is in a sense hidden in the utterance; the speaker implies it, and the hearer is able to infer it from

the speaker's utterance and the context in which this utterance occurs (Grice, 1975). This means, the speaker/writer can say/write something and mean something else, as it is the case in utterance twenty two which runs as follows "الأسعار جنت، كل شيء قد جن". Interestingly, if the words 'جن، جن' are rendered literally into English without linking them to their context they can be replaced by 'crazy or gone crazy, mad, fool, insane'. Yet, at face value, it seems strange and nonsensical to use the verb 'جنت، جن' in utterance twenty two because this verb is usually used for human beings and never for objects. It can be said that utterance twenty two flouts the quality maxim which generates here an implicature. The speaker's expression 'جنت' does not mean exactly the word 'crazy' in English, it rather implies that *prices are increasing as a rocket*, as it is translated by the experienced translator Mashem "*prices have long since rocketed, everything has gone berserk*". It should be noted that the professional translator opted for paraphrasing the metaphor in an attempt to explain the intended implicature.

In terms of analysis, the data demonstrated that the overwhelming majority of the students were not aware of the fact that this utterance is used metaphorically. Sixty-eight per cent of the students opted for a literal translation. Observe the following translations.

Prices are going crazy

Prices are becoming insane

Prices are mad/fool

It is clear that such literal translations do not preserve the metaphorical implicature which exists in the original utterance. These translations indicate that students were not aware of the pragmatic dimensions between the source and the target texts. Additionally, 20% of the students provided, to a certain extent, acceptable translations (see table 22 below). This number of students followed a paraphrasing strategy in translating utterance twenty two. However, 12% of the students did not attempt translating this utterance.

STU	Students' Translations	FS T	Percentage	MT
الأسعار جنت، كل شيء قد جن	- prices got crazy, everything got crazy. - prices become crazy - prices are going mad - prices are fool/insane	34	68%	Prices have long since rocketed, everything has gone berserk.
	- prices are crazingly raised - prices are high -prices are highly increased, everything is increased.	10	20%	
	No translation	06	12%	

Table 22: Translation of Utterance Twenty Two

Twenty Third Utterance

وقالت هناء :

- سأقوم ببعض عمالك و أتيتك بما لم ينجز منه و اشرح لمدير القسم ظروفك ..

فقال فواز متسخطاً :

- هذا يعني أن أعمل من الصباح حتى منتصف الليل .

أتمنى دائماً ألا نثير غبار الهموم على مائدة الطعام ولكن كيف؟

STU	Students' Translations	FS T	Percentage	MT
أتمنى دائما أن لا نشير غبار الهموم على مائدة الطعام.	- I hope always not to remember worries when we are going to eat. - I hope we don't talk about sorrow during lunch. - I hope that we never discuss life (work) problems on food table. - I do not wish we bring up such miserable matters on table. - I was always wishing not to speak about grieves while sitting down to eat. - I have always hoped not to talk about troubles while eating.	30	60%	I have always been hoping that we could try not to discuss our problems at mealtimes
	- I wish we don't make the time of breakfast a time of worries. - I wish always that we don't disturb our dinner. - I wish always not to make troubles when we eat.	06	12%	
	I always wish not to raise dust matters at the dining table.	10	20%	
	No translation	04	08%	

Table 23: Translation of Utterance Twenty Three

Usually, literary texts are rich in metaphorical expressions, which is the case in most of Naguib Mahfouz's writings. Utterance twenty three is another metaphorical expression in Naguib Mahfouz's novel 'يوم قتل الزعيم'. As stated earlier, metaphors are pragmatic expressions which should be translated into natural equivalents in the TL to convey the same function. Put

differently, metaphors are expressions which communicate more than what they express. Hence, they cannot be translated literally.

Utterance twenty three runs as follows ‘أتمنى دائماً ألا نثير غبار الهموم على مائدة الطعام’. It can be said that the presence of the term غبار is nonsense and does not collocate with the term الهموم. The writer here implies another meaning by uttering the expression غبار الهموم. That is, the writer violates the maxim of quality which generates an implicature. Hence, the implied meaning in utterance twenty three is that the speaker/writer *prefers not to discuss problems when eating or having meal*. In an attempt to translate this utterance, the professional translator opted for translation by paraphrasing in order to convey the pragmatic sense of the ST expression. The model translation runs as follows ‘*I have always been hoping that we could try not to discuss our problems at meal times*’.

Statistically speaking, 60% of the students followed the same paraphrasing strategy to translate utterance twenty three. This means that students were able to make a link between the utterance and the context in which this utterance is used. Some of the students’ acceptable translations are

I hope that we never discuss life/work problems on food table.

I hope always we don't talk about sorrows during lunch.

I do not wish to bring up such miserable matters on table.

Furthermore, 20% of the students opted for a literal translation which destroys the pragmatic and figurative meaning of this utterance. The rest of the students (8%) did not attempt translating utterance twenty three either because they did not understand its meaning or because they thought that omitting it from the text would not affect the meaning of the whole text. Table 23 above displays more details.

Another worth mentioning point, semantically speaking, utterance twenty three is a *wish* or a *hope* since it starts with the verb *أتمنى*; but pragmatically speaking it has the illocutionary force of a request. In other words, considering the context in which utterance twenty three occurs, the writer said something and indirectly meant to perform something else. The father said that he hopes not to discuss such topics in the course of his meal; however, he meant to request his family members not to bring such topics again while having a meal. The speaker here used the verb *أتمنى* to realize a polite request. The equivalent verb to the Arabic verb *أتمنى* is *to wish*; it is a verb used by the experienced translator Mashem in translating utterance twenty three in order to express a request explicitly. Interestingly, the speaker here performed a face saving act through which he tried to decrease the possible threat to his face. He used the strategy *off record* in which “the addresser’s utterance carries several defensible interpretations for the addressee to interpret and to identify the force” (Brown & Levinson, 1978: 216). Most students were able to perform the indirect speech act of request using politeness aspects as the experienced translator did in her translation of utterance twenty three (see table 23).

Twenty Fourth Utterance

أصدقاء العمر يجتمعون حول الدجاج المقلي والبطاطس والشراب والفونوغراف. أسمر ملك روجي، إن كنت اسامح
وأنسلاسية. كلهم هياكل عظمية وضحكاتهم المترعة بالسرور والأمان ذابت في تضاعيف الفضاء.

STU	Students' Translations	FST	Percentage	MT
أسمر ملك إن روعي، كنت أسامحو أنسى الأسية	-brown owned myself, if I forgive and forget.	29	58%	And the record player playing old favorites.
	-a brown man owned my soul, if I can forgive and forget.			
	-asmar owner of my spirit, if I could forgive and forget.			
	-brown king of my soul, if I forgive and forget.			
	-asmar is the king of my soul, if I can forgive and forget.			
	-my soul mate the brown, if I forgive and forget.			
	-drinking and playing music.	03	06%	
	-and the record player playing old favorites.	03	06%	
	No translation.	15	30%	

Table 24: Translation of Utterance Twenty Four

The translator generally relies on the shared knowledge between the source and the target readers in translating utterances which are of a pragmatic and cultural nature. However, when translating utterances in which there is no shared knowledge between the source and the target readers, the translator finds him/herself obliged to follow a certain strategy which helps him/her make the TT utterance have the same effect on the TT audience as the ST has on its audience. For instance, utterance twenty four contains certain cultural knowledge unknown among the TL readers. Phrased differently, the expressions *أسمر ملك روعي، إن كنت أسامحو وأنسى الأسية* are two titles of old famous Arab songs (Egyptian songs). Here the translator should keep in mind that they are unknown to the non-Arab reader. Additionally, in utterance twenty four the writer

meant *enjoying listening to these two old favourite songs that time*. Thus, in translating such an utterance which is of a purely pragmatic and cultural nature, different strategies can be followed in order to preserve its pragmatic and cultural aspects in the TL and to maintain the same implied meaning.

In term of analysis, the model translation of utterance twenty four is *and the record player playing old favourites*. It can be said that the professional translator opted for translation by paraphrasing. Mashem is aware of the unshared cultural and pragmatic knowledge between the SL and the TL readers, that is why she opted for a strategy that preserves the pragmatic and cultural dimensions and the implied meaning. Only few students (06%) followed the same strategy while 6% of the students preferred to use more general terms. That is to say, 3 students out of 50 students replaced the expressions *أسمر ملك روجي ، إن كنت أسامح وأنسى الأسيية* with the word ‘music’. It is clear that these students noticed the fact that the TL reader may not be able to understand the implied meaning since s/he belongs to a different culture. Therefore, students used the word *music* as a super ordinate of the expressions *أسمر ملك روجي ، إن كنت أسامح وأنسى الأسيية* which are titles of Arabic songs. Students might consider ‘music’ as a term that can be used to refer to everything that is related to music such as songs.

More importantly, the majority of the students translated utterance twenty four literally as it can be seen in table 24. This utterance contains names of famous Arabic songs which are quite familiar to Arabs. As a member of the Arab society, the translator did not pay attention to the fact that a non-Arab reader may not know such songs. Hence, translating this utterance literally by 58% of the students makes the translated utterance confused for that the target reader has no idea about these songs and may not even know whether they are songs, books, or something else. Moreover, 30% of the students avoided translating utterance twenty four because they were not able to translate the cultural and pragmatic meaning presented in this utterance.

