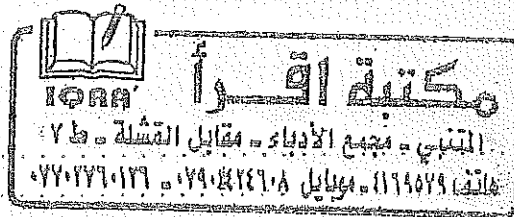


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PRINCIPLES OF TRANSLATION



vell y. AZIZ, Ph.D

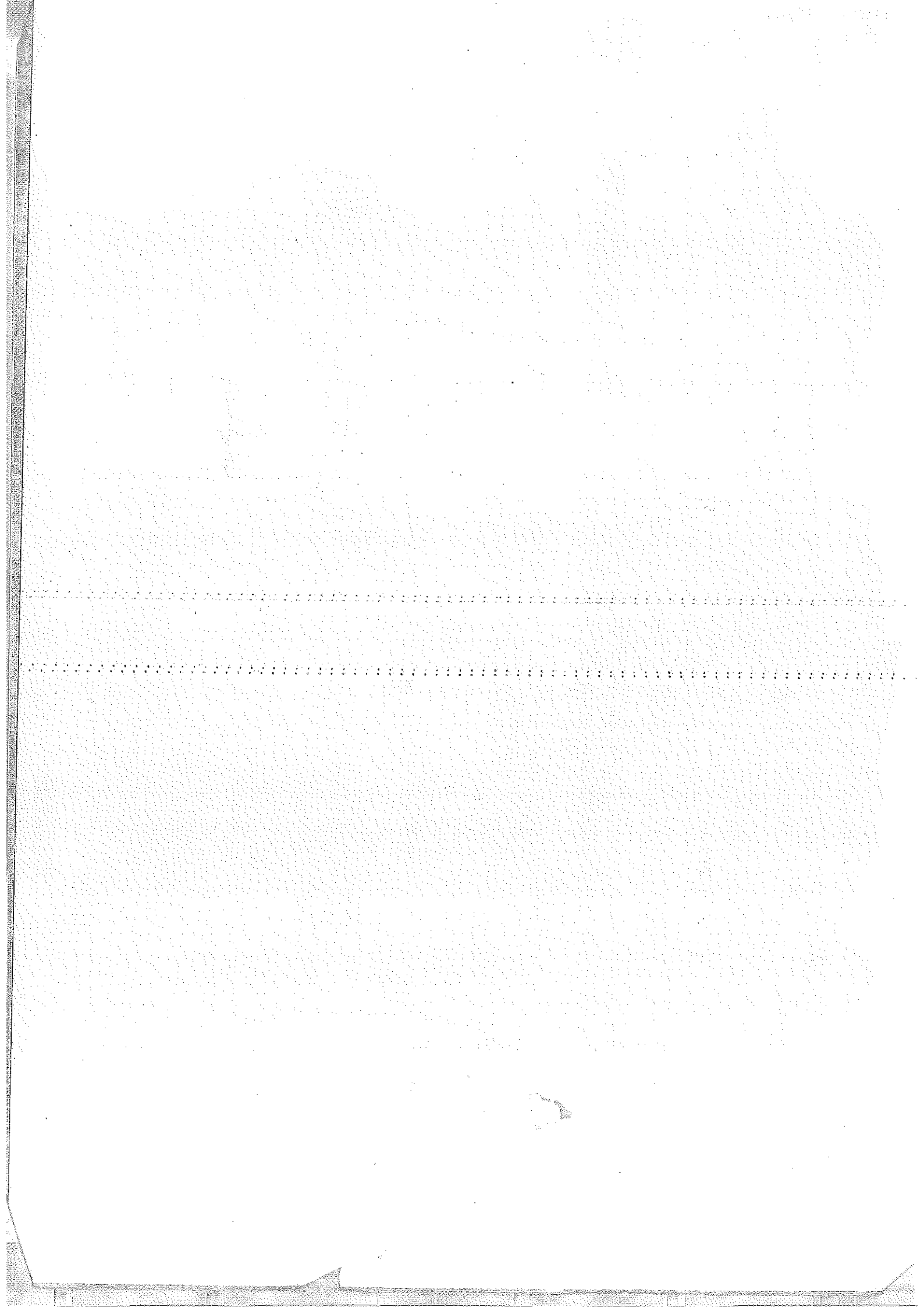
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PREFACE

Some human activities are easier to practice than to talk about. Translation is one of them. This book, Principles of Translation, is an attempt to discuss certain theoretical and practical principles of the process of rendering a text in one language into an equivalent text in another language. The book is aimed at speakers of English and Arabic. All the illustrative examples are taken from these two languages, but the main points discussed in the book maybe valid for translation in general. Moreover, the book is written for an ordinary reader; it assumes no previous specialized knowledge on the part of the reader, in linguistics or in the theory of translation.

Chapter One serves as an introduction to the main ideas raised in the book. The following four chapters (two – Five) are concerned with two focal points in translation, namely meaning and equivalence. In recent years, the process of translation has extended into new fields including information, culture, and text typology. This is the subject of chapters (six – eight). Chapter Nine, Concluding Remarks, discusses briefly the methods of translation in relation to medium and the requirements of a successful translator. The last chapter, Review Questions, it would simply assist students to read, to study for examinations, or to write reports about certain topics in reference to translation.

It is hoped that the book will be of use to those who are actually engaged in the profession of translation and to other persons who have theoretical interest in this language activity.

Y.Y.A & M.S.L

Benghazi, Libya.

Dec.1999/2000

Dear Sir,

I have the honor to acknowledge the receipt of your letter of the 15th inst.

and in reply to inform you that the same has been forwarded to the proper authorities.

I am, Sir, very respectfully,
Your obedient servant,

J. B. Smith

Secretary

to the Hon. the Secretary of State

Washington, D. C.

Enclosed are the documents referred to in your letter.

I am, Sir, very respectfully,
Your obedient servant,

J. B. Smith

Chapter One

Introduction

1.1 Translation as process and Product

The term “translation” is used for both a process and a product. As a process, translation is a human activity which has been practiced by nearly every person at one time or another. Translation in this sense has a broad sense. We thus speak of someone translating an expression into another simpler expression in the same language. We also use the term for translating utterances from one language into another, for translating words into music or even into action.

Human beings may not be unique in possessing language; other creatures may also have language, depending of course on what is meant by “language”. But human beings are the only creatures who practice the activity of translation.

The term translation is also used to refer to the product of this human activity. Various translated texts have reached us from ancient civilizations, namely the Babylonian, the Assyrian, the Egyptian, the Greek and the Roman civilizations. They provide us with essential information about the life of these ancient societies.

1.2 Definition of Translation

There are several useful definitions of translation, but probably the most workable one is the following: Translation is replacing a text in one language by another text in another language. The term “translation” here is given a narrower sense than that mentioned in (1.1). First, it is based on text-translation. A text is a linguistic unit, which is higher than a sentence, and consists of one sentence or more. It is highly dependent on the context, and may be oral or written. Secondly, the definition involves two languages, which is

Nearly all kinds of translations are based on equivalence between the source text and the target text. However, there is no unanimous

1.4 The Basis of Translation:

Similarly, we may use the term "source text" for (1) and "target text" for (2). The terms "source" and "target" will be used attributively in "source culture" and "target culture".

