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Problems in English Arabic
Translation of Reference
Pragmatic Aspects

The Case of First Year Master at Mentouri University

Dissertation submitted in partial fulfillment of the requirements for the
Master Degree in Applied Language Studies

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Dedication

This thesis is dedicated to my wonderful parents who have raised me to be the person I am today. Thank you for your unconditional and never-ending love, for your support that you have always given me. Thank you for everything. I do love you!

It is also dedicated to all who I love and cherish.

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Abstract

This research aims at uncovering the overlaps between translation and pragmatics and the influence of pragmatic aspects on the translation end-product. More specifically, it attempts to show the importance of the pragmatic side in translating pragmatic reference devices which learners of English mistakenly see and approach as pure linguistic items. In the course of this study, emphasis will be laid on the effects of ignoring the implicit meaning of pragmatic reference on the translation performance of first year Master English learners at the University Mentouri, Constantine. It will also stress the view that successful translation is only possible if pragmatic aspects of language use are taken into consideration. It is clearly shown that English language references should be approached, in some cases, from different sides to achieve the equivalent intended meaning which is regarded as the core of a much known translation tendency and the key to a translation success.

List of Abbreviations

LMD : Licence Master Doctorat

SL : Source Language

TL : Target Language

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Appendix One

Americans are Friendly to Strangers

Appendix Two

By Heaven, Heaven Knows! Heaven Helps!

General Introduction

Translation is one of the most difficult and slippery areas within the realm of language studies. One of its difficulties lies in that understanding the linguistic units is not enough to translate successfully. That is to say, the grammatical rules would be of no help and may be useless if the rules of use are not taken into consideration. Some learners, and for that matter novice translators, overlook the fact that translation is an act of communication which calls upon both language appropriate use and correct usage in order to reach an acceptable translation. The translator is not, by any means, to disregard the culture of either the source or the target text when translating since there is no clear cut delimitation between language and culture. This is in fact one of the current tendencies that translation theory has adopted. This, in turn, entails that pragmatics heavily influences the translation 'validity' and, therefore, professional and even novice translators are required to take into consideration the pragmatic aspects in order to promote their performance.

In addition, meaning as one of the key concepts in pragmatics forms one of the most controversial points that causes many problems in translation. This is because tracing and translating the sense of a particular linguistic item sometimes does not only call upon linguistic knowledge but on pragmatic knowledge as well. The meaning of a linguistic element sometimes goes beyond the linguistic level where many factors enter into play, namely the extra- linguistic features. These features also need to be translated because of the effect they may have on the meaning of a particular language item and their importance as language aspects which should not be neglected. Pragmatic translation, therefore, goes beyond the sentence level and can be of much assistance in solving some particular translation problems.

More important, any stretch of discourse has to be a unified piece of language in order to be considered as such. Translators, therefore, must be aware of both the surface and underlying relations within a given discourse for their important contribution to the formation of connected and coherent stretches of language. Reference, as a case in point, has its own properties that may differ from one language to another and may be of a pure linguistic nature in some cases and of a pragmatic nature in others. This is, in fact, what can constitute a problem for translators especially beginners. In the present study, the focus will be mainly on the pragmatic aspects of reference.

Statement of the Problem

Translation and pragmatics are two separate modules which are part of the course programme offered by the English Department. These modules are usually taught by different teachers and the learners are expected not to ignore the overlap(s) between the two. More important, they are not only supposed to be knowledgeable in both but to put their knowledge into practice in their translation performance as well.

Reference as a cohesive device represents a slippery area where the learners are likely to lose sight of its important contribution to the texture of texts. This study, therefore, investigates these learners' performance in translating the pragmatic aspects of reference; it tries to see whether the learners are aware of these aspects and whether they call upon their pragmatic knowledge during the process of translation.

Aim

The aim of the present study is to evaluate the ability of first year Master learners of English at the University of Constantine in recognizing and translating the pragmatic aspects of reference from English into Arabic and to see to what extent their unawareness/awareness affects their translation performance.

Research Questions

The following are among the issues this study aims at exploring:

1. Are first year Master English learners able to decode reference when translating from English into Arabic?
2. Can the learners cope with the non correspondence between linguistic and pragmatic reference in the source and target languages?
3. Where do translation and pragmatics overlap?
4. How can reference contribute to the texture of target texts?
5. Is translating reference considered a problem for learners of English?

Hypothesis

On the basis of the aforementioned research questions, the hypothesis on which the present study is grounded runs as follows:

Identifying and translating intended referents are only possible when translator trainees are aware of the pragmatic aspects of reference which, in turn, enhances their translation performance.

Research Tools

In this research, one research tool will be used to test the previously stated hypothesis: A translation test in the form of two texts in English to be translated into Arabic. This will help the researcher to highlight the main difficulties that affect the learners' outcomes and hinder their translation process.

Adopting a translation test as a research tool in this study is imposed by the nature of the study itself, i.e., the evaluation of the learners' ability to translate the pragmatic aspects of reference entails an appropriate test to locate and analyse this ability/inability in action.

Structure of Thesis

The present study is divided into two basic chapters. The first chapter is concerned with a literature review to lay a good grounding for readers to fully understand the core or the objective of this study. The second chapter concerns the practical part that supplements what has been dealt with in the theoretical part.

The first chapter is divided into three main sections. The first section delimits the issues related to the subject matter of the present study. The second section sheds light on discourse analysis and pragmatics as two main areas closely related to translation and tries to explore the relationship between both translation and pragmatics. The last section tackles the problem of reference in translation and focuses mainly on the pragmatic perspective of reference devices.

Chapter two outlines the methodology followed in the present work and gives a detailed analysis of the data collected. It also discusses the problems encountered by first year Master learners of English when translating the pragmatic aspects of reference devices. The chapter ends with a set of recommendations which may help in easing the problems faced by the learners.

Chapter One: Theoretical Frame Work

Introduction

To lay a sound grounding for readers in following the forthcoming points to be developed in the present study, this chapter aims to shed light on some specific aspects of translation and pragmatics. It investigates the overlaps between translation and pragmatics and includes a discussion of translation in the light of pragmatics. Another concern of this chapter relates to pragmatic processing of texts meanings. This will inevitably center on a discussion of the concepts of cohesion, coherence and reference from semantic and pragmatic points of view. The chapter, then, highlights the general problems of translating both exophoric and endophoric reference, from English into Arabic.

1. Section One : Translation and Equivalence

1.1. Definitions of Translation

Translation is not a new comer to the academic scene. It has been widely practiced in the course of human history. In present day globalised world, human communication is heavily dependent on translation. The results of this human activity provide a great deal of information about the ancient cultures as well as different present day cultures (Azziz & Lataiwish, 1999-2000) and help in widening intercultural exchanges. In Bassnett's words (Bassnett, 2007:16), translation, can be seen as "the portal through which the past can be accessed". It opens up greater opportunities to remind contemporary readers about lost civilization.

Throughout the history of research into translation, the phenomenon has been variously delimited. In fact, there exists a myriad of definitions of the concept of 'translation'. Some are of an analogical nature, others are of a formal nature; some have a restricted sense whereas others have a broad sense. Each of these definitions

mirrors a specific theoretical tendency towards translation (Shuttle Worth and Curies, 1997) and reflects the theoretical approach underpinning it.

Catford, for example, argues that translation is an act of replacing linguistic units from a source to a target language. He wrote, “[...] translation is the replacement of textual material in one language (SL) by equivalent textual material in another language (TL)” (1965: 20). What is important for him is to maintain a kind of ‘equivalence’ between the source text (ST) and the target text (TT).

On the same line of thought, Jacobson (1966) sees translation as a linguistic operation which deals with linguistic signs as such. This process can take place between two different languages as well as within the same language. Yet, the verbal signs remain the basis of translation in both cases (Hatim & Munday, 2004). Seen from this perspective, translation is restricted and limited to the linguistic material only, i.e., the focus is laid on the linguistic aspects of the translation process. However, Bassnett (2007) categorically deems that translation should be regarded as a series of shifts at both the linguistic and the cultural levels within which a given text is embedded.

Another different view of translation is given by Nida and Taber (1982: 12) who wrote “Translating consists in reproducing in the receptor language the closest natural equivalent of the source-language message, first in terms of meaning and secondly in terms of style.” Accordingly, they focus on both content and form of the message to reproduce the same effect of the source text.

1.1.2. Translation as Process and Product

Translation can be viewed from two different perspectives, that of a ‘process’ and that of a ‘product’. As a process, translation consists of turning a message from one language into another. The transmitted message can be in the form of an expression, an utterance or even a piece of music. Seen from another perspective, translation can be seen as the end product of this process, i.e., the translated text.

In addition to this twofold division, there exists a third variable, namely that put forward by Bell. He (1991: 13) differentiated between “the abstract concept which encompasses both the process of translating and the product of that process”, i.e., translation proper, translating (the process), and a translation (the product).

1.1.3. Meaning in Translation

As a linguistic activity, translation is concerned with all the language components: vocabulary, grammar, style and phonology. Each of these divisions has, in turn, its own subdivisions as shown in the following figure (Ghazala1995:2-3).