Interestingly, another useful strategy that can be used in translating utterance twenty four appropriately is loan translation plus explanation. In other words, a strategy in which the expression is kept as it is and an explanation is added to it in order to make the utterance more explicit. A loan translation in addition to an explanation to this utterance can be as follows '*listening to their favourite old songs Asmarmalakrohy and in kontasamehwansa el asseya*'. This translation conveys the intended meaning of the original utterance; furthermore, the translator here gives the audience an advantage by providing the loan words as well as useful explanations so that the meaning could be clearer.

Twenty Fifth Utterance

أصدقاء العمر يجتمعون حول الدجاج المقلي والبطاطس والشراب والفونوغراف. أسمر ملك روجي، إن كنت اسامح
وأنسالأسية. كلهم هياكل عظمية وضحكاتهم المترعة بالسرور والأمان نابت في تضاعيف الفضاء.

This utterance is translated into English by the experienced translator as "*their carefree, mirthful laughter has gone with the wind*".

STU	Students' Translations	FST	Percentage	MT
و ضحكاتهم المترعة بالسرور والأمان ذابت في تضاعيف الفضاء.	- Their laughs full of happiness and peace had melt in space. - their laughs full of joy and serenity melted in the waves of space. - their laughs and pleasure dissolves in air. - their laughs full of dreams and joy melted and vanished in air.	18	36%	their carefree, mirthful laughter has gone with wind
	- whose laughs full of cheerfulness and safety lost in the space. - their laughs full of delight and security are disappeared. - their happy laughs and pleasure are gone.	09	18%	
	- mirthfullaughters have gone with the wind.	03	06%	
	No translation	20	40%	

Table 25: Translation of Utterance Twenty Five

As it is shown in the students' translations in table 25 above, students faced problems in translating the expression ذابت في تضاعيف الفضاء المترعة, but not in translating the expression ذابت في تضاعيف الفضاء. The expression ذابت is a metaphoric expression since the verb ذابت is usually used with tangible objects such as ice or some hard materials and cannot be used with feelings or emotions such as 'laughing'. Hence, in utterance twenty five the quality maxim is flouted which results in the production of an implicature. It can be said that this utterance is

of a pragmatic nature since the speaker/writer implies more than what is said by the use of a metaphoric expression. To utter *ذابت في تضاعيف الفضاء* does not only mean the literal meaning of the utterance which is "melted in space"; the utterance implies another meaning precisely, "has gone/lost in the wind". This latter should be inferred by the hearer/reader in order to be well translated into English. A better translation which can serve the pragmatic meaning of this utterance is the model translation as it is shown in table 25.

Statistically speaking, only 06% of the students succeeded in translating utterance twenty five into English while 18% of the students produced fairly acceptable translations (see table 25). This number of students opted for translation by paraphrasing in which they explained the implied meaning of the metaphor presented in utterance twenty five. Yet, the rest of the students' translations were divided between unacceptable translations which presents 36% from the total percentage, and 40% of the students avoided translating utterance twenty five into English may be due to the fact that they thought omitting this utterance would not affect the meaning of the whole text. Additionally, this can be explained by the students' unawareness of the importance of metaphors as a part of pragmatics in translation, and the students' weakness in making a link between a text and its context.

Twenty Sixth Utterance

*اللهم إني أنام بأمرك و أصحو بأمرك و أنك مالك كل شيء . اهو أذان الفجر يفتح يومي الجديد، ويسبح في بحر الصمت
الشامل هاتفاً باسمك . اللهم عونك لهجر حنان الفراش والخروج إلى قسوة برد هذا الشتاء الطويل*

When examining utterance twenty six, one can recognize that there are aspects of reference, inference, and presupposition. On the one hand, according to Yule (1996), reference is a linguistic act which ties linguistic units (words, sentences, etc.) with non-linguistic elements (objects, situations, etc.). This means, a speaker or writer can refer to something in real life by using words and utterances. On the other hand, there should be linguistic and cultural shared knowledge between the speaker/writer and the listener/reader so that the listener/reader can be

able to infer the referent in the speaker's/writer's utterance. Reference and inference are two aspects of pragmatics which can be closely related to presupposition since this latter is the relationship between the speaker's intention and the listener's recognition of a particular referent. This assumption depends on the participants' familiarity with the context of situation. That is to say, the speaker utters an utterance to refer to a particular entity assuming that the listener is able to identify the intended referent. As far as utterance twenty six is concerned, the speaker here (the father of Elwan) used his utterance *الفجر آذان* to refer to a particular time of prayer (dawn time). The speaker assumes that the listener can easily infer the referent in his utterance since the participants share the same cultural and religious knowledge. Hence, when it comes to translating this utterance, translators should be aware of these pragmatic aspects. This was not the case for most students in translating utterance twenty six. Only 28% of the students were able to preserve reference, inference and presupposition in their translations while the rest of the students failed to do so. For more details see table 26.

The expression *الفجر آذان* is a religious and cultural reference which does not have an equivalent in the TL culture. Therefore, in an attempt to help the target audience understand the significance of this event, the experienced translator Mashem opted for translation by paraphrasing in addition to an explanation in which she replaced *الفجر آذان* with the expression '*the call to the dawn prayer*'. It can be noticed that the translator here preserved the presupposition presented in the ST utterance. In her translation, Mashem tried to make the utterance more explicit to the target audience. The model translation runs as follows '*there goes the call to the dawn prayer making the birth of new day for me*'.

Following the same line, 28% of the students used the same paraphrasing strategy in. This indicates that these students were aware of the cultural, pragmatic, and religious dimensions between the SL and TL. Additionally, half of the sample population preferred to translate utterance twenty six using a loan word. In other words, 50% of the students used the expression

الفجر أذان as it is in the TT 'Adhan Alfajr' (see table 26). This may sound unusual and unknown to the target audience; in this case the translator has to add more information or additional explanation which may help the TT utterance to be more explicit for the target reader. 8% of the students avoided translating this utterance due to the fact that they did not find an equivalent to this utterance in the TL culture or because they were not able to paraphrase the meaning of this utterance in the TL.

At the literal level, the expression *و يسبح في بحر الصمت الشامل يهتف باسمك* in utterance twenty six seems odd since it contradicts our factual background information. Put differently, one might wonder how a voice/call (الأذان) can swim in silence. So, a metaphorical meaning and a conversational implicature arise. The implicature derived from the metaphor in utterance twenty six is that the call for the dawn prayer can be heard from the depth of silence. In terms of analysis, the model translation to this expression is as follows 'There it is calling Thy name from the depth of silence'. The translator here used the paraphrasing strategy in order to preserve the meaning of the metaphor and its implicature in the TT. Yet, almost all students followed a literal translation in translating this metaphorical expression while only two students were able to give appropriate translations to this expression such as, *I start my day with the call for the dawn prayer. This call can be heard from the depth of silence.* Students' failure in translating this expression can be due to the fact that they could not recognize that this expression is used metaphorically.

STU	Students' Translations	FST	Percentage	MT
	<p>-Here is the dawn call for prayer opening this new day for me. It is breaking silence by screaming your name.</p> <p>-Here is the dawn ears which open my day and swim in silence</p> <p>-There goes the call to the dawn prayer making the beginning of my new day and swims in the complete silence.</p>	14	28%	<p>There goes the call to the dawn prayer making the birth of new day for me. There it is calling Thy name from the depth of silence.</p>
<p>هاهو آذان الفجر يفتح يومي الجديد</p> <p>ويسبح في بحر الصمت الشامل يهتف باسمك</p>	<p>-It is Adhan Al fadjr time for new day. Its sound is swimming in silence.</p> <p>-Al fadjr prayer begins/declares my new day and swims in the sea of silence.</p> <p>-The call for fadjr prayer makes the start of my day and shouting in the complete silence.</p>	25	50%	
	<p>-I start my new day with the name of Allah which swims in the sea of total silence.</p>	02	04%	
	<p>-That is the announce for the break-dawn opens my new day and swims in silence</p> <p>-It is the day break call.</p>	05	10%	
	No translation	04	08%	

Table 26: Translation of Utterance Twenty Six

Twenty Seventh Utterance

يجمعنا في الصباح المدمس وحده أو الطعمية. هما معاً أهم من قتال السويس

This utterance contains some cultural-specific terms in Egyptian Arabic which may not have equivalents in English, such as *طعمية* and *مدمس*. These two words are related to certain

aspects of Egyptian food customs which cannot be translated into English since they do not have direct equivalents in English cuisine and food. Moreover, part of the difficulty in translating such terms lies in the fact that these words require an awareness of the Egyptian culture and the pragmatic context of the utterance in which they are used. Additionally, these terms represent concepts which do not exist in English. It is recommended to translate such words by using the paraphrase strategy where the words are explained, or by using a superordinate. Another possible strategy to translate these terms is loan translation plus explanation in which the translator uses the same words of the source language and adds extra information which may help in making these terms more explicit to the target audience.