2- There is a beautiful bird on that tree.

1- على تلك الشجرة طير جميل

The language of the original is termed the source language, and the language into which a text is translated is called the target language. In the following example Arabic is the source language and English the target language;

1.3 The Source Language and the Target Language:

in this example the term *الراديو* is not translated for one reason or another; it is directly borrowed from the original.

3- كنت أصغي الى الراديو كنت أصغي الى الراديو

as in (3):

or part of the text may be rendered into another language,

2- كنت أصغي الى المذياع كنت أصغي الى المذياع

1- I was listening to the radio.

The whole text may be replaced as in (2);

translation proper. Replacing a text by another text in the same language is often termed rewording or interpretation. Translation proper is always between two languages. A text may appear in several languages, e.g., an Arabic story may be rendered into English, French, German, and Chinese; but basically every time the process of translation is practiced it takes place between two languages only.

agreement on the nature of translation equivalence. The term will be discussed in some detail in a later chapter (see chapter 5). It is sufficient here to stress its importance. Note the use of "nearly" in the first sentence of this section; this is because some of the modern theories of translation, namely deconstruction, have rejected the idea of equivalence between the source text and the target text (Gentzler, 1993, 144). This non-canonical view of translation will not be adopted in the present book.

Equivalence is considered essential for translation. For a text to be considered a translation of another, it must be equivalent in one way or another to the original; otherwise it will not qualify as a translated text. The most common, but not the only, basis for equivalence is meaning. The translated text is said to be equivalent to the source text in meaning. This implies that the proposition that they express is the same. Meaning, to which the next section is devoted, is another essential component of translation.

1.5 Meaning and Translation:

Meaning is essential for translation, but like equivalence, it raises many problems. Specialists seldom agree what ~~meaning is or how~~ many kinds of meaning there are. A distinction will be drawn between three major types of meaning; word meaning, sentence meaning, and text meaning. Each of these types will be discussed in a separate chapter (see chapters 2, 3, 4). Within these main types, several subtypes will be recognized. For example, for word meaning, reference, sense, and denotation will be distinguished. Sentence meaning will be dealt with in terms of the proposition expressed by the sentence. The meaning of a proposition is determined in terms of its truth value, and consists of reference and sense. Text meaning will be explained in terms of the message conveyed by the text and the distribution of information in the message.

1.6 Translation Theories:

Translation, both as process and product, is concerned with language: It is a linguistic activity. Translation theories may be divided into two main classes: literary theories of translation and linguistic theories of translation.

Literary theories of translation are based on various schools of literary criticism, and consider translation as an art. Such theories view translation as an activity, which is essential for a comparative study of literature. These theories are characterized by being highly subjective.

Linguistic theories of translation seek a more objective basis for translation studies. They make use of various linguistic theories. For these scholars, a translation theory is part of a general linguistic theory. They exploit basic linguistic categories to investigate problems of translation.

1.7 Types of Texts

Translation has been defined in terms of replacing one text with another in two different languages. It is therefore important to know that the process of translation will naturally differ according to the type of the text involved. There are obviously many types of texts, but for the purpose of translation these types may be divided into two main classes, informative texts and creative texts.

Informative texts basically aim at conveying information for these texts, content is all important, whereas the style of expressing the content (form) is secondary. To this class of texts belong scientific, commercial and legal writings, to mention only a few.

In creative texts, content is not so important as the way which the writer uses to convey to the content. These texts do not depend so much on the information which they convey to the reader or hearer as on their aesthetic effect. Literary essays, novels, plays, and above all poetry belongs to the creative class of texts.

1.8 The Linguistic Sign

Language is often defined as a system of signs. A sign is roughly defined as something which stands for something else. Thus in the traffic light, the red and the green colors are signs which stand for "stop" and "go" as understood by a driver. A policeman who puts up his hand to stop the traffic is using a sign; smoking coming out of a window is a sign which points to a fire in that place. All these are signs which stand for certain things or ideas. However, the most common type of signs is linguistic signs. Linguistic signs are used by human beings to communicate.

Thus two classes of signs are recognized in semiotics (the science which studies signs) linguistic signs and non-linguistic signs. In translation as in human communication in general linguistic signs are by far more important than non-linguistic signs. A linguistic sign is used for a single word, as phrase, a clause, or a whole sentence. For example, the linguistic sign "tree" stand for in the external world. The Arabic linguistic sign فتاة stands for a female human being in the outside world. The linguistic sign; "I am going home" stands for "the movement of the speaker towards a place where he lives" The Arabic sign الطير فوق الشجرة stands for a certain state - of - affairs represented by the following picture, which is in turn a non-linguistic sign.

Translation is sometimes viewed as a process of replacing a linguistic sign by another linguistic or non-linguistic sign. Thus three types of translation may be recognized (Jakobson, 1966, 233).

- 1- Replacing linguistic signs by other linguistic signs in the same language; this is sometimes termed "rewording or interpreting".
- 2- Replacing linguistic signs by other linguistic signs in different languages this is termed translation proper.

2- English has one form of 2nd pronoun, the form "you". This distinction is important for translation, which usually involves metalinguage but not object language.

Here English is the metalinguage; Arabic the object language. English is used to describe Arabic. In the next example both the object and the metalinguage are the same, English:

أنا أنت هو هي

1- Arabic has five 2nd person pronouns:

In linguistics, we use language to speak about language; both the raw material and the means of description are languages. The language of description is called metalinguage and the language which is described is called object language. For example,

1.9 Object Language and Metalinguage

The term "linguistic sign" will be frequently used in the next chapter.

3- Replacing linguistic signs by non-linguistic signs; this is termed transmutation, or intersemiotic translation, as in translating a play into an opera or into music.

Chapter Two

Translation and Meaning

2.1 Word Meaning

Three main types of meaning have already been mentioned, word meaning, sentence meaning, and text meaning. This chapter will be devoted to the first type word meaning.

What is the meaning of this word? This is a common question which is asked by anyone who comes in contact with a foreign language, whether in his capacity as a learner or a translator. The assumption behind this and similar questions is that the meaning of a sentence or an utterance is the aggregate meaning of the words comprising it. There is much truth in this view, an essential part of the sentence is the meaning of the words make up that sentence, for example, in order to translate the sentence:

1- The Sphinx saw the griffon.

One has to know the meanings of the words "sphinx", "saw", and "griffon" in addition to the definite article. The problem which philosophers and semanticists face is how to define "meaning". What does one exactly mean by "meaning"? Meaning is a general word which is in everyday use, and is not very useful in serious studies. It needs to be defined more precisely.

Meaning is often defined in terms of signification; a linguistic sign the signifier, stands for, represents or signifies, something the signified. Linguistic disagree about the nature of what is signified; it is a mental image, a psychological concept or a concrete thing in the external world for this reason, a neutral term is often used, significatum, to refer to the signified thing.