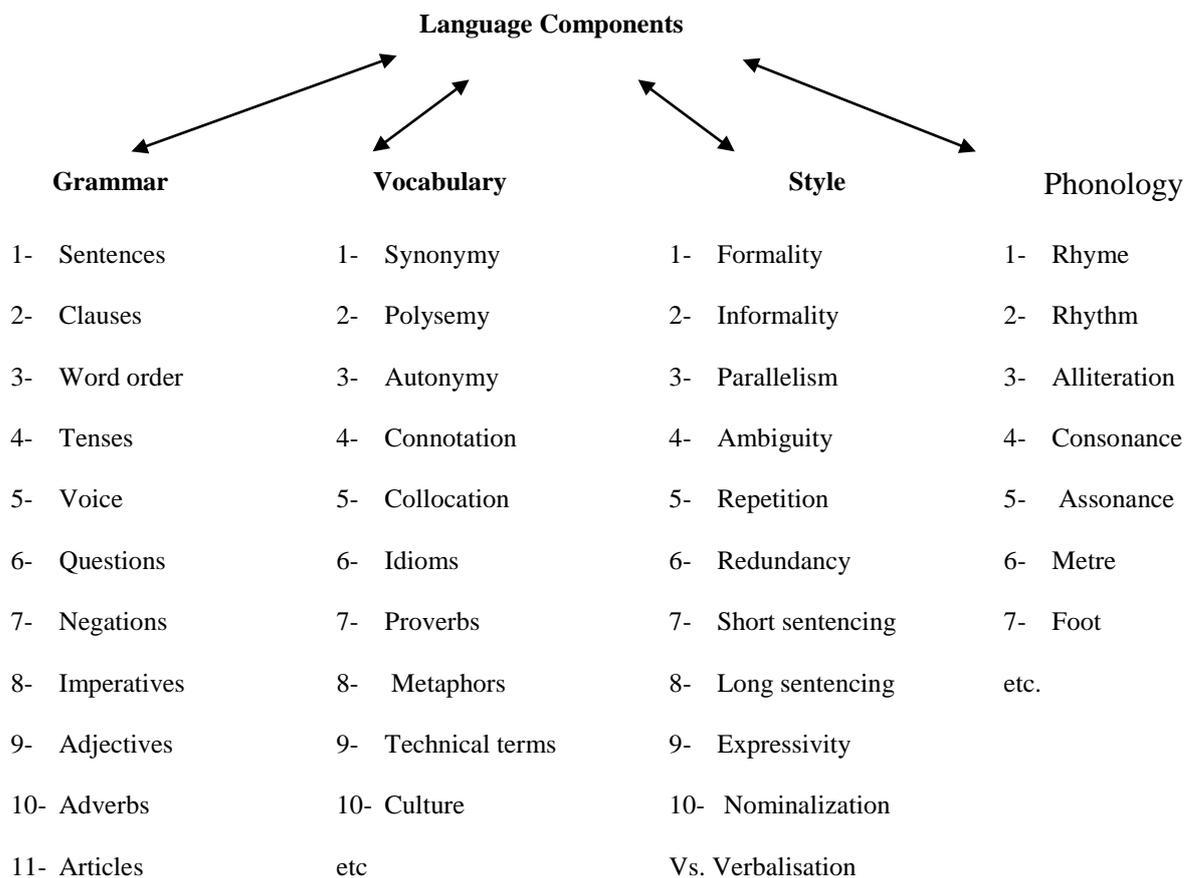


Figure 1: Language Components

Yet, the translator’s task is associated with translating meaning and nothing else but meaning which lies in the relationships which may develop within the forenamed language components (Ghazala, 1995). That is, meaning is the product which may develop out of the combinations of different language elements. During the translation process, it is quite essential to recognize that one does not translate grammar or any other language component as such; what one should translate is the effect of this component on meaning and the way it influences it. It is worth emphasizing that relying on language vocabulary is not enough to get the meaning and translate it appropriately. Thus, this reliance is to be supplemented with grammar, sounds and style working altogether. The following figure (Ghazala, 1995:4) illustrates the point. It sets the relationship between language, language components, meaning and translation.

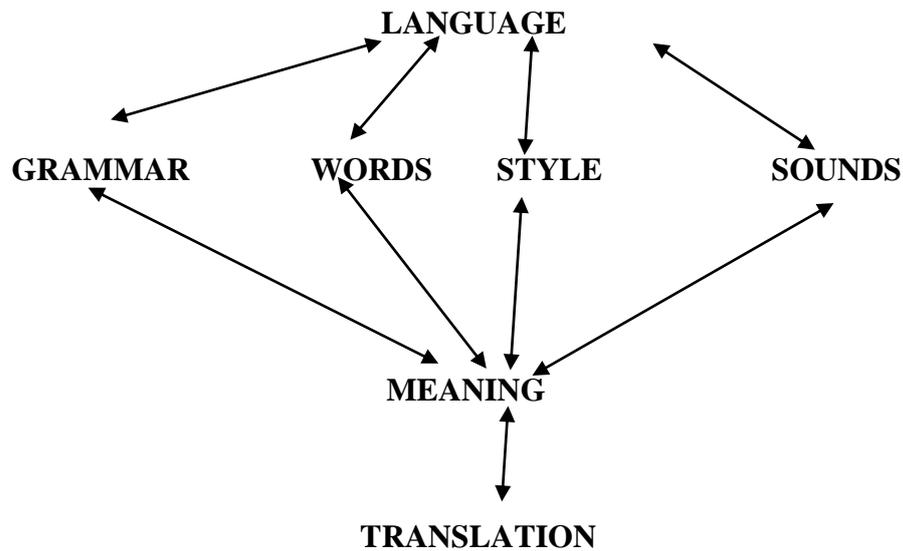


Figure 2: The Relationship between Language, Language Components, Meaning and Translation

In this sense, translation implies translating the language units and not the language words. Each of these units can take different linguistic forms: a word, a phrase, a clause or two clauses, or a sentence.

1.1.3.1. Types of Meaning

Yule (2006) distinguishes between two types of meaning: Denotative meaning, or the conventionally called conceptual or referential meaning, is the one which is associated with the literal sense of a word. This type is a worldly entity that a linguistic unit can be used to denote. For example, the word needle denotes the property of being a needle, i.e., its common physical features which are shared between peoples. The second type is called connotative meaning which is purely associated with the non-literal senses of a word. That is, a word can convey more than its literal meaning. To take the same example, the various shades of meaning that the word ‘needle’ may acquire are “pain” , “illness” , “knitting” or even “hard to find”. These connotations, in fact, are not the only ones since they may differ from one language user to another.

1.1.4. Importance of Style

Style, as the framework in which the content of a given text is brought to readership, is no longer regarded of secondary importance as far as meaning making is concerned. It is defined as “the different, several choices made in a text from language stock in regard to layout (or shape), grammar, words and phonology” (Ghazala, 1995:201). Accordingly, it has a lot to do with conveying meaning of the text. Hence, style has a striking influential role to play in understanding and grasping the essence of a given message.

Since the task of a translator is to transmit meaning from the ST to the TT, he should recognize the close relationship which content and style enter into to construct that meaning. In other words, if the translator wants to achieve an appealing and effective translation, he is not only supposed to focus on content but also to adopt the so-called stylistic accommodation strategy by which neither his style nor the original one is to be neglected to achieve stylistic equivalent (Shi,2004.Stylistic Accomodation,para.1). For example, it is preferable to preserve the English style when translating an English text into Arabic. However, there are some cases where the English style is impossible to be retained and then the translator is forced to make a shift and adopt the equivalent Arabic style (Ghazala, 1995).

1.1.5. Types of Translation

As a controversial issue, translation has been divided into different types by different scholars who were interested in this field of study. One may find “literal Vs. Free translation”, “formal Vs. dynamic”, “non- pragmatic Vs. pragmatic” , “non-creative Vs. creative” (Ghazala, 1995: 5), and even “word-for-word Vs. sense-for-sense translation” (Shuttle worth & cowie, 1995 : 151-152)” , “Domesticating Vs. foreignizing translation” (Shuttle worth and cowie , 1997:43-44).The last but not the

least pair is that of “The second VS. the first choice of translation” which is established by Schleiermacher (Shuttleworth and Cowie, 1997: 44-59). This dichotomy reflects, more or less, the forenamed ones which are based on the equivalence principle between the source and the target texts. This essentially related notion which is the most debated point about translation will be clearly stated and explained in the forthcoming points. Hence, the core of each mentioned dichotomy will be automatically established.

1.1.6. Problem of Equivalence in Translation

Nearly all types of translation are based on equivalence between the source and the target text. Yet, there is no unanimous agreement on the nature of translation equivalence. Nida and Taber (1982) have devoted a great deal of their book *The Theory and Practice of Translation* where they dealt at length with this issue. They wrote, “Translating consists in reproducing in the receptor language the closest natural equivalent of the source-language message, first in terms of meaning and secondly in terms of style” ,i.e., whether the target text has the same effect on TT readers as that of the ST on its readers or not .On the basis of this definition, they put forward their famous notions of dynamic equivalence and formal correspondence which, more or less, can be equated with the so-called free and literal translation, respectively.

Formal correspondence, which is usually adopted in Biblical and sacred texts translation, consists in translating the message form of the ST into the TT one and retaining the original wording and the grammatical structure as much as possible (Leonardi, 2003. Formal correspondence and dynamic equivalence, para.1&2).This old focus of translation, which favours the form rather than the function of the message, is seen as the symbol of correctness in translation since it provides the TT audience with more accurate and faithful translation. Hence, misunderstanding the

message is by no means possible to occur (Nida & Taber, 1982). Nida and Taber argue that this kind of procedure application is not legitimate for it is done at the expense of the original meaning. Translating the original linguistic units, the punctuation arrangement and transferring the whole grammatical structure to the receptor language results in violating and distorting the original message as a whole. This is, in fact, what surely happens when treating two different languages as similar or rather as identical ones. That is to say, each language has its own specific linguistic and grammatical patterns that should be adhered to most of the time; otherwise, a big miscomprehension will face the TT audience (ibid.). As an attempt to make plain such an attitude, Nida and Taber provide many examples. Translating idioms such as “children of the bride chamber” and “help coals of fire on his head” (ibid.:2), into Arabic as “أولاد غرفة العريس” And “كومة فحم من النار على رأسه”, respectively, puts the audience (The Arab audience in this case) at a loss since they will understand the words as they are literally and “faithfully” translated.