As findings in table 27 below show, translation students attempted to translate utterance twenty seven using different strategies. For instance, 48% of the students opted for loan translation in the sense that they used the same Arabic words in their translations as '*medames*' and '*taamia*'. This can be due to the fact that these words do not have direct equivalents in English. These translations, though acceptable, can still look unknown to the target audience; therefore the translator here needs to add an explanation which can make utterance twenty seven more explicit. Moreover, 14% of the students tried to find possible English equivalents for the words *طعمية* and *مدمس* by using a paraphrasing strategy. In other words, these students replaced the words *طعمية* and *مدمس* by '*beans*' and '*falafel*' which can be considered as words which explain the meaning of *طعمية* and *مدمس*. Interestingly, the experienced translator also followed a paraphrasing strategy in translating utterance twenty seven. She translated it as "*now it is beans or falafel for breakfast*". Some students (16%) gave meaningless translations (see table 27 for more details) while 16% of the students did not attempt translating this utterance may be because either they could not find any English equivalent to these terms or they thought that omitting these terms from the text would not affect the meaning of the whole text.

STU	Students' Translations	FST	Percentage	MT
يجمعنا في الصباح المدمس وحده أو الطعمية	-We are gathered (around) in morning to eat either medames or taamia. -in morning only medames or taamia gathers us.	24	48%	Now it is beans or falafel for breakfast.
	-We used to eat only beans and taamia in breakfast	05	10%	
	-We meet on table in morning for falafel	02	04%	
	-Loneliness and breakfast are the only things we can share. Only breakfast /dinner/food gather us.	08	16%	
	-In morning/breakfast, we eat beans and falafel.	03	06%	
	No translation	08	16%	

Table 27: Translation of Utterance Twenty Seven

Twenty Eighth Utterance

صدق رسول الله

This utterance is a statement of truth which is usually used after citing or reading some of the prophet PBUH words. It is used to express respect and politeness towards the prophet's saying. On the one hand, semantically speaking, utterance twenty eight refers to the fact that the prophet PBUH (Peace Be Upon Him) is honest and he always tells the truth. On the other hand, from a pragmatic perspective, this utterance contains an aspect of politeness (positive politeness) which is performed by the speaker. The speaker/writer here used the strategy of exaggerating interest by approving the fact that the Prophet is always honest.

Findings in table 28 show that most students ignored translating utterance twenty eight into Arabic with a percentage of 68%. The avoidance strategy adopted in translating this

utterance can be seen as a violation of the norm of polite behaviour in the Arab/Muslim world. Put differently, uttering such an expression after citing or reading the prophet words shows respect to the prophet PBUH. Yet, in the case of avoiding translating this utterance and totally neglecting it, the target text reader/hearer will not receive the same effect the source text has on its readers/hearers. Ignoring translating this utterance by the majority of the students may be accounted for by the fact that students were not aware of the importance of preserving politeness aspects in their translations and maintaining the same effects on the target reader/hearer.

Furthermore, only three students (06%) succeeded to find acceptable translations to utterance twenty eight. This number of students opted either for literal translation or for the paraphrasing strategy. Some of them translated utterance twenty eight literally, which preserves, to some extent, the pragmatic and cultural meanings of this utterance. Other students who preferred to use the paraphrasing strategy attempted to explain the pragmatic and cultural meaning of utterance twenty eight (check table 28). The same approach was followed by the experienced translator Mashem that is, she adopted the paraphrasing strategy in order to make the TT utterance more explicit to the target audience.

STU	Students' Translations	FST	Percentage	MT
صدق رسول الله	-Messenger was approved.	02	04%	The messenger of God has truly spoken.
	-The prophet was right in his claims.	11	22%	
	-Our messenger is the rightful.			
	-Allah's prophet says true.			
	-Truth is his tongue.			
Well said the prophet.	03	06%		
-The messenger of God has truly spoken.	34	68%		
No translation				

Table 28: Translation of Utterance Twenty Eight

7.2. Comments

What can be noticed in the results displayed in the tables above is that students opted for different translation strategies when translating from Arabic into English, which was not the case when translating from English into Arabic. This can be explained by the fact that students are more competent in Arabic which helped them, to some extent, to find appropriate equivalents in the TL.

The most frequent strategies followed by students are *literal translation*, *omission* or *avoidance strategy*, *paraphrasing* and *loan translation (transliteration)*. Literal translation was adopted by the majority of the students. This confirms translation teachers' answers to Question eighteen when 90% of the teachers believed that the majority of the students use literal translation in translating culturally loaded expressions. Additionally, the results above show that most of the time students focus in their translation on creating structure equivalence rather than equivalence of meaning. As the tables above display, there is a large number of students who translated utterances which are of a pragmatic and cultural nature word-for-word. This negatively influenced their whole translations. Following a literal translation can be due to the

fact that students are not knowledgeable about the TL culture, or that they are not pragmatically and culturally good enough to preserve the cultural aspects of the ST when translating it into the TL. Another reason that can be mentioned here is that students do not give any importance to the context in which utterances are used; they translated utterances in isolation regardless of the context in which they are used.

As a second strategy, students opted for the avoidance strategy. In order to overcome their pragmatic and cultural failure in translating Arabic/English texts, students preferred not to translate some utterances because they thought that omitting certain utterances from the text would not affect or harm the meaning of the whole text. Another reason can be the students' weakness at the pragmatic level and their unawareness of the importance of pragmatics in translation.

More importantly, translation by paraphrasing and loan translation were less used by students although these two strategies were considered to be the most appropriate ones in translating most of the utterances. Phrased differently, the Arabic text used here is full of metaphorical expressions and implicatures. These two concepts are largely related to pragmatics and culture. In an attempt to translate these concepts the students should use the appropriate translation strategy which helps them make the ST meaning more explicit in the TL. In translating metaphors and implicature, the experienced translator Mashed opted most of the time for translation by paraphrasing and explanation. This strategy can be seen as the most useful strategy to preserve the pragmatic and cultural dimension of the ST. Unfortunately, most students were not aware of the usefulness of this strategy in translating such utterances, which led them to follow other useless strategies such as literal translation.

Conclusion

In line with the previous chapter, this chapter has explored the pragmatic errors fourth year students make when translating Arabic/English texts. Results and statistics above have shown that translation students most of the time neglected the pragmatic aspects in translation, i. e., they translated utterances regardless of the context in which they are used. Moreover, tables in this chapter display that translation students suffer from a clear weakness at the pragmatic and cultural levels. Translation students are not aware of the importance of pragmatics in translation and they are not knowledgeable about pragmatic aspects in translation. This can be mainly due to the inappropriate strategies of teaching translation teachers follow at the Department of Translation, or due to the fact that pragmatics is not taught at the Department of Translation in MUC1. Teaching translation in MUC1 focuses too much on the linguistic skills and too little on the cultural and pragmatic values.

Chapter Eight: Recommendations

Introduction

It is clear at this level of the study that fourth year translation students in MUC1 have less problems in translating utterances which are of a linguistic nature. However, they face a number of problems in translating the pragmatic aspects in English/Arabic utterances. Therefore, chapter eight tries to discuss the present methodology used in teaching translation in MUC1 and the necessary approaches to be adopted to avoid pragmatic mistakes. Additionally, in the light of the results and findings displayed in the practical part of this thesis, the researcher would like to present her recommendations and suggest some handy tips for students and the teachers at the Department of Translation in MUC1 in order to help them develop their awareness about the pragmatic function and importance in translation.

8.1. Teaching Translation at MUC1

A brief chat with some translation teachers at Mentouri University, Constantine 1 reveals that the current situation of translation in MUC1 is characterized by a number of features. First of all, the department of translation provides translation courses as compulsory ones; however what is offered nowadays is quite arbitrary and depends almost on personal initiatives on the part of the teachers. Furthermore, arbitrary approaches are not reliable since translation teachers should follow a systematic approach to achieve their goals. These arbitrary approaches adopted at the Department of Translation in MUC1 can be the reason which hampers much of the educational efforts and makes most translation students unqualified in their field.

More importantly, the spirit of teamwork among translation teachers is almost non-existent. Another feature which characterizes the situation of teaching translation in MUC1 is

that the absence of continuous training programs for translation teachers and students has contributed to the current situation. Teachers can take personal initiatives and train themselves, but students cannot do the same since they are not yet well qualified. Yet, even for teachers it is not always easy to train themselves due to the fact that at the Department of Translation in MUC1, teachers are overloaded and they teach various courses, including a hybrid of language courses and content courses at various levels.

8.2. Suggested Strategies to Teach and Learn Translation

A number of tips and recommendations which aim at improving teaching translation in MUC1 as well as enhancing students' translations at all levels and particularly at the pragmatic and cultural levels may be set. These tips and recommendations could be summarized as follows.

In translating pragmatic and cultural aspects in English/Arabic utterances, translation students can follow different strategies in order to transmit the utterances' conceptual meanings to the target reader. Some of these strategies were already suggested in chapter three. Students should be able to make the appropriate choice about the right translation strategy to be followed. For instance, in her taxonomy Baker (1992) discusses eight strategies in translation teaching and learning. These strategies have been used by many translators to cope with the problematic issues while doing a translation task. Baker's strategies can be briefly listed as follows.

- a. Translation by a more general word: It is the most common strategy to deal with many types of non-equivalence. As Baker believes, it works appropriately with most languages because in the semantic field meaning is not language dependent (Owji, 2013)
- b. Translation by a more neutral/less expressive word
- c. Translation by cultural substitution: This strategy involves replacing a cultural item or expression with a target language item considering its effect on the target reader. This

strategy makes the translated text more natural, more understandable and more familiar to the target reader (ibid).