- 3- That tree over there will soon turn green.
- 2- The window has been broken.
- 1- My friend came early.

When a person utters a sentence containing a noun or more precisely a noun phrase, the speaker uses the noun phrase to point to a person or a thing in the external world. This relationship between the noun phrase usually termed "expression" and the thing in the outside world at the time of uttering the words is called "reference" for example,

2.3.1 Reference

It is now customary to draw a distinction between four semantic terms related to the meaning of open-class words. These are Reference, Sense, Denotation and Connotation. These four terms will be discussed in separate sections.

2.2 Open-Class words

To begin with, it is necessary to distinguish two classes of words; closed class words or grammatical words, and open class or lexical words. In example (1) the item "Sphinx", "saw", and "griffon" are lexical words. They belong to open-class words. The word "the", on the other hand, is a closed class or grammatical word. Lexical words include the traditional parts of speech, verbs, nouns, adjectives, and adverbs. They are termed open classes in that they cannot be listed exhaustively. It is difficult to say how many nouns or verbs there are in a language. Closed class words can be listed exhaustively. They include determiners (the, articles, demonstratives, etc.) prepositions (of, to, in, at, on, etc.), pronouns (he, we, which, etc.), conjunctions (and, that, but etc.) modal verbs in English (can, may, will, must, etc.), and primary verbs in English (be, have, do). The meaning of each of these two classes is differently determined, and should be discussed in some detail. The meaning of lexical words will be treated first.

The expressions "my friend", "the window" and "that tree over there" have references; they point to individuals or things in the external world.

Reference is context dependent; the references of "my friend" will differ from one context to another. Thus the speaker may use this same expression to refer to Ahmed on one occasion, and to Layla, on another. Note that the reference of an expression is determined by the speaker, although we say that an expression has reference.

In (1) – (3) each sentence has one referring expression. The subject. However, it is possible to have more than one referring expression in a sentence.

4- John visited Peter.

5- They gave Hassan a gold watch.

In (4) there are two expressions which refer to persons. In (5) there are three expressions, two to persons and one "a gold watch" to a thing.

Most languages, including English and Arabic, use three main types of referring expressions: (I) proper names, (II) common noun phrases, and (III) pronouns, to express definite reference. e.g.,

6- Salma is a nurse.

7- The nurse has just left.

8- She has just left.

In (6) the referring expression "Salma" is a proper noun. In English, it is specified by the use of a capital letter. In (7) the referring expression is a common noun phrase "the nurse" and in (8) the referring expression is a pronoun, "she". It is to be noted

These singular definite expressions refer to individuals and things. Definiteness is grammatically realized by "the" in English and "ال" in Arabic. Other methods of realizing definiteness are the demonstrate pronoun, the possessive pronoun, and the genitive construction (called in Arabic البناء):

(10) ذهب الولد إلى المدرسة.

(9) The boy went to the park.

(a) Definite Singular Reference in English and Arabic is expressed by singular noun phrases. For example:

Four kinds of reference may be distinguished: (a) singular definite reference, (b) Plural definite reference, (c) indefinite reference, and (d) generic reference.

The referring expressions in these examples have been underlined. In (8.a) the referring expression is the subject of the verb عادرت which is not expressed; it is the implied pronoun. Thus in the 3rd person singular عادرت , عادرت the referring expression is often implied, it can be retrieved from the context.

- 6.a سالتى ممرضة
- 7.a عادرت الممرضة قيل قائل
- 8.a عادرت قيل قائل

What has been said about (6) - (8) applies to the corresponding Arabic sentences:

that the expression "a nurse" in (6) is not a referring expression; it does not point to any specific nurse. It merely describes Salma. It therefore has no reference. It merely has a sense (see the next section, 2.4).

- 11- this book هذا الكتاب (demonstrative)
 12- his book كتابه (possessive)
 13- Ali's book كتاب علي (genitive)

Sometimes the definite expression does not refer to a specific individual or thing:

14- The writer of these letters is an educated person.

15- كاتب هذه الرسائل شخص مثقف .

The English definite expression "the writer of these letters" and the corresponding Arabic expression "كاتب هذه الرسائل" are ambiguous. They may refer to a certain individual whom the speaker has in mind. In this case they are referring expressions; or they may be used by the speaker to point to no particular person known to him. In this case one may add "the writer of these letters, whoever he is كائن من كان". In this second use, the definite expression is not referring; it is used attributively (Lyons, 1977, 166).

(b) Plural Definite Reference may have a collective or a distributive predicate:

16- These books cost twenty dinars.

17- هذه الكتب ثمانها عشرون ديناراً

(16) and (17) may mean "all the books", in which case the predicate is used collectively, or they may mean "each book" where the predicate is used distributively.

The definite article used with the plural is sometimes ambiguous in Arabic between specific and generic reference:

18- اختلف النقاد في معالجة هذه المسألة .

19- The critics differ in dealing with this problem.

In (18) النقاد may mean "the critics (specific)" or "critics" in general (generic). In (19) "the critics has only one reference, specific. The only exception in English is expressions referring to nationalities. They may be like the Arabic expression in (18), ambiguous, e.g., Germans, the Arabs. These plural nouns may be generic or specific:

- 20- The Germans in my class are hard working. (specific)
- 21- The Germans are hard working people. (generic)

If the context does not make the reference clear, it is sometimes necessary to disambiguate these expressions by using an additional defining expression in translation.

- 22- The critics differ in dealing with this point. (specific)
- 23- النقاد في معالجة هذه المسألة. (specific)

The use of النقاد limits the reference of the Arabic expression to specific reference. When generic reference is meant, this may be made clear by adding النقاد.

- 24- النقاد عام في معالجة هذه المسألة.

25- Critics differ in dealing with this point.

The dual number in Arabic has specific reference:
 26- رجاء الرجلان. (The (two) men came.)

(c) Indefinite reference realized by indefinite expressions like a boy, some boys, ولد, ولدين, أولاد, ولدين are problematic. It is sometimes denied that an indefinite expression has any reference. This is the view of some philosophers. Others believe that such

expressions may have specific or non-specific reference (attributive reference). This is the view adopted here. In the example:

27- Every morning a sparrow comes to my balcony.

The expression "a sparrow" may mean "a certain sparrow" or "the same sparrow". In the first interpretation it is non-specific (attributive) in the second it is specific, but indefinite. The same ambiguity applies to the corresponding Arabic expression:

28- في كل صباح يأتي عصفور إلى شرفتي.

In English, the indefinite reference is expressed by the indefinite article "a" in expressions with singular count heads, a man, a rose, a lion. In plural expressions and non-count nouns the zero article or "some" is used: (some) men, (some) roses, (some) lines. In Arabic the zero article is used with the ending-un (nominative),-an (accusative) and-in (genitive) (رجل، رجلا، رجل). In dual number there are two forms: رجلين (nominative) رجلان (accusative and genitive). The plural number has the three forms of the singular: رجل، رجال، رجال.

(d) In generic reference an expression points to a class rather than to an individual in the class. Note these examples from English:

29- The fox is a cunning animal.