On the other hand, Nida and Taber favour the so-called “dynamic equivalence” that serves the thought-for-thought translation instead of word-for-word translation. It consists in preserving the meaning of the original text to have an equivalent response on the TT reader. Dynamic equivalence which is based on the principle of ‘equivalent effect’ provides ample opportunity for TT readers to understand the original message content and hence react in a way similar to that of the ST audience. What matters is that the translator should recognize that he/she does not deal with two different languages as such but with two different cultures too. Translating such a dichotomy of ‘language- culture’ results in the production of a faithful and accurate translation or, in Hatim & Mason’s words, a communicative translation (Hatim & Mason, 1990). Using this translation procedure, the translator can free himself/herself from the original text, of course, as far as the linguistic

aspect is concerned. That is, he/she has the occasion to make a radical shift at the grammatical level to offer the target readers a clearer understanding of the contextual original meaning by making the implicit linguistic information of the ST explicit in the TT. This kind of translation quality leads to a high degree of equivalent impact on the receptor language readers. This is, in fact, what Wierzbicka called “pragmatic equivalence” (1991: 12-13) and what Gutt (1991) referred to as functional equivalence that guarantees better communication since the translator does his/her best to meet the target reader’s comprehension needs; he travels to him and sometimes be him. Presumably, the example that may illustrate the aforementioned notion is that of "إن الإمام يدعوا إلى الصلاة" which is translated into English as "The clergyman is calling for prayer." as an attempt to preserve the original effect. In the native culture of the English language there are no "أئمة" and not surprisingly, there are no words for them. That is, the translator is dealing not only with two different linguistic systems but also with two different cultures. Hence, the focus should be on the common features that "إمام" and "clergyman" have. These shared features create, in return, a similar effect on the addressing audience.

Pragmatic equivalence overlaps in an important way with cultural translation where the cultural norms or contexts influence heavily the translation process and product. Bassnett (2007) was in favour of changing and sometimes of dramatic altering of the grammatical structure and sacrificing, as it were, the original wording in order to create, at least, a resemblance between the original effect and the counterpart one that both different cultures may result in. Consequently, preserving the importance of both the original and the translated version that readership may receive in the two different sides.

1.2. Section Two: Translation and Pragmatics

1.2.1. Discourse Analysis

Traditionally, the focus in studying and analysing language was on the linguistic aspects as such. However, this is not the case for discourse analysis which comes to investigate language in use (McCarthy, 1991). It focuses on the context in which a speaker/writer produces stretches of language, i.e., on the relationship between language-user and a piece of discourse rather than the relationships among sentences. Doing discourse analysis involves doing pragmatics (Yule, 1996). That is, discourse analysts tend to apply a pragmatic approach coupled with both semantic and syntactic ones in dealing with language. It is concerned not with people's words but with what people do with those words. Within the course of this study the focus tends to be on written discourse since the only concern of the present study is texts and their social situation.

1.2.2. Definition of Pragmatics

Pragmatics as a subfield of linguistics is concerned with speakers' meaning. It views that their utterances are created in a continuum and not in vacuum. That is, a given utterance is embedded within a specific social context which helps a lot in recognizing what is unsaid and still communicated. It goes beyond the language and does not consider words in isolation. That is, words by themselves are not enough for the study of pragmatics.

Pragmatics is essentially related to the idea of reference and inference; closeness or distance between the participants for they are considered an important speech event factor. To put it in a nutshell, the essence of pragmatics is that words do not refer; people make them refer (Yule, 1996), i.e., what matters is not what words might mean but what speakers want them to mean.

Pragmatics as a study concerns the connotative meaning of words and focuses on particular points such as presupposition, deixis, conversational implicature (Liu ,n.d. Focus and Content,para.2). It has also to do with the different performed actions when communicating (Bariki, n.d. Pragmatics, para.1).That is, pragmatics is the study that deals with speech event and speech act.

1.2.3. Context

In order to trace referents in a given discourse one should rely on the available linguistic material(s) or on the physical environment of the current situation in which the referring expression is used. Sometimes, the reliance has to be on the cultural and background knowledge which shared between the participants. In some cases, however, all these have to work together to reach the real conveyed meaning.

The linguistic environment or the so called co-text refers to the surrounding linguistic items that come before and after a given referring expression which can be a word, a noun phrase or a pronoun.This linguistic context plays an important role in establishing a specific meaning in the minds of people since it has a striking effect on limiting and sometimes sharply determining the ‘range of reference’ that a given referring expression may have or create. For more illustration, the following instances are to be considered:

- 1- *The cheese sandwich is made with white bread.*
- 2- *The cheese sandwich left without paying.* (Yule,1996: 21)

Taking into account the linguistic environment of the referring expression ‘The cheese sandwich’ in the first utterance undoubtedly forces the interlocutors to have a referent as ‘a product’. In the second case, however, another different aspect of context comes to contribute more to referent meaning and hence to utterance real implication as a whole to definitely suggest ‘a person’ as a referent. This kind of aspects is known as context.

Context or the so-called extra- linguistic context is the physical situation that holds a given referring expression. Such physical environment has more noticeable impact on the way words or sentences are to be interpreted than that of the co-text. For example, knowing the physical context of the three following utterances , taken from Yule (1996: 22), will categorically enhance the way the addressee's interpretation will be directed to.

1- *The heart-attack mustn't be moved.* (A hospital).

2- *Your ten-thirty just cancelled.* (A dentist office).

3- *A couple of rooms have complained about the heat.* (A hotel reception or an air company office).

Matching each example of these with the appropriate local scene or context as above will undoubtedly help in identifying the intended meaning.

1.2.4. Reference, Inference and Presupposition

1.2.4.1. Reference

Reference is defined as “the relationship which holds between words and things” (Lyons 1968; Brown & Yule, 1983). Hence, it a linguistic act which ties linguistic units (words or sentences) with non- linguistic elements (objects or persons). A speaker/writer can refer to a given object or person using proper names, noun phrases and even pronouns. Yet, it is worth remembering that words do not refer by themselves; people make them refer. That is, a given language element may have more than one reference or what has been already called a ‘range of reference’. For example, the words ‘Jennifer’ or ‘She’ are not supposed to uniquely refer to specific worldly entities simply because the reference meaning of each is to be dependent on who performs it (Yule, 2006:115-116).

1.2.4.2. Inference

To go back to the previously mentioned example: “A couple of rooms have complained about the heat” (Yule,1996:20), one can see that the addressor in here refers to particular people who are living in a hotel using the referring expression “A couple of rooms” assuming that the addressee will inevitably deduce or infer the intended meaning. The inference process in this case depends on the shared knowledge of the local socio-cultural context among the participants themselves. Another example is that of two waiters in a restaurant where the waiter A asks B “where is the spinach salad sitting?” and receives “He’s sitting by the door.” as a reply (Yule,2006: 116). In these two examples, the listener has to rely on the connotative meaning of words and not on the denotative one that dictionaries provide.

Participants' ability to refer and infer to the same particular referent reveals the social aspects of reference, i.e., the speech conventions of a particular social group that helps to access the speaker's /writer's mind.

Successful reference and inference means to achieve pragmatic competence (Liu, n.d. The Ability to Comprehend, para.2) which depends on many factors, namely linguistic and cultural shared knowledge among the participants, their social status, social closeness and distance between the speaker and the listener, and politeness. Consequently, successful communication is to be there.

Speaking about reference and inference as closely related notions and as two aspects of pragmatics reinforces the idea that peoples’ utterances communicate much more than what they literally mean.

1.2.4.3. Presupposition

Presupposition 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 (Yule,1996), i.e., the speaker refers to a particular entity by using different ways assuming that the listener is able to identify the intended referent relying on the notion of 'regularity in language use' which guarantees an appropriate reaction to the speaker's utterance That is, if 'A' says, "My uncle's coming home from Canada." One is supposed, as a hearer, to presuppose that 'A' has an uncle and was living in a particular place and went to Canada and he is still there (Brown and Yule,1983: 29). This logical presupposition is to be normally captured without receiving an utterance as 'I have an uncle. My uncle's coming home. He was living in here. He went to Canada. He is still there.'. If such an utterance occurs it would be considered as abnormal. This again emphasizes the fact that what is communicated is more than what is said.

Despite the fact that these three points (reference, inference and presupposition) have been treated separately; still they seem to be as a single body of thought. That is, they can be treated as successive processes within the whole communicative interaction.

1.2.5. Cooperative Principle

In order to understand how a given language or rather a conversational structure is built, an appeal is made to the Gricean's four maxims. Grice (1975) distinguishes between the literal and the intended meaning. He assumed that "there is no one- to- one correspondence or mapping between the linguistic form and the utterance meaning." (Cited in Atlas,1989:146). According to Grice, peoples' communication involves some sort of cooperation. That is, the speaker and the hearer are supposed to cooperate to reach an effective communication which is based on, what Grice calls, 'Joint effort'. Grice suggests the notion of "cooperative principle" within which he discusses the four maxims that addressors should respect when interacting with others. They are as follows:

- The maxim of quantity: your contribution should be neither prolix nor terse.
- The maxim of quality: your contribution should be true as far as you believe it to be so.
- The maxim of relation: your contribution should be topically relevant.
- The maxim of manner: your contribution has to be clear and unambiguous.

Addressees are required to couple their knowledge of these four rules with their experience of the world to shift from what is said to what is meant by a given received utterance (Cook, 1989). For example, the semantic meaning of “It is raining” (Fasold & Conner-Linton, 2006:159) is to give a description of the weather. Yet, it can be treated from another perspective to say that if a mother addresses her child using this utterance, she may want him to open the umbrella or to come inside. In this case, the mother implies what she does not actually say. However, she assumes that her child will infer her intended meaning. This is what can be introduced as the illocutionary function of the utterance, which was previously mentioned, i.e., what this mother wants to do when performing her contribution.