- d. Translation using a loan word or loan word plus explanation: This strategy is usually used when dealing with culture-specific items, modern concepts, and buzz words. Using the loan word with an explanation is very useful when a word is repeated several times in the text. At the first time the word is mentioned by the explanation and in the next times the word can be used on its own (Baker, 1992)
- e. Translation by paraphrase using a related word
- f. Translation by paraphrase using unrelated words: The paraphrasing strategy can be used when the concept in the source item is not lexicalized in the target language. When the meaning of the source item is complex in the target language, the paraphrase strategy may be used instead of using related words; it may be based by modifying a super-ordinate or simply by making the meaning of the source item clear (Owji, 2013).
- g. Translation by omission: If the meaning conveyed by a particular expression is not necessary to be mentioned in the TT, translators use this strategy to avoid lengthy explanations (ibid).
- h. Translation by illustration

Other translation scholars, linguists and researchers proposed other different strategies to translation teaching and learning. Some of these strategies will be explained below.

Translation is not an exact science, thus a methodology which is appropriate in translating a given text may not be appropriate in translating a text of a different type. Chesterman (1997) states that learning and teaching translation oblige translators to follow a number of strategies. These strategies can be classified under three main categories which are semantic, syntactic and pragmatic changes (ibid). Chesterman adds that there is no large gap between these three categories, so it is difficult to say which exact strategy is being used. The following are the main

three categories according to Chesterman (1997) and the strategies which come under each category.

- a. *Syntactic Strategies*: They deal with changes which happen at the grammatical level of the TT in relation to the ST. According to many theorists and translators this strategy is a ‘default’ strategy. This category includes literal translation, loan translation, transposition, unit shift, paraphrase structure change, clause structure change, sentence structure change, cohesion change, level shift (the phonological, morphological, syntactical and lexical levels), and schema shift (Owji, 2013).
- b. *Semantic Strategies*: this category includes synonymy, antonymy, hyponymy, converses, and paraphrase strategy (Chesterman, 1997).
- c. *Pragmatic Strategies*: the main strategies which are classified under this category by Chesterman (1997) are cultural filtering, explicitness, interpersonal change, speech act, visibility change, and coherence change.

More importantly, Newmark (1988) suggests a set of helpful steps to be followed in the process of teaching and learning translation. After presenting his two approaches to translation teaching (see chapter three), Newmark (1988) states that the fact of bringing these two approaches together can be useful in enhancing translation accuracy. Newmark’s (1988:139) proposed steps to translation teaching and learning are as follows.

- a. Relate the Top down and the Bottom up approaches to text-types, readerships and other contextual factors.
- b. Bear in mind that stretches of texts of whatever length have meaning, and that the translator is concerned only with meaning transfer.
- c. In the critical third stage of revising, reading the translation as an independent, autonomous, spontaneous text, as well as reading it sentence by sentence, side by side,

with the original, and thereby not forgoing, as the interpreter has to, the advantage of all the information that rereading of the original can continue to offer.

- d. Exploit the contrasted insights of text linguistics as well as of literal translation.

Furthermore, translation students must be taught pragmatics in both languages, English and Arabic, as they are taught other modules such as grammar, written expression and so on in English and Arabic (and even in French). That is, integrating teaching pragmatics as a separate unit (module) to translation students in MUC1 is required since this may help raise students' awareness about the importance of pragmatic knowledge in translation. Introducing different theories which deal with the relation between translation and pragmatics into the course syllabus would be of much help to translation students. Besides teaching students pragmatics theoretically, various sessions in practicing pragmatics when translating is a necessity. Such practice can help students minimize pragmatic difficulties and errors they make when translating English/Arabic/English texts. Phrased differently, in teaching pragmatics teachers should try to make a link between the theoretical lectures they offer to students and the practical exercises which are of pragmatic and cultural nature. Efforts of both teachers and students, therefore, should be combined to enhance students' pragmatic knowledge. In effect, if from the first year on to the fourth year, teachers make their students aware of the importance of context and the extra-linguistic factors in translation, this could be done according to a pre-set timetable of class-work wherewith the teacher keeps his learners always in constant touch with pragmatics in translation. Having the translation students to do all this requires from the teacher to have a good level in pragmatics in order to transmit his pragmatic knowledge to his students in the classroom. For instance, Amer (2004) suggests a classroom methodology which may enhance translation students' level in pragmatics and culture. He describes a proposed methodology consisting of a step-by-step procedure. This proved quite successful in his classes in terms of students' motivation, productivity and the quality of their work.

Amer (2004) argues that the role of the teacher is to select the translation text that meets the teacher and students' objectives, the degree of text difficulty (semantic, stylistic, syntactic, pragmatic or cultural difficulty). Students' role is to read the text twice; the first is to find out the comprehensive and general connotative meaning. The second reading is for translating and finding out problems (Amer, 2004). He adds that students must identify the difficult terms and find out their meaning using suitable translation procedures. Next, the teacher has to ask students to make groups and then s/he divides the text into as many segments as students in the group. Depending on the degree of difficulty and the length of the text, these segments may be paragraphs, columns, pages or even whole chapters (ibid). Each student then is assigned a fair portion of the text (ibid).

After finishing the translation task, each student reads out her/his own version of the translated text while the teacher and other students listen to the student who reads (Amer, 2004). As a monitoring activity, everybody should feel free to stop the reading in case of misunderstanding or ambiguity and comment or criticize if it is needed (ibid). The students have to defend their work against criticism; as Newmark (1995b) states "*translation is for discussion*". Students should then be encouraged to take notes and discuss each other's translations (Cited in Amer, 2004).

Amer (2004) claims that as a metacognitive activity students, assisted by the teacher, analyse the translation strategies and procedures used, and discuss the reasons taken into account in the choice of each analysed criterion: "*The ability to discuss translations in an objective way is central to a translator's competence*" (Kussmaul, 1995).

The last step according to Amer (2004) is represented in handing in the final version of the students' revised and post-edited translations. The teacher makes a final revision (second post-edit), gives formative evaluation and makes comments by analysing failures and weaknesses in the process (ibid). As seen from the methodology above,

I assume that the teacher's role is as a facilitator of the translation task, since the lion's share of the translation process is accomplished by the students, either collectively or individually. To do the process of translation efficiently, students can consult all possible information sources, including the traditional written forms, the "live" sources or informants (Amer, 2004: 06).

Additionally, a number of useful activities can be suggested. According to Kasper (1997), these activities can be divided into two main types: activities aimed at raising students' pragmatic awareness and activities which may offer opportunities for communicative practice. Awareness raising activities are activities designed to develop recognition of how language forms are used appropriately in context (Eslami-Rasekh, 2005). Through awareness-raising activities, translation students may acquire different information about pragmatic aspects of language. For example, they can learn what is considered offense in their culture compared to the target culture, what are different degrees of offense for different situations in the two languages (Ibid). One technique among others which may help translation students and teachers learn more about the culture of both SL and TT is that translation teachers and students should be exposed more to the English culture in order to enrich their socio-cultural information and pragmatic awareness. This can be done by giving translation teachers and students the opportunity to travel abroad since living in the target culture is the best way to understand its aesthetic, politics, traditions, etc. The aim here is to expose translation students to the pragmatic aspects of language and provide them with the analytical tools they need to arrive at their own generalizations concerning contextually appropriate language use. Eslami-Rasekh (2005) adds that these activities may help students to be aware of differences between the native and target language speech acts, besides several techniques which can be used in order to raise the pragmatic awareness of the students. The two major techniques commonly used are teacher presentation and discussion of research

findings on different aspects of pragmatics, and a student-discovery procedure in which students obtain information through observations, questionnaires, and interviews (Kasper, 1997).

a. Teacher Presentation and Discussion

Teachers can use this technique to relay information drawn from research on pragmatic issues to students (Eslami-Rasekh, 2005). This can be done from data to rules or from rules to data. In order to do this, teachers need to provide detailed information on the participants, their status, the situations, and the speech events which occur in the text (Ibid).

b. Student Discovery

This technique aims at helping learners have a good sense of what to look for in conducting a pragmatic analysis, and to make them adept at formulating and testing hypotheses about language use (Eslami-Rasekh, 2005).

In short, one can categorically suggest that recognizing the pragmatic meaning of an utterance and being aware of the importance of pragmatic knowledge in translation heavily helps students translate appropriately and hence enables them to achieve successful and faithful translation.

Conclusion

It can be concluded that the recommendations, strategies, and activities that were proposed in this chapter for the teaching and learning of translation cannot solve all the areas in which translation students have weaknesses. However, these recommendations can greatly help translators whether as teachers or as learners overcome and minimize difficulties that they usually face when translating English/Arabic/English texts, especially at the cultural and pragmatic levels. Interestingly, chapter eight gives an overview about some translation teaching and learning strategies which can be considered as an outline for further researches in the fields of translation and pragmatics. As it can be seen in this chapter, different theorists or translators provide their own strategies according to their perspectives. Yet, strategies that are proposed by Baker (1992) in her translation taxonomy can be considered the clearest and the most detailed and helpful ones since they include the most applicable strategies.