30- A fox is a cunning animal.

31- Foxes are cunning animals.

The three expressions refer to the class of foxes in general. Some philosophers deny that generic expressions have reference. The view adopted here is that such expressions have generic reference.

We turn now to the role of reference in translation. As a rule, translation preserves the reference of the original.

35. a . أحد الثعلب يقترض في هذه المنطقة من البلاد.
 36. a . أحد الثعلب يقترض في هذه المنطقة من البلاد.

These two types of constructions can be used collectively and distributively;

- 35- الثعلب حيوان مأكلي .
 36- الثعلب حيوانات مأكلة .

In Arabic, generic reference is expressed by means of a definite expression in the singular or in the plural:

The reason for this seems to lie in the fact that the definite expression and of course the plural can be used collectively and distributively. In the indefinite expression, the collective use is excluded. (Lyons, 1977, 198).

- 34- * $\overline{\text{A fox}}$ is becoming extinct in this part of the country.
 But not:

- 32- The fox is becoming extinct in this part of the country.
 33- $\overline{\text{Foxes}}$ are becoming extinct in this part of the country.

The examples above show that generic reference in English is expressed by a definite singular expressions, an indefinite singular expression or a plural expression with zero article. This does not however mean that these three constructions are interchangeable in all contexts. In the following examples, the indefinite expression is not possible when in the singular:

37- The manager is here. وصل المدير .

38- The Prime Minster left for the United States.

غادر رئيس الوزراء إلى الولايات المتحدة

39- The elections are in two weeks time. الانتخابات بعد أسبوعين .

The expressions in the English and the Arabic examples refer to the same persons.

Sometimes the context of translation requires that the expression should be expanded so that the reference would be clear. For example, (38) and (39) may be rendered in Arabic as:

38.a غادر رئيس وزراء بريطانيا إلى الولايات المتحدة.

39.a الانتخابات في الولايات المتحدة بعد أسبوعين.

Here, insertion of بريطانيا and الولايات المتحدة does not change the reference of these expressions, It makes the reference more explicit. The referring expression is sometimes reduced instead of expanding it;

40- سألت عن المدير ، ولكن المدير لم يكن في مكتبة .

40.a I asked about the manager, but he was not in his office.

The common noun المدير in (40) is reduced to a pronoun "he" in (40.a).

Thus the principle of preserving reference does not require that a proper noun, a common noun phrase, or a pronoun be translated by similar expression. A proper noun, for example, may be rendered into the target language by a common noun phrase or a pronoun. The following examples from a published translation of the novel Awladu Haaratina by Najib Mahfuz illustrate the point (Aziz. 1993)

47.a- أول كلمة في هذه الجملة أداة التعريف.

Here the expression "the first word in this sentence" points to itself rather than to something in the external world. It has self-reference. If (47) is translated into Arabic as:

47- The first word in this sentence is a definite article.

Self-reference means that the expression points to itself, as in:

There are two main exceptions to the principle of preserving reference in translation; self-reference and creative writings.

For detailed information and further examples, the reader is referred to the article: "Explicit and Implicit Reference in Arabic-English Translation" Babel, Vol. No. 39, 3 (1993).

46- Let's think about it seriously.

45- دعنا نفكر في الأمر.

pronoun:

In the following example a common noun is equated with a

44- In a brutal voice, Zabalawi said

43- قال الرجل بصوت عنيف.

The proper noun in (41) ادهم is rendered by a pronoun "he". In the next example, a common noun is translated by a proper noun;

him.

42- Kadri tried to escape from Adham's grip, he would not let

41- حاول قذري أن يفلت من قبضة ادهم ولكن ادهم لم يتركه.

The reference of the original is preserved, since both the English and the Arabic expressions refer to the same thing, but the truth value of the translation is sacrificed. The translated sentence is false since first word in the Arabic sentence is not a definite article. There are two ways out of this difficulty.

First, the reference of the expression may be changed to preserve self-reference, and the truth value of the translated text.

48- خامس كلمة في هذه الجملة لها أداة التعريف.

“The first word in this sentence” and خامس كلمة في هذه الجملة differ in reference, but have the same self-reference. Besides, the truth value of the translation is preserved.

The second solution is to keep the original sentence untranslated, since it belongs to the object language. (see 1.9). Thus (47) is rendered as;

49- The first word in this sentence is a definite article.

أول كلمة في هذه الجملة الإنجليزية هي أداة التعريف

Her is another example:

50- London has six letters.

This may be translated as:

51- لندن لها أربعة حروف.

Where the reference is changed but the self – reference of the expression is preserved; or the original proper name may be kept untranslated since it belongs to object language.

52- الكلمة London لها ستة حروف .

The change of reference in creative writing aims at preserving idiomatic expressions and artistic and aesthetic effects.

- 57- عصافور في اليد خير من عشرة على الشجرة.
- 58- A bird in hand is worth two in the bush.

The two expressions "كالفحم" and "as ink" point to two things in the external world. This is also true of the following examples, where "عشيرة" in Arabic becomes "two in English.

- 56- His heart is as black as ink.

This would be rendered into English idiomatically;

- 55- قلبه اسود كالقلم.

Secondly, reference is sometimes changed in creative writings, especially poetry, proverbs and idiomatic expressions.

Thus linguistic signs which are mentioned are not translated, as a rule.

- 53.a- jeopardize. معنى. (ز) لا اعرف معنى.
 - 54.a- .الفاظهم هذه تعرض لفضيتهم للخطر.
- In translation, the word is kept as it is in (53); it is translated only in (54) (Burge, 1978):

- 53- I don't know the meaning of jeopardize.
- 54- What they are doing may jeopardize their case.

The word "London" in (52) is said to be mentioned rather than used. Similarly, the word "jeopardize" is mentioned in (53), but used in (54):

2.3 Sense

A distinction is often drawn between reference and sense as in:

- 1- My friend is the manager.
- 2- John is a student.

The expressions "my friend" and "John" have reference; they point to certain individuals. The other two expressions "the manager" and "a student" have only sense, but no reference since they do not point to any individual.

The first to draw this distinction between reference and sense was the philosopher Frege (1892) in his now classic example;

- 3- The morning Star is the evening Star.

The expressions "The morning Star" and "The evening Star" have the same reference, they point to the planet Venus. In spite of that, (3) is informative; i.e. it has meaning unlike (4):

- 4- Venus is Venus.

Which is uninformative. Frege claimed that the reason for (3) being meaningful is that the two expressions on both sides of the BE have different sense.

Sense is sometimes what is called meaning. And two expressions are said to be synonymous if they have the same sense. As (1) and (2) above show; sense is the meaning of the predicate.

Sense is distinguished from reference in two other aspects. First, reference is the relation between a linguistic sign and the external world on a certain occasion (the time of utterance); sense is the relation inside a language; it has nothing to do with the

outside world. Secondly, reference belongs to an expression not to a single word, whereas sense can be associated with a single word and is not confined to nouns as its reference, which is limited to nominal expressions. The adjective "sad" or the verb "antagonize" are, for example, said to have sense.