This discussion in fact raises the question of why and how can someone overlook one of the four maxims, or may be more, and still be understood?

1.2.6. Implicatures

In many cases, speakers do not say what they intend to convey in an explicit way. To put it in other words, they violate one or more than one of the four mentioned Gricean maxims, though they expect their utterances to be taken in. Speakers believe in the capacity of their hearers of deducing the implied or the extra-meaning which goes beyond the semantic meaning of their utterances, i.e. they trust and sometimes ‘over trust’, so to speak, the pragmatic competence of inferring and interpreting the conveyed pragmatic meaning of a given contribution. Flouting one of the maxims

brings an implicature into play; however, an effective interaction can easily take place. Both speakers and hearers (participants) in a given communicative interaction are aware that an unintended implicature can cause - mismatching the ideas and hence failing to communicate effectively (Cook, 1989). That is, addressors are not violating the maxims groundlessly, but they deliberately do so as a conventional way to convey a particular meaning to their listeners relying on the 'joint effort' that controls their conversations. Otherwise, the communication will fail.

Deliberate implicature or what is referred to as conversational implicature (Brown & Yule, 1983) is regarded as "a pragmatic aspect of meaning" which has to do with cooperative principle particularly and with discourse analysis generally (ibid.). For more clarification, the following exchange (ibid.: 32) is to be examined:

A: "I am out of petrol."

B: "There is a garage round the corner."

As far as the four maxims are concerned, the relation rule is infringed by 'B'. That is to say, as far as the linguistic meaning is concerned, 'B' is not relevant to the topic 'A' is speaking about. However, 'B' assumes 'A' to cooperate and not stick to what words can literally mean. 'B', also, expects 'A' to interpret his utterance in a 'pragmatic' way to access 'B's' mind and achieve the intended inference, namely the garage is round the corner and it is opened to sell petrol. It can be said that 'B' reacts to A's utterance in this way because of two other reasons: The first is that he is able to deduce that 'A' is asking for help or is performing a request rather than giving information. The second is that he knows that "garages sell petrol" and that the place (round the corner) is not far, i.e., he also relies on his experience of the world.

The same thing can apply to the following exchange with, may be, a small but a crucial difference that is the context is to be provided for its important contribution to

the interpretation process, or rather to the inference of the implicature. There are three students in the class: Marry, Bob and Jill.

A: "Which students passed the exam?"

B: "Marry and Bob."(Fasold & Conner-Linton.2006: 160)

The implicature in this example is that Jill failed the exam.

A different third exchange is the following:

Bert: "Do you like ice-cream?"

Ernie: "Is the pop Catholic?"(Yule, 1996:43).

Someone who reads this exchange may think that there is a violation of the relevance maxim. The reader in this case has to remember that language is not only a matter of vocabulary, it also involves culture and background knowledge in order to make the relation between A's question and B's answer. That is why children and foreign language learners may consider such kind of answers as incorrect (Brown and Yule, 1983). As a matter of fact, there is a close relationship between the two elements of this exchange. That is, B's implied meaning is that 'yes, obviously' since the pop can never be Orthodox; he can be just Catholic. This kind of implicature defined as a conventional implicature which requires a cultural specific knowledge to be identified. That is, there is much unsaid and still communicated.

After considering separately the main related points to both translation and pragmatics, it is high time at this level of discussion to locate the relationship between these two areas of study.

1.2.7. Overlaps between Translation and Pragmatics

It is worth remembering here that an informed translator has to recontextualize the situation in which the original text is embedded as an attempt to convey and aid target readers in best understanding of the original meaning. Accordingly, he may achieve a corresponding effect on his new readership

(F.Ehrman, 2010, 167). This may happen if and only if the translator himself is familiar with the surrounding extra-linguistic dimensions of the original text as a communicative event.

The illocutionary function or act of a given utterance which has been already introduced is closely tied to what is called speech acts. Speech acts as an important aspect of pragmatics are basically categorized into locutionary act, illocutionary force and finally perlocutionary effect. The locutionary act is associated with the literal meaning of the linguistic material; the illocutionary force, however, is concerned with the non-literal meaning or the speaker intention. The third and the last aspect of speech acts, i.e., the perlocutionary effect is related to the reaction of the recipient to a given contribution which is composed of the two former acts.

In other words, an angry mother may rebuke her child and says ,“I’ll kill you today if you don’t obey me immediately” (Bariki, n.d. Speech Acts, para.2). In this example, the communicative purpose of the mother’s utterance goes beyond the literal sense that is born by the lexical items. Another important example is given by Lyons (1981: 189): If ‘A’ tells his friend that “The door is open”, ‘A’s’ utterance in this case has the illocutionary meaning of describing the state of the door. The illocutionary meaning or function of ‘The door is open’ may be a request or an order to close the door and if the utterance leads to the action of closing the door by A’s friend that is the request or the order is not ignored the perlocutionary force of the utterance would certainly performed. Again, the illocutionary and perlocutionary acts are to be the core that the translator has to focus on and transfer it during the translation process without neglecting, of course, the literal side in order to capture success at the pragmatic level of translation.

In order to clarify the socio-cultural context of the original message, the translator has to be familiar with both speech acts and speech events that the source

text includes. This familiarity enables him to remove the potential and may be the total ambiguity that may face the target readers.

The clarification of these non-linguistic components of the original contextual meaning has no label but pragmatics' adoption as an effective approach to translation.

Since the realization of both speech acts and speech events differs from one society to another or rather from one culture to another, the translator has to adopt himself to those changes to avoid a 'naïve' translation. A translator or ,may be, an informed translator should bear in mind that:

Man himself is programmed by his culture in a very redundant way. If it were not so, he would not be able to talk or act as these activities would be too demanding. Each time a man talks, he only enunciates a part of the message. The remaining part is completed by the hearer. A great part of what is not said is understood implicitly ...
(Hall in Cordounier, 1995:13 cited in Bariki, n.d. Speech Acts, para.9).

That is to say, the translator should be equipped with both a bilingual ability and also a bi-cultural vision. One then may say that pragmatics enables translators to access target readers' minds and create an equivalent impact on them and hence helps translators to achieve a similar effect/response generated by the source language.

In a word, acquiring the knowledge of pragmatics enriches and enhances the translation process.

1.3. Section Three: Reference in Translation

1.3.1. Text

To start with, a distinction is usually made between written texts, recorded language, and spoken texts, language discourses or stretches of discourses. However, the term “text” is sometimes used in its wider sense to mean both written and spoken discourse (Halliday and Hasan, 1976). As far as discourse analysis is concerned, the word “text” refers to any authentic spoken or written piece of language which forms a unified whole. Native speakers can unproblematically identify the characteristic properties of a text that distinguish it from a non-text. These are summarized by Halliday and Hasan (ibid.: 1-2) as follows:

A text is a unit of language in use. It is not a grammatical unit, like a clause or a sentence; and it is not defined by its size. A text is sometimes envisaged to be some kind of super-sentence, a grammatical unit that is larger than a sentence but is related to a sentence in the same way that a sentence is related to a clause, a clause to a group and so on: by CONSTITUENCY, the composition of larger units out of smaller ones. But this is misleading. A text is not something that is like a sentence, only bigger; it is something that differs from a sentence in kind... A text does not CONSIST OF sentences; it is REALIZED BY, or encoded in, sentences.

Following this line of thought, a text is a stretch of language the main building blocks of which are the linguistic unit(s) itself/themselves which creates/create its meaning. It can be any stretch of language ranging from a public notice to a novel. The essence of a text as asserted by Eggins (2004) is its meaning.

1.3.2. Texture

A closely related concept to the notion of text as a unified piece of language is that introduced by Halliday and Hasan (1976), namely texture. Texture is

commonly understood as the property which distinguishes a text from a non-text. It gives a text its unity and is the basis for semantic interdependence within text, i.e., a text without texture would just be a group of unrelated sentences with no relationship to one another. For Halliday and Hasan, texture is the result of the interaction of both coherence and cohesion (see below) without which a stretch of language can be regarded as either incomplete or non-text. As a case in point, they claim that cohesive relations are required for ensuring a text's textuality via cohesive devices which have the function of making sentences within a text hang together as a meaningful semantic and linguistic unit.

On the other hand, Baker (1992: 219) argues that establishing a texture for a given stretch of language is not only ensured by cohesive ties but by "our ability to recognize underlying semantic relations which establish continuity of sense" as well. She goes on to say that the function of cohesive markers is to delimit the intended meaning that the underlying semantic relations create and fortify.

Texture as an important property of a text and as a linguistic aspect in relation to translation differs from one language to another depending on the linguistic norms of each (Abdul-Raof, 2001). In this case, the translator has to take into consideration differences in textual features between the source and target languages.

Given the importance of "textuality" as the most prominent feature that characterizes a text from a non-text, the role of both coherence and cohesion in achieving texts' textuality and to reach an in-depth understanding of these two related concepts, a more elaborate discussion of both seems necessary.

1.3.3. Coherence

Readers' ability of making sense of what they read or hear does not come from scratch. It depends on many discursal factors particularly coherence.

Coherence is a textual property that enables readers to incorporate all the elements of a given text into a single coherent interpretation. According to Hoey (1991), coherence is to be subjective, i.e., it is related to the reader's decision whether the text in question is coherent or not. Coherence is then clearly associated with the feeling of readership. Brown and Yule (1983) suggest that in order to analyze discourse, one needs more than the linguistic knowledge. That is, what can be seen as coherent for person 'A' can be at the same time regarded as a discourse fragment for person "B". This, in effect, may involve the idea of being a social insider or a social outsider, or at least being familiar with the speech conventions and regularities of language use of a particular social group. The assumption of coherence depends partially on discourse markers or what is called cohesion which contributes to coherence as a whole.