General Conclusion

The primary concern of this thesis has been to investigate the pragmatic and cultural problems fourth year translation students in MUC1 may encounter when translating English/Arabic/English utterances. In addition, this thesis has tried to highlight the main reasons behind pragmatic problems that the trainee translators may face during the translation process. Usually, when translation students fail to decode and provide the real meaning of an utterance in the target language, this may seriously affect the degree of translation quality. The first three chapters, therefore, were devoted to a review of the literature about translation and pragmatics. As such translation equivalence has been substantiated within Chapter One. The term equivalence has been discussed at length since it is considered to be at the heart of any translation theory. Pragmatic theories in relation to translation were dealt with in chapter two. This latter dealt with different aspects of pragmatics such as speech acts, implicatures, presuppositions, and deixis and how such aspects can be used within the translation task. Chapter two has focused on the importance of taking into account the needs of the audience when translating, i.e., the translator should consider both the linguistic system and the social rules which can be conventional or not. Moreover, with regard to the importance of teaching pragmatics to translation students, chapter three has come to discuss different views and methods adopted in integrating teaching pragmatics to translation students.

On the basis of the above discussion, the researcher developed two research instruments: a questionnaire survey and two translation tests. Hence, the practical part of the thesis is conducted mainly within the framework of pragmatics in relation to students' translations. The first instrument has been used mainly to explore the situation of teaching pragmatics to translation students in CU1 with particular emphasis on the teachers' views and evaluations of their students' pragmatic awareness and competence. Put differently, the collection and the preliminary analysis of data of the questionnaire has allowed the researcher to discuss the actual

bad level of translation students in pragmatics. The second instrument has been used to explore pragmatic difficulties that may face translation students and the main reasons behind such errors and difficulties. To serve better the aims this thesis sets itself to achieve, the researcher has adopted quantitative and qualitative approaches to data collection.

The results of the questionnaire have showed that students' inadequate level in pragmatics can be accounted for by the students' unawareness of the importance of pragmatic knowledge in translation and the fact that pragmatics is not taught to students at the Department of Translation. Additionally, what has been discussed in chapters One and Two of this thesis has been put into practice in chapters six and seven. Particular emphasis has been put on the research carried out on a sample of one hundred translation students drawn randomly from the population of interest. The discussion presented in chapters six and seven showed that most of the students' translations contain pragmatic failure and loss (of the original pragmatic meaning). Findings have revealed that most of the time students either translate problematic utterances literally or they use the avoidance strategy. On the one hand, following the former strategy students tried to preserve the semantic image of the source text at the expense of its functional image. On the other hand, due to the referential gap found between Arabic and English, students opted for the avoidance strategy in translating utterances of a pragmatic and cultural nature such as idioms, religious and cultural expressions, customs and foods, etc. Yet, some students opted for loan translations in translating such expressions. It is not an easy task to translate such cultural and pragmatic specific utterances since English and Arabic belong to different cultures; therefore, it is important for the translator to be both bilingual as well as bicultural.

Furthermore, findings have showed that most fourth year translation students were unable to understand the pragmatic and extra-linguistic factors of the text which led them to mistranslate. Yet, few students were able to find near acceptable pragmatic equivalents to the source language utterances. Marked varieties of language are fraught with problems for

translators. Preserving connotation, maintaining cultural coherence and achieving faithful translation are all highly problematic. Accordingly, it can be said that translators in general and learners in particular cannot do without pragmatics in translation.

A further important issue that has been raised by the results of this research, including the teachers' questionnaire and the Arabic and English Translation tests, relates to the different reasons which led translation students to make such type of errors in translating cultural and pragmatic specific utterances. The main reason behind such pragmatic and cultural failure is that translation students are not familiar with the English language culture or even their own culture. Thus, teachers must pay more attention to make students acquainted with these two cultures by selecting texts which enrich the students' knowledge with the pragmatic and cultural usage and to teach students pragmatics as a good source of real life situations to have better results in translating cultural and pragmatic specific expressions naturally in the TL. Hence, in the light of these results, the hypothesis of the present thesis is confirmed. All in all, students' unawareness about pragmatics, their weaknesses at the pragmatic and cultural levels, and the fact that pragmatics is not being taught at the Department of Translation in MUC1 are doing sharply harm for they keep translation students far from creating faithful and acceptable translations which preserve the pragmatic and cultural aspects of any text in hand.

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APPENDICES

Appendix # 1: Teachers' Questionnaire

Thank you for accepting to answer the present questionnaire. We would very much appreciate your candid response to questions therein included which may help to carry a doctoral research work. Thank you in advance for taking the time to share your experience and ideas.

For each item please tick the right box or write in the space provided

1. Name of your University:

2. Degree (s) held:

a. BA (License)

b. MA (Master /Magistère)

c. PhD (Doctorate)

3. Employment status:

a. Full time.

b. part time.

4. Work experience (number of years):

5. Subjects taught:

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6. What is translation?

a. To change the meaning of a word from one language to another language.

b. To transfer meaning from one language into another.

c. To replace the structure and meaning of a sentence in one language by another structure and meaning in another language.

d. Other.

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7. What is your understanding of pragmatics?

a. The study of the relationship between words and their meaning.

b. The study of how words are being arranged to be grammatically correct.

c. The study of meaning in context.

d. Other.

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8. What is translation equivalence?

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9. What are the most common types of equivalence in translation?

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10. Pragmatic equivalence in translation is:

- f. To translate the meaning of the source text regardless of its form.
- g. To focus more on maintaining the same form and style when translating the source text into the target language.
- h. To translate the source text meaning producing the same effect on the target text audience as if it is the effect upon the source text audience.
- i. To translate both the form and the content of the source text.
- j. Others.

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11. Are fourth year students aware of the importance of pragmatic knowledge in translation?

- b. Yes.
- b. No.

12. How would you rate the learners' pragmatic knowledge?

- d. Good.

e. Inadequate.

f. Average.

13. If they use dictionaries, which one do they most often use: a monolingual dictionary or a bilingual one?

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14. What is /are the most common strategy(ies) or method(s) fourth year translation students follow in translating English/Arabic texts?

g. Literal translation (word for word translation).

h. Formal translation.

i. Dynamic translation.

j. Pragmatic adaptation

k. Paraphrasing

l. Others.

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15. Why do you think students usually follow this strategy in translation? In other words, what are the reasons behind this choice?

a. They consider it the easiest one.

b. They have a lack of vocabulary in the target language.

c. They have no theoretical background in translation theory.

d. Others.

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16. What type(s) of the following errors are fourth year translation students likely to make when translating English /Arabic texts? (You can tick more than one box.)

- h. Pragmatic errors
- i. Grammatical errors
- j. Punctuation and capitalization errors
- k. Spelling errors (misspellings)
- l. coherence errors
- m. cohesion errors
- n. Others.

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17. What is/are the most frequent error(s) from the above list are fourth year translation students likely to make in translation?

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18. What is the most common strategy to which fourth year translation students resort when they come across culturally loaded expressions in translation (such as idioms)?

- f. Translate them literally.
- g. Translate them using formal equivalence
- h. Apply a dynamic /pragmatic equivalence in translation.
- i. Look for any equivalent idiom in the target language.
- j. Others.

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19. Are you satisfied with the strategies fourth year translation students follow in translation?

- a. Yes.
- b. No.

20. If you want to evaluate your fourth year students' translation skills in dealing with pragmatic equivalence in translation, what are the strategies you may follow in testing them?

- a. Ask students theoretical questions about pragmatic equivalence.
- b. Give students a text to translate then check up their pragmatic errors.
- c. Ask students about difficulties they may face in translation at the pragmatic level.

d. Others.

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21. How would you describe your students' translation end product from a pragmatic perspective?

- a. A good translation
- b. An acceptable translation
- c. An inadequate translation
- d. Others.

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22. Are you satisfied with the translation end product of fourth year students at the Department of Translation?

- a. Yes.
- b. No.

23. If the answer is "no", say why.

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24. Would it be better to teach pragmatics as a separate module in the translation department?

- a. Yes. b. No.

25. What are the possible teaching techniques to which you may resort and which may help the learners overcome translation pragmatic problems?

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26. What are the students' beliefs about using translation to learn English?

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27. Please, feel free to add any other comments.

Appendix # 2: The English Text

Great Expectations

My father's family name being Pirrip, and my Christian name Philip, my infant tongue could make of both names nothing longer or more explicit than Pip. So, I called myself Pip, and came to be called Pip.

I give Pirrip as my father's family name, on the authority of his tombstone and my sister – Mrs. Joe Gargery, who married the blacksmith. As I never saw my father or my mother, and never saw any likeness of either of them (for their days were long before the days of photographs), my first fancies regarding what they were like, were unreasonably derived from their tombstones. The shape of the letters on my father's, gave me an odd idea that he was a square, stout, dark man, with curly black hair. From the character and turn of the inscription, "Also Georgiana Wife of the Above," I drew a childish conclusion that my mother was freckled and sickly. To five little stone lozenges, each about a foot and a half long, which were arranged in a neat row beside their grave, and were sacred to the memory of five little brothers of mine – who gave up trying to get a living, exceedingly early in that universal struggle – I am indebted for a belief I religiously entertained that they had all been born on their backs with their hands in their trousers-pockets, and had never taken them out in this state of existence.