A number of sense relations are recognized inside a language including synonymy, opposition and hyponymy. Synonymy is defined in terms of the sameness of sense; e.g., *fast, beautiful/pretty, begin/start*. A hotly debated question is whether there are true synonyms. Do the words "fall" and "autumn" have the same or similar sense? The answer is "yes" and "no". Yes, because the predicates in the following sentences convey the same propositional or descriptive meaning:

The season is fall.

5- The season is autumn.

The words "fall" and "autumn" in (5) and (6) have the same sense; they say the same thing about the subject "the season". They may be rendered into Arabic as:

6- فصل خريف / الخريف

But there is also a reason to say that "fall" and "autumn" are not completely synonymous because they have different geographical distribution. "Fall" is used in American English and "autumn" in British English. The verbs "begin" is less formal than "start". Thus, there are various aspects to the sameness of sense, but these are usually neglected in the process of translation as in example, (7).

Opposition is based on contrast. This is a more essential relation in language. A language can function without synonyms but it cannot function properly without opposition; within opposition there are a number of subclasses. The words "dead" and "alive" are opposites, so are "small" and "big". But the relationship between the first pair is different from that between the second pair. "Dead" and "alive" belong to non-graded opposites whereas "big"

and "small" are graded opposites. This is an important difference. Non-graded opposites cannot be joined with "and" without contradiction.

7- This dead man is alive.

(8) Is a contradictory statement: (9), which contains graded opposites, is not

8- A small elephant is a big animal.

There are other types of contrasts which need not be mentioned here.

Hyponymy is based on inclusion. The relation of "flower" to "rose" "pansy and daffodil" is one of hyponym. "Flower" is the superordinate word with general meaning, which includes the senses of "rose, pansy, and daffodil".

All these sense relations are relevant to translation, although the equivalence between the original and the translation is envisaged with the relation of the sameness of sense. The descriptive meaning of a sentence is determined by its reference and sense. For translation this means that both reference and sense should be preserved in the process of rendering one text into another. Thus in the example.

9- Layla is a nurse.

"Layla" has reference and "a nurse" has sense. The translation of (10) should preserve these two meanings;

10- ليلي ممرضة.

The subject of the Arabic sentence refers to the same person as the subject of the English sentence, and the predicate of the Arabic

However, in creative writings where the emphasis is on aesthetic effect rather than on content, the denotation of a word is

then the denotation of "lion" is no longer preserved. This translation, if it can be termed translation, is not based on equivalence.

3- الأسد يطارد الغزال

If (1) appears in Arabic as

2- الأسد يطارد الغزال

The denotation of "lion" and "deer" is normally preserved.

1 - The lion is chasing a deer.

Denotation normally determines the reference of a word when it is uttered. We normally use the word "cow" to refer to a certain "cow" and the word "fox" to refer to a "fox" or group of foxes. The reference or an expression falls within its conotation. We cannot point to a "fox" and say: "Look at that cat." Because these words "fox" and "cat" differ in denotation. Similarly, the denotation of the word is the source text determines its equivalent in the target text. For example:

Denotation is the definition found in a dictionary; it defines the class rather than any individual. Thus the definition of "cow" as: a mature female having animal of the genus but defines the class of cows. Thus the denotation of the word "cow" points to the whole class.

2.4 Denotation

sentence has the same sense as the predicate of the English sentence. In terms of "reference" and "sense", (10) and (11) are said to be equivalent; and thus (11) is a translation of (10).

sometimes changed, which normally entails a change in the reference or the sense of the expression.

4- وجنتاها كالتفاح .

5- Her cheeks are like roses.

“التفاح” and “roses” have different denotations. This change is justified in that the two texts produce the same artistic effect.

2.5 Connotation

Denotation is often mentioned with connotation. Connotation is the shade of meaning acquired by a word in addition to its denotation. Thus the denotation of “lion” is a class of animals. But this word also conveys such properties as strength, bravery, nobleness. Connotation is often culture-specific and is the most difficult part of meaning to translate. Two words in two languages may have the same denotation but a different connotation. For example, “owl” and “بوم” have the same denotation, they point to the same class of birds, but the similarity ends there. “Owl” occurs in English literature as a symbol of wisdom; in Arabic literature and even in its daily use, it symbolizes ill-omen. Thus (1) and (2) are translational equivalents at the level of denotation; they are non-equivalent at the level of connotation.

1- إنه كالبوم .

2- He is like an owl.

2.7- Grammatical Words:

Grammatical words (determiners including articles, pronouns, prepositions and auxiliary verbs) acquire their meaning within the grammatical system of the language to which they belong. Thus the English articles (the, a, and zero) have their meaning within the system of English determiners. Similarly, the meaning of the

Figure 1 The use of Articles in English

Count	Non-count
Singular a lion / the lion	Water
Plural lions / the lions	The water

The count singular, the count plural, and the non-count. This may be represented by three boxes as in figure 1:

English has three articles: the definite, the indefinite, and the zero articles. The distribution of these articles is determined by the three classes of nouns:

This requires that the translator should be familiar with the grammars of the two languages involved in translation. He must know similarities and differences between the two grammars. To illustrate this point, the articles of English and Arabic may be contrasted briefly.

The English zero article is replaced by the definite article *الـ* and the auxiliary verb *is* is omitted.

2- الحياة الجميلة

1 - Life is beautiful.

This example contains two grammatical forms, the zero article before "life" and "is". They are not replaced by equivalent grammatical words in Arabic, as is the case with the lexical words "life" and "beautiful". They are rather replaced by suitable (often non-equivalent) words in the target language.

In translation grammatical words are not translated, i.e., are not replaced by equivalent grammatical words in the target language. They are replaced by suitable elements of the grammar of the target language, including zero elements (omission).

Arabic personal pronouns *أنا* and *نحن*, for example, is determined by the pronoun system of the Arabic language.

The definite article is used with the three classes; the zero article with plural count and non-count nouns; and the indefinite article with only one class, singular count nouns. The English articles are confined to nouns and are irrelevant for the other classes of linguistic forms.

In contrast, Arabic has two articles, the definite الـ and the zero article. They are used with all types of nouns. Thus the division into count/non-count singular and plural is irrelevant for Arabic nouns. Moreover, the articles in Arabic are also used with adjectives modifying nouns.

	Adjectives	Nouns
Definite	الجميلة الأذكىاء الذكي	الحياة الرجال الرجل
Indefinite	جميلة أذكىاء ذكي	حياة رجال رجل

Figure 2: The use of Articles in Arabic

In translation this means that when rendering English adjectives into Arabic, they may be rendered by a definite or an indefinite article depending on the noun head modified by the adjectives e.g. *the beautiful houses*: البيوت الجميلة. Beautiful houses بيوت جميلة.

Translation in the other direction results always in the omission of the articles before the English adjective.

The zero article in Arabic would be rendered into English as an indefinite article "a" before singular count noun of a zero article before a non-count noun or a plural noun, eg.: اشتريت كتابا , I bought a book. اشترت اى كتابا , I need (some) ink. رأينا قرية بعيدة , We saw (some) distant villages.