1.3.4. Cohesion

Cohesion is a semantic relation which is concerned with hanging a text together. That is to say, the existence of those overt connectors between the parts of a text guarantees to some extent being far from having a disconnected piece of language. Yet, it cannot account fully for the coherence of a text. Cohesion, hence, is an objective property since the reader can easily and automatically recognize these linguistic features (cohesive ties) that exist on the textual surface.

Halliday and Hassan (1976:4) penned that "Cohesion occurs where the INTERPRETATION of some element in the discourse is dependent on that of another. The one PRESUPPOSES the other, in the sense that it cannot be effectively decoded except by recourse to it". These words succinctly reflect the essence of cohesion relations. In order to put these theoretical notions in practice the following sentences should be considered:

“Wash and core six cooking apples. Put them into a fireproof dish”. (Halliday and Hassan, 1976:2)

In this example, the pronoun “them” refers back to the phrase “six cooking apples”, so one cannot really get the meaning fully without recourse to the first half of the sentence which contains the right referent and hence gives the appropriate inference. That is, the first half of the sentence functions as a decoder for the second half. In some cases, however, it is impossible even to decode the linguistic item of a given sentence simply because they are un-interpretable. To illustrate, the following examples, which are taken from (Halliday and Hassan, 1976:11), are to be examined:

He said so.

In this example, it is clear that both “he” and “so” have their own referents which are obscure for the absence of the context to which one can turn for help. The same thing applies to the following example:

John said everything.

The noun “John” is unclear and so the pronoun “everything”. The only important difference which lies in this case is that co-text may not be of great help to make the suitable interpretation/ presupposition. In fact, it is important to consider this point since the following discussion will focus mainly to pay close and systematic attention to tracing references within a particular discourse.

At this point of discussion, it is worth recalling that a text can be of any stretch or rather any unified stretch of language. That is, dealing with such small sentences, so to speak, is still regarded to be at the heart of dealing with textual cohesion. Yet, cohesive relations can occur in and also between sentences as parts of an extended and unified piece of language.

One more thing should be noted is that the norms of cohesive relations are not identical in all languages; they differ from one to another. This is, again, what

translation trainees have to cope with in translating texts as asserted by Yule (2006) who warns that this type of difference is one problem which translators may encounter.

1.3.4.1. Types of Cohesive Devices

Halliday and Hassan's model of cohesion (1976) provides five types of cohesive ties which help bind the various parts of discourse and make them more explicit. These cohesive devices are as follows:

1.3.4.1. 1. Reference

Reference as, was previously defined (Section 2.2.), is the relationship between the word and the object it denotes in the real world. That is to say, the way people relate their language to their experience of the world situations. Reference in Halliday and Hasan's model of cohesion comes in a more restricted way in that it is said to be text tied reference only, i.e., textual reference as opposed to the so called situational reference.

Pronouns are considered to be the most typical example of reference in English. They are used to refer either to objects or to persons within the same linguistic environment. For example, "Mrs Thatcher has resigned; she announced her decision this morning." 'She', in this case, refers to Thatcher (Baker, 1992: 181). Even though pronouns are the most common referring devices in a given co-text, other items such as articles, demonstratives and comparatives, such as *the*, *this*, *those...* etc, are also to be present in the English written discourse.

It is important to make this point and emphasize that reference is of two kinds, namely exophoric and endophoric. These patterns of reference vary considerably both within and across languages (Baker, 1992). These differences represent another source of difficulty to translators who are supposed to overcome it

in order to provide a textual equivalent and a coherent translated version. This idea goes in line with the hypothesis of the present study that emphasizes on reference as a prerequisite for achieving a more successful translation.

Exophoric reference or what is called exophora accounts for the relationship between linguistic items and text extra-linguistic entities in the real world. If someone reads an example such as, “For he’s a jolly good fellow and so say all of us” (Halliday and Hasan, 1976: 32). He would certainly get lost since he cannot decode the identity of both ‘he’ and ‘us’ simply because this person is not present in the same context of situation, i.e., he is not one of the participants. That is both ‘he’ and ‘us’ are considered to be real world and not textual referents. The same thing applies to sentences like *‘That house has been bought’* and *‘Her son is handsome’*. These two sentences can be seen as fragments in the absence of the local context. Their analysis requires interlocutors to be present in the same physical environment.

Endophoric reference is of two different types. It can be either anaphoric which designates referents in the preceding text or cataphoric in the following text. In these two instances of reference the referent has to be identified and the notion of presupposition must be satisfied. In the sentence “They’ve accepted the whole scheme. I would never have believed it.” (Halliday & Hasan, 1976: 56), the pronoun ‘it’ refers anaphorically to the whole first sentence, i.e., the reader has to trace the referent backward. Yet, if the same example is treated in the other way round to have instead “I would never have believe it. They’ve accepted the whole scheme.” In this case, ‘it’ refers cataphorically to the whole second sentence. In this respect, the reader has to retrieve the referent cataphorically by moving forward to identify the intended referent.

The reason behind establishing cataphoric reference in a given written discourse is to create some kind of suspense for readership. This is related, in fact, to

stylistic choices available to writer/speakers. This kind of goals-creating suspense- is involved particularly in the pragmatics' area, i.e., it is associated with the cognition and the implicit intention of the original author. This is another point which should be attentively translated in order to create the equivalent effect of the original text as a helpful step to reach a highly acceptable translation. *'John likes his mother. He always obeys her'* or *'Petter's friends: Tome and Kitty'*. The possibility of confusing reference, in such simple examples, is very unlikely to happen since tracing textual referents can be automatically retrieved even by second language learners. However, some tricky cases can also occur and would constitute another problem in translation especially novice translators. The following examples will illustrate the point:

1- a- *Can I borrow your Shakespeare?* (Yule, 1996:20)

b- *Yeah, it's over there on the table.*

2- *The bus came on time, but he didn't stop.* (ibid.:24)

The translation of these two examples requires both textual and pragmatic competence. In other words, the one who attempts to translate the item *'Shakespeare'* in "Can I borrow your Shakespeare?" has to recognize the intention of the speaker in that the intended referent is a book rather than a person. This can also be said in translating *'he'* in "The bus came on time, but he did not stop" where the pronoun *'he'* refers to the driver and not to the bus. More complicated cases are found particularly in poetic discourse where poets use a great deal of such confusing and obscure referents, i.e., where persons and objects cannot be intuitively recognized in that the receiver is directed out of the text and into a shared world. Hence, the analysis that the translator has to accomplish in order to translate successfully must go beyond the linguistic structure and above the grammatical rules.

To summarise what has been said so far, the following figure gives a clear image of reference and reference types.

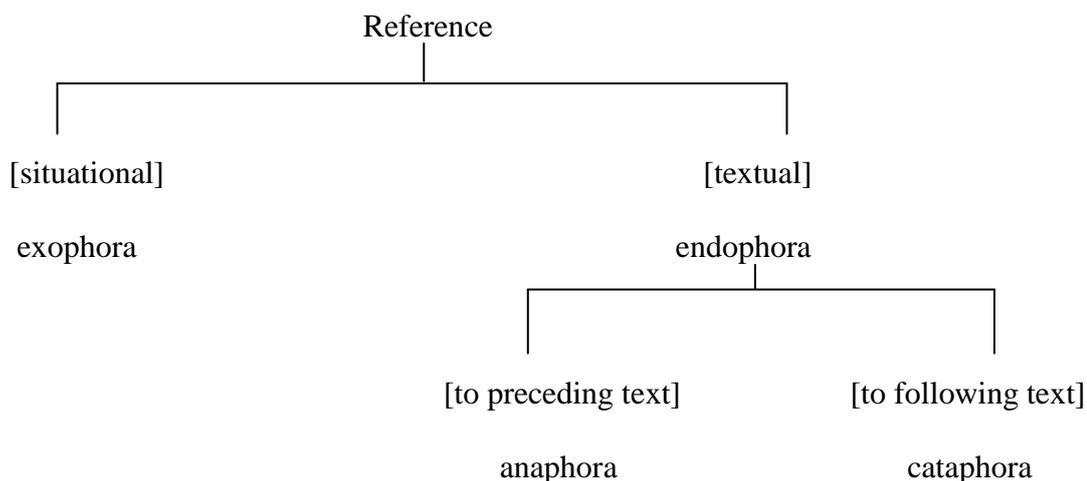


Figure 3: Reference Types

(Halliday & Hasan, 1976:33).

Reference with all these different classes enables readership to trace referents within a given written discourse and hence play an important role in establishing coherence. Accordingly, reference helps in achieving discourse meaning as a whole.

One more point should be mentioned is that of co-reference. This type of reference relation “ is not strictly a linguistic feature at all but a matter of real-world knowledge” (Baker, 1992:182). If a reader encounters a co-referential chain such as “*Mrs Thatcher* → *The prime Minister* → *The iron lady* → *Maggie*.” (ibid.) he is not supposed to rely on his linguistic competence in order to get the meaning of this linguistic series. In other words, co-reference is associated with being familiar with knowledge of the world or rather with social rules and conventions rather than with textual competence.

On the other hand, it is worth noting that co-reference can be either anaphorically or cataphorically identified within the same text. Yet, some related problematic cases to anaphora and cataphora, as has been mentioned above, can easily occur. In other words, co-reference can occur as a co-text bound use of language or a less bound one. The translator in this case should pay attention to these tricky points regardless of the nature of co-reference since what matters is not

providing its linguistic property but conveying its effect on the whole meaning of discourse.