Ours was the marsh country, down by the river, within, as the river wound, twenty miles of the sea. My first most vivid and broad impression of the identity of things seems to me to have been gained on a memorable raw afternoon towards evening. At such a time I found out for certain, that this bleak place overgrown with nettles was the churchyard; and that Philip Pirrip, late of this parish, and also Georgiana wife of the above, were dead and buried; and that

Alexander, Bartholomew, Abraham, Tobias, and Roger, infant children of the aforesaid, were also dead and buried; and that the dark flat wilderness beyond the churchyard, intersected with dykes and mounds and gates, with scattered cattle feeding on it, was the marshes; and that the low leaden line beyond, was the river; and that the distant savage lair from which the wind was rushing, was the sea; and that the small bundle of shivers growing afraid of it all and beginning to cry, was Pip.

"Hold your noise!" cried a terrible voice, as a man started up from among the graves at the side of the church porch. "Keep still, you little devil, or I'll cut your throat!"

A fearful man, all in coarse grey, with a great iron on his leg. A man with no hat, and with broken shoes, and with an old rag tied round his head. A man who had been soaked in water, and smothered in mud, and lamed by stones, and cut by flints, and stung by nettles, and torn by briars; who limped, and shivered, and glared and growled; and whose teeth chattered in his head as he seized me by the chin.

"O! Don't cut my throat, sir," I pleaded in terror. "Pray don't do it, sir."

"Tell us your name!" said the man. "Quick!"

"Pip, sir."

"Once more," said the man, staring at me. "Give it mouth!"

"Pip.Pip, sir."

"Show us where you live," said the man. "Point out the place!"

I pointed to where our village lay, on the flat in-shore among the alder-trees and pollards, a mile or more from the church.

The man, after looking at me for a moment, turned me upside down, and emptied my pockets. There was nothing in them but a piece of bread. When the church came to itself – for he was so sudden and strong that he made it go head over heels before me, and I saw the steeple under my feet – when the church came to itself, I say, I was seated on a high tombstone, trembling, while he ate the bread ravenously.

"You young dog," said the man, licking his lips, "what fat cheeks you ha' got."

I believe they were fat, though I was at that time undersized for my years, and not strong.

"Darn me if I couldn't eat em," said the man, with a threatening shake of his head, "and if I han't half a mind to't!"

I earnestly expressed my hope that he wouldn't, and held tighter to the tombstone on which he had put me; partly, to keep myself upon it; partly, to keep myself from crying.

"Now look here!" said the man. "Where's your mother?"

"There, sir!" said I.

He started, made a short run, and stopped and looked over his shoulder.

"There, sir!" I timidly explained. "Also Georgiana. That's my mother."

"Oh!" said he, coming back. "And is that your father alongeryour mother?"

"Yes, sir," said I; "him too; late of this parish."

"Ha!" he muttered then, considering. "Who d'ye live with – supposin' you're kindly let to live, which I han't made up my mind about?"

"My sister, sir – Mrs. Joe Gargery – wife of Joe Gargery, the blacksmith, sir."

"Blacksmith, eh?" said he. And looked down at his leg.

After darkly looking at his leg and me several times, he came closer to my tombstone, took me by both arms, and tilted me back as far as he could hold me; so that his eyes looked most powerfully down into mine, and mine looked most helplessly up into his.

"Now lookee here," he said, "the question being whether you're to be let to live. You know what a file is?"

"Yes, sir."

"And you know what wittles is?"

"Yes, sir."

After each question he tilted me over a little more, so as to give me a greater sense of helplessness and danger.

"You get me a file." He tilted me again. "And you get me wittles." He tilted me again. "You bring 'em both to me." He tilted me again. "Or I'll have your heart and liver out." He tilted me again.

I was dreadfully frightened, and so giddy that I clung to him with both hands, and said, "If you would kindly please to let me keep upright, sir, perhaps I shouldn't be sick, and perhaps I could attend more."

He gave me a most tremendous dip and roll, so that the church jumped over its own weather-cock. Then, he held me by the arms, in an upright position on the top of the stone, and went on in these fearful terms:

"You bring me, to-morrow morning early, that file and them wittles. You bring the lot to me, at that old Battery over yonder. You do it, and you never dare to say a word or dare to make a sign concerning your having seen such a person as me, or any person sumever, and you shall be let to live. You fail, or you go from my words in any partickler, no matter how small it is, and your heart and your liver shall be tore out, roasted and ate. Now, I ain't alone, as you may think I am. There's a young man hid with me, in comparison with which young man I am an Angel. That young man hears the words I speak. That young man has a secret way pecooliar to himself, of getting at a boy, and at his heart, and at his liver. It is in wain for a boy to attempt to hide himself from that young man. A boy may lock his door, may be warm in bed, may tuck himself up, may draw the clothes over his head, may think himself comfortable and safe, but that young man will softly creep and creep his way to him and tear him open. I am a-keeping that young man from harming of you at the present moment, with great difficulty. I find it wery hard to hold that young man off of your inside. Now, what do you say?"

I said that I would get him the file, and I would get him what broken bits of food I could, and I would come to him at the Battery, early in the morning.

"Say Lord strike you dead if you don't!" said the man.

I said so, and he took me down.

"Now," he pursued, "you remember what you've undertook, and you remember that young man, and you get home!"

"Goo-good night, sir," I faltered.

"Much of that!" said he, glancing about him over the cold wet flat. "I wish I was a frog. Or a eel!"

Appendix # 3: The Experienced Translator's Version

الآمال الكبرى

الفصل الأول

عشت معظم السنوات الأولى من حياتي في مقاطعة (كنت) .. ومع ذلك فإن مستنقعاتها الموحشة ما زالت تخيفني حتي الآن .. فقد كنت أتخيل وجود أشباح تتلاعب في أطباق الضباب الكثيف، كما أتخيل سماع أصوات غريبة صادرة من تدفق المياه في مجرى النهر المجاور .

وعندما كنت في السابعة من عمري .. و في (عشية عيد الميلاد) .. ذهبت لزيارة قبر أبي و أمي الذي يقع بساحة واسعة ملحقة بالكنيسة .. و في مكان يطل علي مستنقعات موحشة ..

في الحقيقة لم أشاهد أبي ولا أمي مطلقاً .. ولكني أستطيع قراءة اسميهما المكتوبين على شاهد القبر : (فيليب .. وجورجيانابيروب) ..

(فيليب) كان اسم أبي و اسمي أنا أيضاً .. ولكن عندما كنت أتعلم النطق في طفولتي المبكرة ، كنت لا أستطيع نطق هذا الاسم نطقاً صحيحاً .. وإنما كنت أنطقه هكذا : (بيب) .. وهو الاسم الذي ظل يطلق علي طوال حياتي .

وفي أثناء تلك الزيارة لقبر والدي ، حاولت أن أتذكر أي شيء عنهما فلم أستطع .. لذلك فقد انهمرت الدموع من عيني و بدأت في البكاء .. وعلى حين فجأة سمعت صوتاً مخيفاً مرعباً يصيح بي : اسكت .. توقف عن هذا الضجيج وإلا قطعت رقبتك ! ..

وظهر أمامي رجل عملاق خرج من بين المقابر ، و أمسكني من ذقني بقبضته الحديدية .. كان يرتدي ملابس خشنة رمادية اللون .. ويحيط بقدمه طوق حديدي .. كانت ملابسه مبتلة و يرتعش جسمه الملتخ

بالطين من شدة البرد .. وأخذ يحملق في بعينين يتطاير منهما الشرر .. فقلت له وأنا أرتجف من شدة الرعب : أتوسل إليك يا سيدي .. لا تقتلني .. أرجوك .. !

وسألني الرجل : ما اسمك ؟ .. أجب بسرعة .. وأين تعيش .. ومن هم أهلك .. ؟!

فقلت علي الفور : اسمي (بيب) .. ووالدائي مدفونان في هذه القبور .. وأنا أعيش مع أختي (مسز جو جارجري) وزوجها الحداد الذي يعمل في هذه القرية .

فقال الرجل وهو ينظر الى القيد الحديدي المربوط بقدمه : هه .. حداد ؟!

وفي لمح البصر ، أمسكني بقوة ، وقلبني رأساً على عقب ، وأفرغ كل ما في جيوبي .. ولم يكن معي سوى بعض المسامير وكسرة صغيرة من الخبز .. ثم أجلسني علي شاهد حجري لأحد المقابر .. وأخذ يلتهم كسرة الخبز ويبتلعها في نهم شديد .. وبعد أن انتهى من ذلك ، هزني بقوة وقال : والآن أيها الوغد الصغير .. هل تعرف (المبرد) الحديدي .. ؟

فأومأت إليه برأسي موافقاً ، لأنني كنت عاجزاً عن الكلام من شدة الرعب .. وقال : إذن عليك بإحضار مبرد حديدي .. وإحضار بعض الطعام .. عليك بإحضارهما إلى هنا في صباح الغد .. فاهم ؟!

وأخذت أبلع ريقِي بصعوبة .. وقلت له وأنا ألهث : حاضر يا سيدي .. !!

- وإياك أن تخبر أحداً بذلك .. وإلا لقتلناك فوراً .. فأنا أعرف صديقاً لي يهوى قتل الأولاد وتمزيق قلوبهم .. فقد تظن أنك ستكون آمناً وتنام في سريرك مطمئناً .. ولكن صديقي هذا قادر على التسلل إلى غرفة نومك الدافئة ليقتلك في لحظة .. تذكر هذا جيداً .. هيا .. انصرف الآن .. !