The discussion so far has been confined to the syntactic aspects of the articles in the two languages. There are however the semantic aspects of the articles, which should be taken into consideration. They probably more important for translation since they concern the meaning of the articles.

The article limits or determines the reference of the noun head. There are two major types of reference which a noun head may acquire when used with an article, (A) generic reference and (B) specific reference. Within specific reference, two subtypes are distinguished; definite and indefinite reference. The following examples from English

Illustrate these kinds of references:

A- Generic Reference:

- a- A lion is a brave animal.
- b- The lion is a brave animal.
- c- Lions are brave animals.
- d- Milk is good for you.

These examples show that all the three articles are used to express generic reference. A singular count noun may take either the definite or the indefinite article; plural and non-count nouns take zero article. In Arabic the corresponding examples would use the definite article:

- e- الأسد جوارى شجاع. الأسد
- f- الحليب جيد لك. الحليب
- g- الأسد جوارى شجاع. الأسد

Figure three summarizes generic reference in English and Arabic.

English	Arabic
A lion The lion	الأسد
he lions	الأسود
Milk	الحليب

Figure 3 Generic Reference in English and Arabic

B- Specific Reference:

(i) **Definite.** To express definite specific reference, English used the definite article with count singular and plural nouns and with non-count nouns:

- a- The book we ordered has arrived.
- b- The books we ordered have arrived.
- c- The sugar we ordered has arrived.

Similarly, Arabic used the definite article in the sentences corresponding to (a – c):

- d- الكتاب الذي طلبناه قد وصل.
- e- الكتب التي طلبناها قد وصلت.
- f- السكر الذي طلبناه قد وصل.

Figure four summarizes definite specific reference in English and Arabic.

Figure five illustrates indefinite specific reference in English and Arabic.

- f- اشترت كتابا
 - e- اشترت كتابا
 - d- اشترت كتابا
- article:

In Arabic, indefinite specific reference is expressed by the zero

- a- I bought a book.
- b- I bought some books.
- c- I bought some milk.

(ii) Indefinite. In English, indefinite specific reference is expressed by the indefinite article (a) in singular count nouns, and by the zero article or "some" in plural count and non-count nouns.

Figure 4: Definite Specific Reference in English and Arabic

English	The book	الكتاب
English	The books	الكتب
Arabic	Sugar	السكر

English	Arabic
A book	كتاب
Some books	كتب
Some milk	حليب

Figure 5: Indefinite Specific Reference in English and Arabic

The above discussion about the syntactic and semantic uses of the articles in English and Arabic illustrates what is meant by the statement that a grammar word takes its meaning from the language in which it occurs. In translation, grammatical words are not translated but replaced by suitable equivalents in the grammar of the target language.

Chapter Three

Sentence Meaning and Translation

3.1 Defining sentence meaning:

In the previous chapter one factor which determines sentence meaning has been discussed; the meaning of the words which make up the sentence. But the meaning of a sentence is more than the meaning of its words; it also comprises the meaning of the grammatical relations contracted by the words inside a sentence. For example, both (1) and (2) have the same words, but the two sentences do not have the same meaning:

1 - The man chased the tiger.

2 - The tiger chased the man.

The same words (the definite article, the verb chased, and the nouns "man, tiger") make up the two sentences. They have different meanings because the grammatical functions of the two lexical words "man" and "tiger" are different.

In (1) "the man" is the subject (agent) of the sentence, "the tiger" is the object. In (2) these functions are reversed, "subject" and "object" point to two different semantic functions usually termed agent and goal. The agent means the doer of an action, the goal denotes the person, animal, or thing affected by the action. This is the reason why (1) and (2) have different meanings. In contrast, (3) and (4) have the same meaning in spite of the fact that the two lexical items have different grammatical functions.

3 - The tiger chased the man.

4 - The man was chased by the tiger.

In (3) “the tiger” is the subject, “the man” the object; in (4) “the man” is the subject and “the tiger” is the object of a preposition. The different syntactic relations have not affected the meaning of (3) and (4), they still mean the same thing. The reason for this is that the change in the syntactic function does not entail a change in the semantic function of the lexical items. In both (3) and (4) “the tiger” is the agent and “the man” is the goal. The change in the syntactic of “the man” and “the tiger” is on the surface and does not affect the meaning of the sentence.

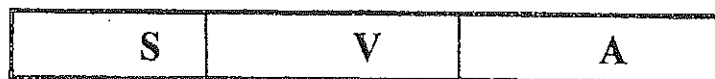
The meaning of the sentence is therefore the function of the meaning of the lexical items and the grammatical relations inside the sentence.

3.2 Sentence, Proposition and Truth value

A sentence is an abstract pattern consisting of a number of places filled with certain elements (S. V. O. A. C). Thus in the following examples, the grammatical sentence is the abstract pattern underlying each utterance:

- 1- The cat is sleeping under the table.
- 2- The mouse is waiting in the hole.
- 3- The men are digging near the railway station.

Each sentence in (1) – (3) consists of a pattern with three places. In each sentence the first place is filled with S(ubject) , the second with V(erb) , and the third with A(dverbial). All these three sentences have the same pattern SVA, which may be graphically represented as



There is no mention of the context, which may give information about the participants (the cat, the mouse, etc.) the action or state (is sleeping, is waiting and are digging) or the circumstance (under the table, in the hole, and near the railway station). This is the grammatical view of a sentence which is defined in terms of the abstract pattern that can be recognized through repetition.

The meaning of a sentence, however, is according to most semantic and logical theories determined by the proposition which is expressed by the sentence. It is therefore essential to draw a distinction between a sentence and a proposition. The sentence has already been defined as an abstract pattern. In contrast, a proposition may be said to describe a state-of-affairs in the external world, and is normally defined in terms of the content of declarative sentence. Thus (1) above, when viewed as a proposition, describes a state-of-affairs in the external world; a certain cat sleeping under a certain table at a certain time. To be able to determine the proposition, one must know which cat and which table are meant. The context consisting of the participants, the action, and the circumstance is essential in determining a proposition.

Each sentence in (1) - (3) above describes a state-of-affairs in the external world; it is a proposition. As a description of a state-of-affairs, a proposition is not language specific. The same proposition may be expressed by using different languages. This fact is often used as a basis of translation. The propositions expressed by the English sentences in (1)-(3) can also be expressed by using Arabic sentences.

4- اللفظة تامة تحت اللفظة.

5- اللفظة تتغير في لغتها.

6- الرجال يخرجون بالثياب من حكمة الظلم.

The Arabic sentences (4)-(6), assuming that the speaker and the translator are describing the same state-of-affairs in the external world as in (1)-(3), may be said to express the same proposition.

Note that we use "English sentences" and "Arabic sentences", which mean that a sentence, unlike a proposition, is language-bound. Thus (1) is a sentence in English, whereas (4) is a sentence in Arabic; but they express the same proposition if they describe the same state-of-affairs in the external world. This is also true of (2) and (3) and (5) and (6). They are therefore translation equivalents.