1.3.4.1. 2. Substitution and Ellipsis

Unlike reference which is of a semantic nature, substitution is said to be of a grammatical relationship. “[it] is a relation in the wording rather than in the meaning” (Halliday & Hasan, 1976:88). In substitution, linguistic element(s) is/are replaced by other linguistic element(s). As far as substitution is concerned, ‘do’, ‘one’ and ‘the same’ are the commonly used items in English. Such items are used to make sentences or utterances more precise but still useful as the following examples show (ibid.: 89-105).

- *You think Joan already knows? I think everybody does* (‘does’ is a substitute for ‘knows’).
- *My axe is too blunt. I must get a sharper one.* (‘One’ is a substitute for ‘axe’).
- *A: I’ll have two poached eggs on toast, please.*

B: I’ll have the same (‘the same’ is a substitute for ‘two poached eggs on toast’).

like substitution, ellipsis is regarded as a pure grammatical relation that exists between linguistic forms as such rather than between linguistic forms and their meanings. It comes as a complete elimination of particular linguistic item(s) by which cohesion is achieved. Ellipsis can also be thought of as “zero” tie since it does not appear as an overt surface relation of cohesion. In other words, it is said in an implicit way but understood.

Halliday and Hasan suggest that ellipsis is usually anaphoric in English, but may also be cataphoric. Here are some examples:

- *Joan brought some carnations, and Catherine some sweet peas* ('bought' in the second clause is the item left out).
- *Here are the thirteen cards. Take any. Now give me any three.* ('card' after 'any' in the second clause and 'cards' after 'any three' in the third clause are the items left out).
- *Have you been swimming? –Yes, I have* ('been swimming' in the second clause is the item left out) (1976:143;158;167)

None of the three examples above are considered as cataphoric; all are anaphoric. Hence, they serve as a proof to Halliday and Hasan's assumption.

1.3.4.1.3. Conjunction

Conjunction as one way of improving discourse and relating stretches of language involves the use of lexical items (formal markers) to relate sentences, clauses and paragraphs to each other. Conjunction signals different relations which may exist within both written and spoken discourse. The classification below, which is based on Halliday and Hasan (1976), summarizes the main conjunction relations:

-Additive: and, in addition, moreover, likewise, furthermore, besides, also...etc.

-Adversative: but, however, yet, by contrast, on the other hand, instead, as a matter of fact... etc.

-Causal: because, for, so, therefore; consequently, under the circumstances, it follows... etc.

-Temporal: subsequently, after that, that, on another occasion, finally, at last... etc.

1.3.4.1.4. Lexical Cohesion

Lexical cohesion refers to the relations between vocabulary items, i.e., between words themselves in texts. According to Halliday and Hasan (1976), lexical cohesion is of three kinds: Repetition; synonym or near-synonym; super ordinate or

general word. These types come under one umbrella term, namely reiteration which is regarded as the main category of lexical cohesion. The following example is extracted from Baker (1992:203) and is supposed to illustrate the three different subclasses of lexical cohesion:

There's a boy climbing that tree.

- a- *The boy is going to fall if he does not take care* (repetition).
- b- *The lad's going to fall if he does not take care* (synonym).
- c- *The child's going to fall if he does not take care* (super ordinate).
- d- *The idiot's going to fall if he does not take care* (general word).

Unlike case 'a', 'b' and 'c', the case 'd' needs to recall the context within which it is inserted; otherwise, the relationship between the items '*boy*' and '*idiot*' is to remain ambiguous since out of the context, one cannot assume that they are related.

To round off, cohesion, with all its different facets, plays an important role in making a text hangs together and creates some kind of texture which results in a coherent discourse.

Chapter Two: Field Work

Introduction

The study that was undertaken was to refine the initial stated hypothesis and to serve the purpose of the whole study. The initial concern was to focus on the learners' recognition of the pragmatic aspects of reference in English and their ability to translate these aspects appropriately into Arabic. The aims behind were to reveal how do first year English Master learners approach reference as a pure linguistic device and as a language item that sometimes carries a pragmatic meaning. The other aim was to show how these learners' performance affects their translation end products. That is to say, how the neglect of pragmatics influences translation performance as far as reference is concerned.

This chapter gives a description of the research tools used in this study, the sample population and the procedure of analysis followed. The lion's share goes to description and analysis of the informants' answers to come at the end to the final conclusion that confirms or infirms the hypothesis under consideration.

1. Research Tools (Description of the Test)

The use of this research instrument, the test, is mainly motivated by the aims of the present study: To see the pragmatic aspects of the English reference devices in action and how the participants in this study translate them into Arabic as the target language.

The test consists of two different passages to be translated into Arabic. The first text is entitled '*Americans are Friendly to Strangers*' and was extracted from Regina L. Smalley, Mary k. Ruetten (1990). Within this text a number of references are found. Because of their purely linguistic nature, the translation of these needs no pragmatic awareness. The second text is an online text by Robert Fisk with slight modifications, just to serve the research aims entitled '*By Heaven, Heaven Knows!*

Heaven Helps!'. The references found within this text represent the core of the present study since their successful translation heavily relies on the learners' ability to infer the intended meaning of different reference devices, i.e., the pragmatic awareness is to be regarded as the basis for identifying implicit referents. The informants were asked to translate both passages within one hour and a half.

1.1. Description of the Sample

The sample of population participating in this study was a randomly selected group of thirty learners reading for a Master degree in Applied Language Studies in the Department of English at the University of Constantine. The choice of this population was not fortuitous. The participants have been studying translation and pragmatics for about three years and must have acquired the necessary knowledge which enables them to be aware of the role of pragmatics in the field of translation.

1.2. Analysis Procedure

The analysis of the learners' translations was evaluated as acceptable/unacceptable on the basis of a model translation. The two texts are analysed separately because the first text focused on the linguistic aspects of reference whereas the second one concentrated on its pragmatic aspects. The aim was to find out where do learners face more difficulties in translating reference devices and how they approach both pragmatic and linguistic reference in both passages.

1.3. Data Analysis

1.3.1. Text 01: Americans Are Friendly to Strangers

This text comes as a 'witness', so to speak, to reveal the informants' ability to translate linguistic reference devices into Arabic. Within this text, one can easily notice that all references are of a linguistic nature. That is, what the informants should do is just to locate the antecedents and anaphors and to check whether

reference is forward or backward to get the right answer without facing any implications in meaning or difficulties in translating. This does not mean, in fact, that the informants' translations were perfect. Some of the reference devices were inappropriately translated. One further thing worth mentioning is that the informants' translations were not supposed to be identical to that of the model translation in order to be regarded as acceptable; once the referents are appropriately identified and the meaning is correctly conveyed, the answer was classified as acceptable. The analysis of the informants' translations yielded the following results.

1.3.2.1. Text 01: Analysis

To start with, the first reference item to deal with is "...and she had no idea about life in the United States and American traditions...." The model answer of this item is

"...ولم تكن لديها أية فكرة عن الحياة في هذا البلد و عن العادات الأمريكية..."

Most of the learners, in fact, managed to translate this reference item; about 96, 67%, of them rendered it in such a way that the real referent or rather the real referent meaning was made clear as shown by some of their answers:

"...و لم تكن تملك أي فكرة حول الحياة في الولايات المتحدة أو العادات الأمريكية..."

"...دون أن تملك أي فكرة مسبقة عن الولايات المتحدة و عن تقاليد أمريكا..."

"...و ليست لديها أي فكرة عن الحياة في الولايات المتحدة و العادات الأمريكية... (عن الحياة فيها

وعاداتها...)"

" ... لا تملك أدنى فكرة حول المعيشة هناك و تقاليد هذا البلد..."

"...حيث لم تكن لديها أدنى فكرة عن الحياة في الولايات المتحدة و عن تقاليدها... (و عن التقاليد هناك...)"

The informants were able to translate appropriately because both antecedents 'Fatima' and 'the United States' and referents 'she' and 'the United States', respectively, were grammatically matched in a way that many learners could approach it successfully. The only unacceptable translation is the following:

"...و هي لا تملك أي فكرة عن الحياة في الولايات المتحدة و عاداتهم..."

Instead of referring to America as a country, the informant, in this reference item, used the pronoun "هم" tied to the noun "عادات" to refer to Americans as citizens. May be this learner believed that referring to America is as referring to Americans. Yet, he/she did not consider that referent as "عاداتهم" should have an antecedent as Americans (as a noun) or "their" (as a pronoun). One cannot refer to something which does not exist or is not mentioned before in the linguistic context as in the example above.

With regard to the other reference items which are, also, of a linguistic nature, all the learners were able to translate them or their referents appropriately. They had no problem in tracing and translating them in a suitable way since it was easy to look for referents inside this text: The informants were looking either backwards or forwards within the co-text of the reference item.

To have a clear picture, more details are given in the following table:

Reference Item to be translated	Model Translation	Students' Errors Percentage
"At the time she arrived at J.F. Kennedy Airport,..."	"و ما إن وصلت إلى مطار جي أف كنيدي،..."	0%
"...she felt very happy because she is found of travelling around the world."	"... حتى غمرتها السعادة لأنها تعشق السفر عبر العالم."	0%
"A few minutes later, however, she felt afraid."	"و لكن بعد لحظات من وصولها شعرت بالخوف."	0%
"She asked herself why she had come to this strange world and what she is doing here."	"بدأت تتساءل لماذا أتت إلى هذا العالم الغريب و ماذا تفعل هنا."	0%
"After she attended college, however, she discovered the opposite of what she had expected."	"لكن و ما إن التحقت بالجامعة حتى اكتشفت عكس ما توقعته."	0%

Figure 4: Learners' Answers Compared to the Model Translation

1.3.2. Text 02: By Heaven, Heaven Knows! Heaven Helps!

As a reminder, the accepted answers were not identical to the model translation. Besides, the focus was mainly on translation of reference items only since it is the main concern of this study.