وأومأت برأسي إليه موافقاً على كل ما قاله .. وقفزت على الفور وأنا لا أصدق نجاتي .. وأخذت أجري بأقصى سرعة في اتجاه البيت .. وكان قلبي يدق عالياً لدرجة أنني كنت أسمع دقاته .

Appendix # 4: The Arabic Text

يوم قتل الزعيم

محتشمي زايد

نوم قليل و فترة انتظار ثملة بالدفء تحت الغطاء الثقيل. النافذة تنضح بضياء خفيف ولكنه يتجلى بقوة في ظلام الحجرة الدامس. اللهم إني أنام بأمرك و أصحو بأمرك و أنك مالك كل شيء. هاهو أذان الفجر يفتح يومي الجديد ، ويسبح في بحر الصمت الشامل هاتفاً باسمك. اللهم عونك لهجر حنان الفراش والخروج إلى قسوة برد هذا الشتاء الطويل. حبيبي يغط في نومه في الفراش الآخر فلا تلمس طريقي في الظلام أن أوقظه. ما أبرد ماء الوضوء ولكني أستمد الحرارة من رحمتك. الصلاة لقاء وفناء. من أحب لقاء الله أحب الله لقاءه. كل يوم لا أزداد فيه علما يقربني إلى الله فلا بورك لي في شمس ذلك اليوم. أنتزع نفسي من تأملاتي أخيرا لأوقظ النيام. أنا منبه هذه الأسرة المرهقة. حسن ألا تخلو من نفع وأنني في هذا العمر. طاعن في السن متين الصحة بفضل الله. لا بأس أن أضيء المصباح الآن. وأنقر باب الحجرة بأصبعي هاتفاً " فواز " حتى أسمع صوته وهو يقول " صباح الخير يا أبي " . أرجع إلى حجرتي وأضيء مصباحها أيضا فأرى حفيدي مستغرقاً في نومه لا يبدو منه إلا وسط وجهه بين حافتي الغطاء والطاقيّة. ما باليد حيلة . عليّ أن أخرجه من دنيا الراحة إلى الجحيم. وأهمس بقلب مفعم بالعطف عليه وعلى جيله " علوان .. اصح " . ويفتح عينيه العسليتين ، ويتثاءب ، ويقول باسماً " صباح الخير يا جدي " . ويعقب ذلك حركة أقدام ، ونشاط السنة ، وحياء تدب ما بين الحمام وحجرة السفارة. وأستمع إلى قرآن الصباح في الراديو حتى تناديني هناء زوجة ابني " السفارة جاهزة يا عمي " . أهم ما بقى لي في مسرات الدنيا الطعام . ما أكثر نعم الله في دنياه. اللهم جنبني المرض والعجز . لا أحد ثمة للعناية بالآخرين. ولا فائض مال للتمريض. الويل لمن يسقط. يجمعنا في الصباح المدمس وحده أو الطعمية. هما معاً أهم من قنال السويس. سقيا لعهد البيض والجبن والبسطرمة والمربي ، ذلك عهدٌ بائد ، أو ق. ا . أي قبل الانفتاح. الأسعارُ جنت ، كل

شيء قد جن . ما زال فواز مائلاً للبدانة، وهو يستعين بالخبز، ومثله هناء ولكنها تسرع نحو الكبر قبل الأوان. ابن خمسين يبدو اليوم كأنه ابن ستين. وقال فواز بصوته الجهير:

– سنعمل أياماً صباحاً ومساءً بالوزارة فأضطر إلى الانقطاع عن الشركة...

ساورني قلق. إنه وزوجه يعملان في شركة قطاع خاص. ودخلهما ومعاشي ومرتب علوان تفي بالكاد بضرورات الحياة فما الحال إذا استغنت عنه الشركة؟!

فقلت برجاء :

– لعلها أيامٌ قليلة.

وقالت هناء :

– سأقوم ببعض عمالك و آتيك بما لم ينجز منه واشرح لمدير القسم ظروفك...

فقال فواز متسخطاً:

– هذا يعني أن أعمل من الصباح حتى منتصف الليل.

أتمنى دائماً ألا نثير غبار الهموم على مائدة الطعام ولكن كيف؟ ...

وقال علوان :

– والد أستاذتي علياء سميح يسوق تاكسي في أوقات فراغه ويربح أكثر طبعاً.

فسأله والده:

– هل يملك التاكسي؟

– أظن ذلك.

– ومن أين لي بشراء واحد؟! ، وهل كان أبو أستاذتك غنياً أو مرتشياً؟

– كل ما أعرفه أنه رجل محترم.

فقلت :

– اختار طريقاً شريفاً في النهاية .

فقال علوان ضاحكاً :

– لعلي أختار طريقاً مثله يوماً ما.

فسألته هناء بجدية :

– ماذا ستفعل؟

– سأكون عصابة للسطو على البنوك!

فقال فواز بامتعاض:

– خير ما تفعل.

ومسحت الأطباق مسحاً، ومضت بها هناء إلى المطبخ، وما لبثوا أن ودعوني وذهبوا. وجدتني في الشقة الصغيرة وحيداً كالعادة. اللهم ارزقهم واكفهم شر الأيام. اللهم امنحني شيئاً من نعمة القرب والولاية. لو تركت البيت على حاله لبقى ملهوجاً في فوضى شاملة حتى المساء. أفعل ما أستطيع في حجرة نومي، وحجرة المعيشة حيث أمضي وحدتي مستمعاً للقرآن والأغاني والأخبار في رحاب الراديو أو التلفزيون. لو توجد حجرة رابعة لأمكن أن يقيم علوان فيها عشه. الحمد لله لا اعتراض على قضائه. مرّ العارف أبو العباس المرسي بالقاهرة بأناس يزدحمون على دكان خباز في سنة الغلاء فرق قلبه لهم، ثم وقع في نفسه أنه لو كان معي دراهم لآثرت بها هؤلاء فأحس بثقل في جيبه فأدخل فيه يده فوجد فيه جملة من الدراهم

فأعطاها للخباز وأخذ بها خبزاً فرقه، فلما انصرف وجد الخباز الدراهم زائفة فاستغاث عليه وأمسكه فعلم أن ما وقع في نفسه من الرقة اعتراضٌ على قضاء الله فاستغفرَ وتاب وسرعان ما تبين للخباز أن الدراهم صحيحة! ذلك هو الولي الكامل ولا تأتي الولاية إلا لمن يعرض عن الدنيا. شارفت الثمانينوما وسعني أن أعرض عن الدنيا. هي دنيا الله وهبته الخاطفة لنا فكيف أعرض عنها؟ أحبها ولكن حب الحر التقى العابد فلمَ ترض علي بالولاية؟ يهمني القرآن والحديث كما يهمني الانفتاح وكما تهمني لقمة المدمس بالزيت الحار والكمون والليمون. ومن ذا يحيط برحمة الله الواسعة فقد أشير ذات يوم من بعيد إلى المصباح فيضيء دون أن أمس مفتاحه. لم يبق لي من أصدقاء العمر إلا واحد فرقت بيننا الشيخوخة. وحدة النفس والمكان والزمان. وكفت العينان عن القراءة منذ عام. نومي قليل جداً ولا أخاف الموت. أرحب به حالما يجيء ولكن ليس قبل ذلك. عندما افتتح الملك فؤاد المدرسة انتدبت لإلقاء كلمة المدرسين. يوم مجد. أتلق صدري بهتاف الأولاد " يعيش الملك ويحيا سعد "تغير الهتاف وتغيرت الأغاني. انفجر أخيراً الغلاء. من وراء الزجاج المغلق أرى النيل والأشجار. بيننا أقدام وأصغر بيت في شارع النيل. قزم وسط العمائر الحديثة. النيل نفسه تغير وكأنه مثلي يكابد وحدة وشيخوخة. لبسته حال واحدة، فقد مجده و أطواره ، لم يعد في مقدوره الغضب. ما أكثر السيارات، ما أكثر الثروات، ما أشد الفقر، ما أكثر الأحباب الراحلين !يوم غائم منذر بالمطر . في مثله كانت تحلو الرحلة إلى حدائق القناطر. أصدقاء العمر يجتمعون حول الدجاج المقلي والبطاطس والشراب والفونوغراف. أسمر ملك روعي ، إن كنت اسامح وانسى الأسية . كلهم هياكل عظمية وضحكاتهم المترعة بالسرور و الأمان ذابت في تضاعيف الفضاء . وقفوا ورائي صفاً ليلة الزفاف. ليلة كشف النقاب لأول مرة عن وجه فاطمة. خمس سنوات مضت على آخر زيارة لقبرك. أي سرعة جنونية في هذا الزحام الذي لم تعرف له الأشجار مثيلاً مذ غرست في عصر إسماعيل ! المجنون يجري بلا وعي نحو حادثة يرصده عندها الأجل . قال رسول الله صلى الله عليه وسلم (يا عبد الله، كن في الدنيا كأنك غريب، أو عابر سبيل، واعدد نفسك في الموتى) . صدق رسول الله .