A proposition is said to be true if it agrees with the state-of-affairs which it describes. Otherwise it is false. Thus in (1) if there is a cat which is sleeping under the table, then the proposition is true. If on the other hand any of these conditions does not obtain, the proposition is false. For example, there may be no cat at all under the table, or there may be a cat but it is not sleeping, or there may be a cat sleeping but not under the table, or there may be more than one cat sleeping under the table. In all these cases the proposition is false. This applies to the English sentence as much as it applies to the Arabic sentence since they express the same proposition.

The discussion above shows that two different sentences in two different languages may express the same proposition. This may be used as a basis for translation at sentence level. Thus the following English sentences in (A) and the Arabic sentences in (B) may be considered translational equivalents:

A- The best time to visit Paris is in spring.

The food was delicious.

I felt cold.

B- أفضل وقت لزيارة باريس في الربيع.

كان الطعام لذيذاً.

شعرت بالبرد.

Two sentences in one language may also express the same proposition. This is true usually of the active and the passive sentences in English:

- 7- The mouse will eat the cheese. (active)
 8- The cheese will be eaten by the mouse. (passive)

If the proposition expressed by (7) is true, the proposition expressed by (8) is also true and vice versa. This is a type of translation which has been termed "rewording" (cf. Chapter 1.8).

Other different grammatical constructions which may express the same proposition include SVOO and SVOA, as in:

- 9- I'll give Ahmed the money. (SVOO)
 10- I'll give the money to Ahmed. (SVOA)

(9) and (10) have the same propositional meaning because they express the same proposition. The importance of this for translation is that both the active and the corresponding passive, and SVOO and SVOA may be translated in the same way. Thus (9) and (10) may be rendered by the active voice:

11 - سوف تأكل الفأر الفأر. سوف

(11) May be considered a translation of both (7) and (8) at sentence level. However, the active and the passive in Arabic do not express the same proposition since the passive in Arabic deletes the agent, and hence expresses less information compare (11) and (12).

12- سوف يأكل الفأر. سوف

(12) Does not say who or what will eat the cheese whereas (11) supplies this information. These two sentences are not equivalent in meaning.

The grammatical construction SVOO and SVOA are synonymous in Arabic too.

13- سوف اعطى احمد المال.

14- سوف اعطى المال ل احمد.

Either (13) or (14) may be considered a translational equivalent of the two English sentences (9) and (10), at sentence level.

A sentence by definition being an abstract pattern may be used to express more than one proposition. The sentence:

15- The fox chased the hens.

May be used by different speakers at different times by the same speaker on different occasions to describe states of affairs in the external world. In such cases (15) expresses different proposition with different truth values.

In translation we normally relate the two sentences to the same proposition. This is because the basis of translation is the same propositional content.

In theory the pairs in (16) and (17) could express different propositions and there fore have different meaning.

16- The boys are lazy. الأولاد كسالى.

17- The capital is overcrowded. العاصمة مزدحمة.

This would be the case if the subjects of these pairs in (16) and (17) have different referents. The Arabic reader may understand "العاصمة" "الأولاد" in a generic sense (generic reference), a possibility allowed by the grammatical construction of the noun phrase in Arabic;

whereas the English noun phrase "the boys" points to a specific group of boys (specific reference). The generic reference is excluded by the use of the definite article. If the context does not clarify this ambiguity in the Arabic sentence, the translator should change the grammatical structure of the Arabic noun phrase:

18- .البنين الذين هم

The use of the demonstrative pronoun *الذين* makes it clear that the reference is specific.

The problem so far discussed concerned the syntactic structure of an expression. But the source of difficulty may be the context itself. For example, *البنين الذين هم* may still refer to a different group of boys from that referred by the subject "the boys". The two sentences would, in that case, express different propositions and have different meaning. This possibility however is ruled out in translation, since, as has been mentioned, translation is based on equivalence which assumes an identical referent for the English and the Arabic expressions.

Difficulty caused by the context is however different for two pairs in (17). The English speaker may be referring to the capital of his country (London, for example); the Arabic reader may assume that the reference is to the capital of his country (Tripoli, for instance). This difficulty arising from the context of (17) may be solved by making the expression in the translated text more explicit:

19- .البنين الذين هم

Or

20- .البنين الذين هم

The argument above shows that the same sentence may express more than one proposition. This should be avoided in translation because it leads to ambiguity. The last thing that a translator would like to achieve is a translation with more than one

interpretation, unless this is done on purpose as in some creative writings (poetry, for example).

It has been said that a proposition, as a description of a state of affairs in the external world, is true if the description agrees with that state of affairs. If it does not agree it is false. True and false are the truth value of a proposition. Propositions which are true or false. However, for the purpose of translation it is probably adequate to restrict propositions to two values.

Two propositions are said to be synonymous if they have the same truth value, if both are true or false. Our concern here is primarily with sentences. Two sentences are synonymous if they contain the same proposition; in other words, two sentences have the same meaning if their propositions describe the same state of affairs and if they have the same truth value. This applies to passive and active, as stated before:

- 21- John wrote these poems. (active)
- 22- These poems were written by John. (passive)

(21) and (22) have the same truth value and describe the same state of affairs. They are therefore synonyms at the level of sentence meaning. This also applies to the following Arabic sentences, which are translations of (21) and (22):

- 23- كتب جون هذه القصائد .
- 24- هذه القصائد كتبها جون.
- 25- كتب هذه القصائد جون.
- 26- جون كتب هذه القصائد.

It is to be noted that (23) - (26) all have the same truth value as (21) and (22). They are therefore, at sentence level, translations of the English sentences, since they also describe the same thing.

3.3 Negative, Interrogative, Imperative, and Exclamative Sentences:

The meaning of a sentence has been identified with the meaning of the proposition expressed by that sentence. Furthermore what is meant by a sentence here is the positive declarative sentence. Thus a proposition is sometimes defined as the content of a statement or the positive declarative sentence. This view of meaning raises two problems: The first concerns the distinction drawn between a sentence and a proposition with regard to context. The second is related to the other types of sentences besides positive declarative sentences.

It has been said that a sentence can express many propositions since it is an abstract pattern not bound to any context. A proposition on the other hand is tied up to its context. In order to identify the meaning of a sentence with that of a proposition, the sentence should be linked with a certain context. Thus the sentence:

1 - They arrived early.

Should be related to a certain context which makes the meaning of "they" clear, i.e. to what group of persons, animals, or things it refers. Without linking "they" to certain referent, it could point to any group of individuals. Similarly sentence (2).

2- The child walked with his sister to the nearby shop.

Should be bound to a context which limits the referents of "the child", "his sister" and "the nearby shop" to specific persons and places.

The second problem which has to be solved is the fact that this view of meaning is confined to positive sentences. This is a narrow view of meaning since the sentences of a language consist of negative, interrogative, imperative, and exclamative sentences, besides positive declarative sentences. A theory of meaning must explain the meaning of all these types of sentences.

The meaning of each of these kinds of sentences may be derived from the positive declarative sentence. For negative sentences this is quite easy. It is exhaustively studied by philosophers and linguists. The truth value of a negative sentence is the opposite of the truth value of the positive sentence. If the positive sentence is true, the negative sentence is false, and vice versa.