This text was given to participants to see whether they can handle the translation of the reference items within it, to identify their errors, the sources of such errors and how these errors can be avoided.

1.3.2. 1.Text 02: Analysis

1.3.2. 1.1.Reference Item 01: “By Heaven, Heaven Knows! Heaven Helps!”

This reference item which is of a pragmatic and a cultural nature was supposed to be translated as

" و الله ، الله يعلم ! و الله المستعان !"

which is the most appropriate translation. In this sense, the learners were supposed to go beyond the linguistic structure and have some insights into what the linguistic units may carry in terms of other perspectives. The overwhelming majority of the answers (83, 34%) were not successful. The learners' failure can be accounted for by the participants' neglect of the pragmatic, cultural and more specifically the religious dimension of this exophoric reference (Heaven). In other words, they treat translation as a micro-linguistic not a macro-linguistic enterprise. Some of the rendered answers are as the following:

"بفضل السماء و السماء تعلم و تعين"

"بحق السماء ، السماء تعلم السماء تساعد"

"بالجنة الجنة تعلم ، الجنة تساعد"

" عن طريق الجنة، الجنة تعلم الجنة تساعد"

where the learners tried to be faithful to the original wording and to the source culture without thinking of the equivalent meaning. This was done, in fact, at the expense of the target culture and the target religious beliefs and thus at the expense of the source text intended meaning.

The most surprising answers are as the following:

"بالجنة، الجنة تعلم والله يساعد"

"بحق السماء، الله اعلم، ربي ساعدنا"

"بحق السماء، الله يعلم، فلتساعدنا السماء"

As can be noticed, each of these sentences embodies two different cultures, beliefs and two different ways of thinking. The reason behind these translations was that those learners were not able to see the great contradiction and the striking paradox which they made. If one reads such translation performance, he/she will feel confused because of the deformation which took place within the context.

Another two learners did not translate this reference item at all not because they forgot but because they did not understand how to approach it, so they preferred to turn an eye on it as a way of escaping translating.

1.3.2. 1.2. Reference Item 02:

Another reference item which contains a case of reference is "*So once again, peace keepers have opened the gates of hell to Palestinians.*" where the phrase "Peace keepers" as an exophoric reference should be translated within the above reference item as

"و مرة أخرى فتح المحافظون على السلام أبواب جهنم للفلسطينيين."

Most of the learners (93, 34%) successfully identified and translated this reference.

Some of the accepted answers are as follows:

"راعوا السلام"

"دعاة حفظ السلام"

"حافظوا السلام"

"حماة السلام"

"المحافظون على السلام"

Noticeable here is the fact that though the phrase “*peace keepers*” is of a pragmatic nature, many learners succeeded in giving acceptable translations. This can be accounted for either by other exophoric references which co-occur within the same reference item, namely “*Palestinians*”, or the participants’ ability to infer the ironical sense of the phrase. Hence, the informants’ performance reflected their ability to locate and translate the pragmatic aspect of this reference item which, in turn, enhances their translation performance.

One thing should be said is that there were only two learners who did not perform well (6, 66%). One of them translated “peace keepers” as “مهددوا السلام”, may be because he/she was taken by his/her feelings since he/she felt sympathy towards the Palestinians, and this prevented him/her to infer the pragmatic meaning (aspect) the item carries. This is of course made his/her translation unacceptable. The other learner used the passive form as a way to escape translating this referent. This learner has omitted the referent either because he/she ignored the denotative meaning which is, in this case, similar to the connotative one, or because he/she thought that escaping the referent would not affect the meaning of his/her translation as shown by the following : “ و مرة أخرى،فتحت أبواب الجحيم للفلسطينيين ”

1.3.2. 1.3. Reference Item 03: “...and other living things.”

In order to translate the reference item “other living things” as “لأحياء أخرى”, the learners should call on their pragmatic knowledge because the source reference item refers to Palestinians and not to something else. Student participants in this study were supposed to infer this intended meaning and translate / transfer it into the

target language. In fact, most of the answers were not satisfactory. Some answers are as the following :

"أمورها المعيشية"

"ولأمور الحياة"

"لمتطلبات معيشتها الأخرى"

"أشياء معيشية أخرى"

"و لأشكال أخرى من الحياة"

The unacceptable answers formed 83, 33%, a clear indication that the participants' failure to infer the intended meaning was because they did not make recourse to their pragmatic knowledge, if they have any, when they translated the reference item. They approached it in terms of language usage and not in terms of language use overlooking or rather disregarding the fact that "rules of use without which the rules of grammar would be useless" (Hymes, 1971 cited in Duaranti,2001:59). The nature of their translations shows that. They mainly focused on equivalence of form rather than equivalence of meaning which influenced negatively their translations.

1.3.2. 1.4. Reference Item 04: "...since it is her only solution to establish peace."

The model translation for this reference item is " لأنه سبيلها الوحيد لتحقيق السلام " ..."

One can claim, for example, that both the pronouns "it" and "her" in the reference item "...since it is her only solution to establish peace." are of a linguistic nature. This fact cannot be denied since the linguistic property is always there. Yet, the focus was on these two referents since their pragmatic nature was the prominent one. Only 26, 67% of the answers were acceptable; the others which formed the majority (73, 33%) were unacceptable. Twenty out of twenty two of the unacceptable answers, i.e., about 66.67% are as the following:

"... بما انه الحل الوحيد لإرساء السلام "

in which the pronoun “her” was left out because the participants were not able to make head or tail of the pronoun “her”, i.e., they were not able to identify its referent. The two other answers are as follows:

"... مجبورة على الكفاح لان هذه الأخيرة هي الحل الوحيد"

"...منذ كونها الحل الوحيد للسلام"

Again, there is an explanation for such kind of translations: The greater the learners' ignorance of the tacit meaning of the SL reference items is, the greater the chance for ambiguity and confusion over the intended referent in the TL will be. In other words, the less experienced the translator is, the more his/her process of interpretation of the SL reference may be reflected in the TL version.

1.3.2.1.5. Reference Item 05: “... I could not work her out...”

The model translation runs as follows: “لم أستطع فهمها (فهم سلوك إسرائيل)”. However, the vast majority (73, 33%) were unable to translate it this way. Some of them translated it as

"... لم أستطع حل هذا..."

"... لا أستطيع العمل خارجا..."

"... أعتقد أنني لا أستطيع أن أفهم هذه الفكرة..."

"... لم أعملها في الخارج..."

"... لم أستطع العمل معها خارجا..."

"... لم أستطع أن اعمل فيها خارجا..."

Each of these translations reveals that these learners were influenced by their mother tongue. That is, they just made a shift or rather a transfer process from Arabic into English. They applied the Arabic linguistic norms to the English language instead of making recourse to their pragmatic knowledge which is considered, in fact, to be the catchment-area of a suitable translation. Learners did not know that when someone says “I could not work somebody out” means that “He/ She could not

understand that person". This is again another problem that these learners faced, i.e., they lack knowledge of the English phrasal verbs which most of the time cannot be translated a word- for- word. Most of these phrasal verbs denote implicit meanings hidden by their linguistic structures. That is, they are conventionally, culturally and pragmatically associated to the English language and to the English people who form a unique social group. So in order to translate them appropriately, learners must enrich their English vocabulary as a first step to look like social insiders or at least to access their way of expressing things and ideas.

1.3.2.1.6. Reference Item 06: "...the illegitimate pampered baby of the well known side becomes a peace maker and a mature mother whose spirit never breaks as long as the landless are still there."

The appropriate translation, the one given by the professional translator, is
"...الرضيعة غير الشرعية و المدللة و هي فلذة كبد طرف لا يجله أحد صانعة سلام و أما ناضجة لا تنحط
معنوياتها ما دام الذين لا ارض هناك."

Some learners came out with very acceptable translations and this positively influenced their translation performance as a whole. The others (63, 33%), however, failed to infer the pragmatic meaning of one, two and sometimes all the referents that the item under consideration contains. Some of these answers are as follows:

"- لا أحد يعلم ما عملت به العناية الغير الشرعية بالطفل أصبح صانع سلام ، و أم ناضجة لا تنكسر مثل التشرذ
الذي لا يزال هناك."

"- لا أحد يعرف كم من الأطفال المدللين الشرعي من الطرف المجهول أصبحوا صانعي سلام الذي لا تنكسر
روحه طالما أن المستعمرين لا زالوا."

"- كيف أن هذا الطفل المدلل غير الشرعي من الجهة المعروفة يصبح صانع سلم و أما ناضجة و التي روحها لا
تقطع أبدا للمستوطنين هناك."

"- الطفل اللقيط اللطيف المعروف صانع سلام و أم ناضجة لا تنكسر روحها أبدا طالما أن هناك اللا أراضيها /
على مدى بقاء الأراضي بحوزتها."

- " كيف للطفل المدلل من الجانب المعروف أن يصبح صانع سلام و الأم الناضجة و التي لا تنهزم روحها ما دام الصهاينة لا يزالون هناك."

One can easily notice that these translations have nothing to do with coherence or the logical meaning conveyed by the source reference item since the pragmatic aspect of the referents inside this reference item were not well treated.

Many reasons were behind such translations: First, those learners could not call pragmatics to their translation, i.e., they could not identify the real meaning of each referent within this sentence. Second, they were not even able to locate the equivalent linguistic structure which in this case serves the pragmatic meaning of the inserted pronoun referents. The learners' deficiency in translating both the denotative and connotative meaning of the referents may explain clearly the learners' failure to come out with an acceptable translation.