Appendix # 5: The Translated Version

The Day the Leader was Killed

MuhtashimiZayed

Little sleep. Then a moment of expectation full of warmth beneath the heavy cover. The window lets in a faint streak of light which powerfully penetrates the forbidding darkness of the room. O Lord, I sleep at Thy command and awaken at Thy command! Thou art Lord of things. There goes the call to the dawn prayer marking the birth of a new day for me. There it is calling Thy name from the depth of silence. O Lord, help me tear myself away from my warm bed and face the bitter cold of this long winter! My dear one is bundled up deep in sleep in the other bed. Let me grope my way in the dark so as not to wake him up. How cold the ablution water is! But I derive warmth from Thy mercy. Prayer is communion and annihilation. God loves those who love to commune with Him. Blessed not is the day in which I draw not closer to the Lord. At long last, I tear myself away from my reveries to awaken those asleep. I am the alarm clock of this exhausted household. It is good to be of some use at this advanced age of mine. Old, indeed, but healthy, praised be the Lord! Now it is all right to switch on the light and knock on the door, calling, “Fawwaz,” till I am able to hear his voice crying out, “Good morning, Father.”

I then return to my room and switch on the light there too. Here lies my grandson, fast asleep, nothing showing except the center of his face, tucked in between bedcover and bonnet. Doing nothing. I must drag him out of the realm of peace and into hell.

My heart goes out to him and his generation as I whisper, “Elwan, wake up.” He opens his light brown eyes and yawns as he mutters with a smile, “Good morning, Grandpa.”

This is followed by a rush of feet and a loosening of tongues as life begins to throb between the bathroom and the dining room. I sit and listen to the morning recitation of the Quran on the radio until Hanaa, my daughter-in-law, cries out, "Uncle, breakfast is ready!" Food is the single most important thing that remains for me out of the pleasures of life. Manifold indeed are God's blessings in this life of ours. O Lord, protect me from sickness and disability. No one any longer to take care of anyone anymore. And no money left over in case of sickness. Woe unto him who falls! Now it is beans or falafel for breakfast. Both of these are more important than the Suez Canal. Gone are the days of eggs, cheese, pastrami, and jam. Those were the days of the ancienrégime or B.I.—that is, Before Infitah, Sadat's open-door economic policy. Prices have long since rocketed; everything has gone berserk. On a diet rich in bread, Fawwaz continues to gain weight. Hanaa too, but she is also aging prematurely. At fifty, today, one appears to be sixty.

"On certain days now, we'll have to be working mornings and evenings at the Ministry, so I'll have to give up my job at the firm," said Fawwaz in his loud voice.

I grew perturbed. Both he and his wife work in a private-sector firm. Their income, my pension, and Elwan's salary combined are hardly sufficient to meet the bare necessities of life, so how would it be if he were to leave the firm?

"It may be for just a short while," I said in a hopeful tone.

"I'll do some of your work for you and bring the rest home. And I'll explain your circumstances to the Chief of Division," said Hanaa.

"That means I'd have to work from crack of dawn to midnight," Fawwaz retorted angrily.

I have always been hoping that we could try not to discuss our problems at mealtimes. But how?

“The father of my professor, AlyaaSamih, drives a cab in his spare time and, of course, earns much more this way,” said Elwan.

“Does he own the cab?” his father asked him.

“I think so.”

“And how would I buy one? Is your professor’s father rich or does he take bribes?”

“All I know is that he’s a respectable man.”

“When all’s said and done, he has chosen a respectable path,” I said.

“Maybe one day I’ll choose a similar path,” Elwan said, laughing.

“What would you do?” asked Hanaa in all earnestness.

“I’d round up a gang to rob banks!”

“Best thing you can do,” snapped back Fawwaz.

I wiped the dishes properly and Hanaa took them back to the kitchen. The moment they had said goodbye and left, I found myself, as usual, all alone in the small flat. O Lord, provide for them and protect them from the vicissitudes of time! O Lord, grant me the grace of Thy protection! Were I to leave this house as it is, it would remain a total mess until the evening. I do what I can with my bedroom and the living room, where I while away my solitude listening to the Quran, to songs, and to the news on the radio and television. Had there been a fourth room, Elwan could have settled down in it. Praised be the Lord, I do not question His authority.

One day, Abu al-Abbas al-Mursi, the pious sage, came across a group of people crowding around a bakery in Cairo in a year when prices had risen tremendously. His heart went out to them. It occurred to him that if he had had some small change, he could have helped

these people, whereupon he felt some weight in his pocket. When he put his hand in it, he found a few coins, which he promptly gave to the baker in exchange for some bread, which he went on to dole out to the people. After he had left, the baker discovered that the coins were false. So he cried out for help until he caught the man, who then realized that the feelings of pity he had felt for the people had been a sort of objection on his part to God's ways to men. Repentant, he begged the Lord's forgiveness and, no sooner had he done that, than the baker realized that the coins had in fact been genuine! That is indeed a perfectly holy man. Holiness is bestowed only upon those who shun the world. I am close to eighty but am unable to shun the world. It is God's world and His short-lasting gift to us, so how am I to shun it? I love it, but with the love of one who is a free, devout worshiper. Why, then, doest Thou begrudge me holiness?

I am interested in the Quran and the Hadith, just as I am interested in the Infitah and in my beans mixed with oil, cumin, and lemon. When will I be graced with God's boundless mercy so that I may one day be able to point to the light from afar and it would just be switched on without my ever having to touch the light switch? I have only one good friend left and, even then, old age has come between us. Solitude of the soul, of place, and of time. It is a year now since I was last able to read. I get very little sleep, but I am not afraid of death. I shall welcome it when it comes, but not before it is due.

When King Fuad inaugurated our school, I was called upon to give a speech on behalf of the teachers. A day of glory. My heart warmed as the pupils cheered: "Long live the King, long live SaadZaghoul!" The cheering has changed and so have the songs. Prices have exploded. Behind the closed panes, I can see the River Nile and the trees. Our house is the oldest and smallest one on Nile Street: a dwarf amid modern buildings. The River Nile itself has changed and, like me, it is struggling against loneliness and old age. We share the same predicament: it, too, has lost its glory and grandeur and is now no longer even able to get into a tantrum. And then, so much poverty and so many loved ones departed; so many cars, so many fortunes! A

cloudy day with premonitions of rain. On such days, it was fun to go on a trip to the Qanater Gardens. Old friends would get together for a meal of fried chicken, potatoes, and drinks. And the record player playing old favorites. They are all skeletons now and their carefree, mirthful laughter has gone with the wind! They all stood behind me in a row on my wedding night, the night I unveiled Fatma for the first time. Five years have gone by since I last visited your grave. What mad speed and what crowds, the likes of which the trees have never witnessed since they were planted in the days of Khedive Ismail! Madmen rush unawares to meet their fate in accidents. The Prophet, God bless him and grant him salvation, said: "Ye slave of God, be in this world as a stranger or passer-by and reckon yourself among the dead." The Messenger of God has truly spoken.

ملخص

إن الغرض الأساسي من هذا البحث هو معرفة أهم الأسباب التي تجعل طلبة قسم الترجمة في جامعة منتوري يرتكبون أخطاء ذات طبيعة براغماتية عند ترجمتهم من العربية و إليها. فكثير من هؤلاء الطلبة لا يحسنون ترجمة النصوص المتضمنة لمعان براغماتية و ثقافية ليس لها مقابل جلي في اللغة المترجم إليها. و يفترض في هذا البحث أن سبب ذلك عدم إدراك الأبعاد البراغماتية و الثقافية للعبارات التي يراد ترجمتها. و من أجل اختبار هذه الفرضية استعملت أداتان في هذا البحث وهما استبيان وزَّع على عينة من أساتذة الترجمة و اختبار في الترجمة من العربية و إليها لعينة من طلبة الترجمة. و توضح نتائج البحث أن أغلب الطلبة لا يدركون الأبعاد البراغماتية و الثقافية للنصوص في كلتا اللغتين و هذا ما ينعكس على ترجماتهم. و لهذا فإن إدماج هذه الأبعاد في برامج تعليم الترجمة على مستوى قسم الترجمة قد يحسن من مهاراتهم البراغماتية و من نوعية ترجماتهم.

الكلمات المفتاحية: الترجمة، اللغة العربية، اللغة الإنجليزية، البراغماتية، سياق الكلام.

Résumé

L'objectif essentiel de cette recherche est de montrer les causes majeures des erreurs d'ordre pragmatique et culturel commises par les étudiants du département de traduction, Université Mentouri, Constantine 1, en traduisant de et vers l'arabe. En effet, un bon nombre de ces étudiants ne traduisent pas de façon appropriée des textes avec une charge pragmatique et culturelle sans équivalent évident au niveau du texte cible. L'hypothèse émise est qu'un tel échec est dû au manque de connaissance quant aux dimensions pragmatiques et culturelles des textes à traduire. Afin de vérifier cette hypothèse, deux outils de recherche sont utilisés, un questionnaire administré à un échantillon d'enseignants de traduction et deux tests en traduction administrés à un échantillon d'étudiants en traduction. Les résultats obtenus montrent que la majorité des étudiants ne sont pas conscients de l'importance des dimensions culturelle et pragmatique, ce qui se répercute négativement sur les traductions qu'ils produisent. Par conséquent, intégrer ces deux dimensions dans le programme de l'enseignement de la traduction pourrait améliorer les capacités des étudiants et hausser leur compétence en traduction.

Les mots clés : Traduction, Arabe, Anglais, pragmatique, contexte.