1.3.2.1.7. Reference Item 07:

"While peace keepers insist on the idea of establishing peace, the landless insist on its abortion."

This reference item may be one of the least clear of all reference items that the informants asked the researcher about. Most of them were at loss concerning the real or the intended meaning. Yet, the researcher did not say a word. The model translation is

"و بينما يصر المحافظون على السلام على تحقيق السلام يلح من لا أرض لهم على إجهاضه."

About 46.67 % of the answers were far from reaching this translation. The most striking answers are as follows:

- " عندما يصر حافظوا السلام على فكرة تحقيق السلام ، يصر الصهاينة على إفشالها."

- " ففي الوقت الذي يصر فيه حافظوا السلام على فكرة إقامة السلام يؤكد المتشردون الإسرائيليون على إجهاضها."

- " و بينما يصر المحافظون على تأسيس السلام ، يصر المستعمرون على التعذيب / الاضطهاد."

"- في حين صانعو السلام يعتمدون على فكرة نشأة السلام أما التشرذم يعتمد على إجهاضه."

The pragmatic aspect in these answers was completely ignored to the extent that there was no logic in the order of ideas since the sentence that follows reference item 07 which runs as "*A nice and convenient cover, for its credit; no a big lie and still Heaven knows*". So, if one ties this latter to one of the answers above, a great paradox would result. This, in turn, leads to a failure in translation. The reason behind this failure was either they did not catch the real meaning of the referents inside or they got the idea of sarcasm but their subjectivity prevented them to translate it as it should be- may be they thought that they should be faithful to reality rather than to the presented irony.

1.4. Recommendations

It is crystal clear at this level of the study that first year Master English learners approximately have no problem in tracing and translating reference which is of pure linguistic nature. Yet, they face a lot of problems in decoding and translating the pragmatic aspects of English reference. This may lead the researcher to give some handy tips which may help to develop their awareness of the status and the function of the catchment area -pragmatics- to translation, the role of reference in creating 'textuality' and in boosting translation 'validity'.

They can be typified as follows:

1. The teaching units (modules) of translation and pragmatics are to be assigned to the same teacher. This may effectively have a psychological influence on students.
2. Teachers who are supposed to teach both translation and pragmatics must hold either a Magister or a PhD degree. This enables them to make the learners see the close relationship between the two because learning how is one way among others of learning.
3. Introducing a new module, "contrastive Analysis", exclusively devoted to comparative studies between English and Arabic at different levels (linguistic, semantic and pragmatic) into the course syllabus would be of much help to the students.
4. More coordination of various lectures of the modules of pragmatics and translation practice is a necessity. This would open up new horizons to the learners, raise pragmatic awareness in their students and offer them more practice which, in turn, would help them remedy or minimize the difficulties that they face when translating.

5. Educator teachers are requested to create textbooks where the relationship between pragmatics and translation clearly emphasized and where effective drills are effectively put.
6. The teaching material should expose both teachers and students to the English culture to enhance their way of approaching target (original) versions. In other words, they have to enrich their socio-cultural information via media, symbolic novels and other extra-readings.

Conclusion

Following the obtained results, one can categorically suggest that recognizing the pragmatic meaning of English reference heavily helps the learners to translate appropriately and hence enables them to achieve a successful translation. In short, the results yielded by data analysis in this chapter go in the direction of the hypothesis propounded in the introduction to this thesis.

General Conclusion

In the course of this study, it was attempted to give some insights into translation as a hybrid of disciplines that a translator has to be familiar with and grasp in order to render a writer's intended meaning and meet the target readers' expectations. The term 'equivalence' has been discussed at length since it is considered to be at the heart of any translation theory. It was clearly stated that there is no mapping between the target and the source language norms because of the differences which may exist between the two. A smart translator, be it a professional or a novice one, has to bear in mind the needs of his/her audience. This pushes him/her to consider both the linguistic system and the social rules which can be conventional or even arbitrary. In a nutshell, the translator has to adhere to what is unsaid but understood. This obliges him/her to make what is specific to the target language clear in the source language, and may forcefully push him/her to infer what goes on in the source speaker/writer's mind in order to identify the intended meaning. Adopting or grasping this formula, as it were, cannot be realized without the help of pragmatics for it is the essential field which studies what is communicated by elements above the sentence level of a given language.

The discussion, in fact, in the course of this study has taken a particular direction targeting the translation of reference, both exophoric and endophoric, from English into Arabic. This discussion highlighted the problems which the trainee translators may face during the translation process since reference in English may have another aspect other than the linguistic one. Reference as a cohesive tie may convey at the pragmatic level implicit meanings and the translator has to trace and transfer them appropriately. That is, failing in decoding and providing the real meaning of reference in the target language sharply affects the degree of translation quality as it was clearly shown that the participants in this study who were unable to

keep track of the real meaning of reference were also unable to translate it successfully. These informants, unfortunately, formed the overwhelming majority of the whole population. Yet, those who successfully identified the different shades of meaning at level of reference were able to render an acceptable translation because they did not miss the implicit meaning of the English reference. Accordingly, one can claim that translators in general and learners in particular cannot do without pragmatics in translating. Also, the success of some learners in providing an acceptable translation of reference devices shows that those who failed can overcome this problem with the help of pragmatics and translation practice.

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Appendix One

Americans are Friendly to Strangers

Fatima came to the United States one year ago and she had no idea about life in the United States and American traditions, except that life was complicated and people are strange. At the time she arrived at J.F. Kennedy airport, she felt very happy because she is fond of travelling around the world. Coming to the land of dreams-America had been one of her dreams, so she could go to Jamaica or any island in the Caribbean. A few minutes later, however, she felt afraid. She asked herself why she had come to this strange world and what she was doing here. The reason for that was what she remembered her friends in Saudi Arabia saying about Americans and how they treat strangers. After she attended college, however, she discovered the opposite of what she had expected.

Appendix Tow

By Heaven, Heaven Knows! Heaven Helps!

So once again, peace keepers have opened the gates of hell to Palestinians. Forty civilian refugees died in a United Nation School, three more in another. Not bad for a night's work in Gaza by the army who believes in "precision arms". But why should we be surprised?

Israel thinks that war is not good for her children and other living things. The moral authority of the peace mother is still the major. Yet, alas , it is obliged to fight since it is her only solution to establish peace. What happened was not just shameful. It was a disgrace. Would war crime be too strong a description? For that is what we would call an atrocity if it were committed by Hamas.

Actually, I could not work her out since this is ,may be, the first and the only egocentric mother I have ever seen in my life who could shape her children thoughts and no matter what the means is! No one knows how did the illegitimate pampered baby of the well known side become a peace maker and a mature mother whose spirit never breaks as long as the landless are still there. Regardless of her corrupt regime, her grip on the Arab leaders is stronger than it has ever been. All those puppets, who are supposed to show more responsibility, always wash their hands and escape their responsibilities by playing die- the most suitable solution. That is, the attitude of the ancient Roman gods and goddesses is always the same-no reaction except showing sympathy and expressing sorrow at what is happening in Gaza. They have a supernatural ability in making lies sound truthful and murder respectable, but only Heaven knows that they are pure lies and things can change overnight. The supernatural survivors, in fact, acquired this ability from their fallible mother who is perfect at twisting the truth, manipulating and brainwashing the blind people. While peace keepers insist on the idea of establishing peace, the landless insist on its

abortion. A nice and convenient cover, for its credit; no, a big lie and still Heaven knows.

ملخص

يهدف هذا البحث إلى تبيان النقاط المشتركة بين الترجمة و التداولية، كما يهدف إلى كشف أهمية هذه الأخيرة خلال عملية الترجمة و على وجه التحديد، فان هذه الدراسة توضح،محاولة،تبيان أهمية الجانب التداولي في ترجمة ضمائر اللغة الانجليزية و التي عادة ما كانت تعالج لغويا كمادة لسانية قحة يحاول الباحث ،ضمن هذه الدراسة،إظهار التأثير السلبي الذي يشكله تجاهل المعنى الخفي ،الذي يكون ما وراء التركيب أو الصيغة اللسانية للغة،على أداء طلبة السنة الأولى ماستر في قسم اللغة الانجليزية بجامعة قسنطينة ، للترجمة يثبت الباحث في القسم التطبيقي من هذه الدراسة انه للوصول إلى ترجمة ناجحة لا بد من عدم إهمال التداولية و انه لجلي فعلا من خلال هذا البحث أن الضمائر في اللغة الانجليزية يجب أن تعالج و تناقش ،في بعض الحالات،من جوانب عدة لها و ذلك للوصول إلى المعنى المراد و المقابل في اللغة الهدف و يشكل هذا المدلول ،في الواقع،صميم أي نزعة في حقل الترجمة و مفتاح الترجمة الناجحة.

Résumé

Cette recherche ayant pour but de définir et identifier les points communs entre la traduction et la pragmatique, elle vise aussi sa reconnaissance on plus précisément son importance, lors de l'opération de traduction. Cette étude vise aussi la mise en relief ce rôle essentiel de la pragmatique dans la traduction des pronoms Anglais, habituellement traités comme matière linguistique. Se recherche essaye, au cours de cet étude de démontrer l'effet négatif engendré par l'ignorance du sens caché de la composition ou de la formulation linguistique pour l'accomplissement de la traduction par les étudiants de première année Master du Département Langue Anglaise Université de Constantine. Le chercheur doit prouver dans le chapitre d'application de cette étude qui pour réussir une traduction il ne faut pas négliger la pragmatique. Il est mis en évidence de part cette recherche que les pronoms de la langue Anglaise doivent être traités dans certains cas sous divers cotés pour atteindre le sens réel, ces indications seront le point de départ et la clé d'une traduction réussie.