3- John wrote the letter.

4- John did not write the letter.

If (3) is true, then (4) is false; if (3) is false then (4) is true. This is also true of Arabic sentences, since they express the same propositions.

5- كتب جون الرسالة.

6- لم يكتب جون الرسالة.

If (5) is true then (6) is false and vice versa.

In (4) and (6) the whole sentence or clause is negative, which means the proposition expressed by the sentence negative. In logic the positive and the negative propositions are symbolized by (p) and ($\sim p$).

In English, a sentence may be made negative by placing not after the operator.

7- They are walking in the park. → They are not walking in the park.

8- Susan likes music. → Susan does not like music.

A clause or a sentence may be made negative by using no, none, and never.

Compare:

9- Peter is not an actor. (operator + not)

ليس is used mainly to negate nominal (verb less) sentences:

20- ما قلت هذا. → ما قلت هذا.

19- ما اقول هذا. → ما اقول هذا.

ليس is used before the imperfect to refer to the present or before the perfect to refer to the past. It has no governing force:

18- ما علم علي وصلي. → ما علم علي ولا صلي.

This particle is also used before a verb in the perfect in a correlative construction:

17- يحب النبي الشمس. → يحب النبي الشمس ولا يحب النبي القمر.

The reference is usually to the present:

~~ليس is mainly used before the imperfect. It has no governing~~

16- لن يحضر الرجل. → سوف يحضر الرجل.

The reference is to the future:

ليس is used before the imperfect which is placed in the

15- لم يحضر جون. → حضر جون.

passive; the time is past.

لم is used before the imperfect which is placed in the

These examples illustrate the uses of the negative particles:

In Arabic clauses or sentences; negation is achieved by using certain particles before the verb element. Besides the negative value, these particles have also temporal value. The main negative particles are: لم (for past time), لن (for future time), لا and لا (for the present); ليس used mainly in nominal sentences.

14- I saw none of them.

13- I did not see any of them. (operator + not)

12- I'll never go there.

11- I'll not go there. (operator + not)

10- Peter is no actor.

ليس له أشعار كثيرة. → له أشعار كثيرة. -21

Sentence negation is distinguished from local negation where only an element of the sentence is negated. The clause as whole is not negated. Note local negation in the following examples, where the proposition is positive:

22- This child is not unintelligent. (He is intelligent)

23- I saw him not long ago. (I saw him a short time ago)

24- They live not far from here. (They live near here.)

25- Not surprising, he succeeded in his efforts.

26- Not a few people attended the show. (Many people attended the show.)

These sentences express positive propositions. The corresponding Arabic examples would be:

- | | | |
|---------|----------------------------------|-------------------------|
| 22. a - | هذا الطفل ليس غبيا. | (إنه ذكي) |
| 23.a- | رأيتَه قبل زمن ليس ببعيد. | (رأيتَه قبل فترة قصيرة) |
| 24.a- | يعيشون في مكان ليس ببعيد من هنا. | (يعيشون بالقرب من هنا) |
| 25.a- | ليس مدهشا ، نجح في مسعاه. | |
| 26.a- | حضر المعرض عدد غير قليل. | (حضر المعرض عدد كثير) |

Interrogative sentences may be derived from declarative sentences by assuming that the interrogative sentence inquires about the proposition expressed by the declarative sentence. This is mainly true of what is termed polar or yes/no questions in English.

27- John is here. → Is John here?

28- Mary is drawing a picture. → Is Mary drawing a picture?

29- The cat chased the mouse. → Did the cat chase the mouse?

This polar questions in English are realized by placing the operator before the subject.

In Arabic, polar questions are expressed by using one of the two particles هل / أ.

35- What a beautiful garden this is!
ما أجمل هذه الحديقة! 35.a-

34.a- افتح الباب. أفتح

34- Open the door.

Similarly imperative and exclamative sentences may be derived from declarative sentences:

33-Layla likes music. → ليليا تحب الموسيقى. 33.a-
What does Layla like? → ما تحب ليليا؟

32.a- علي هنا. علي هنا؟

32- Ali is here. → أين علي؟
Where is Ali?

The other types of questions, information questions, may be accounted for by deriving them from declarative sentences by assuming that the operator wants to inquire about a piece of information which is part of the proposition expressed by declarative sentences, as in these examples from English and their Arabic equivalents:

31- أحمد قال هذا؟ * أحمد قال هذا؟ not

Secondly, هل is only used in the unmarked VS construction, it is not used in SV structure:

30- هل يضل الطريق؟ * هل لم يضل الطريق؟ not

These two particles are, however, not interchangeable, هل is subject to at least two restrictions. First, هل is not used in the negative construction.

29.a- هل طارت الطائرة؟ هل طارت الطائرة؟

28.a- هل ترسم ماري الصورة؟ هل ترسم ماري الصورة؟

27.a- هل جوت في البرية؟ هل جوت في البرية؟

Chapter Four

Text Meaning and Translation

4.1 Definition of a Text

A text is a linguistic unit higher than a sentence, spoken or written, consisting of one sentence or more. Another term often used for text meaning is communicative meaning. In text meaning, a sentence is not viewed as an abstract pattern made up of pieces filled by elements. It is rather a semantic unit conveying a message. The message may be defined as the information encoded in a linguistic sign. Thus when a sentence is envisaged as part of a text it expresses certain information the speaker wishes to convey to the hearer.

The meaning of a text sentence is determined not merely on the ~~basis of the proposition it expresses but in addition, on the basis~~ of the information or the message conveyed by the sentence; how information is distributed on the various parts of the sentence. The distribution of information in a sentence is determined by the context of the sentence. Information is generally divided into "given" and "new". Given information can be retrieved from the linguistic or the situational context of an utterance. New information cannot be retrieved from the context.

A message carried by the text sentence has two points of prominent importance: the beginning of the message and its end point. These two points, which are positionally determined are called the **Theme** and the **Rheme**. The theme is the start of the message; it is the first element in the sentence. The rheme is the point of completion of a message; it normally occurs at the end of the sentence.

In the response "they" refers to given information; the rest of the sentence is new.

They are looking for a stolen car.

3 - Context: What are the police doing here?

In the response very little can be guessed from the context. It may be said that every element in the response expresses new information. If the context of (2) is slightly changed, this will affect the distribution of the information in the sentence:

The police are looking for a stolen car.

2-Context: What is happening?

In response "she is" in given information because it occurs in the context; whereas "in the kitchen" is new information because it cannot be retrieved from the context. Note pronouns usually indicate given information. Here in another example where nearly the whole sentence conveys new information:

1 - Context: Where is Layla? She is in the kitchen.

It has been mentioned that the information carried by a sentence element may be given or new. Given and new information are determined by the context of the sentence. Moreover, information is phonologically realized: new information carries a heavy stress, usually the intonation nucleus; whereas the element carrying given information has a light stress or no stress. The following examples illustrate given-new information:

4.2 Information Distribution

The two systems, information and theme-rheme organization will be discussed in some detail in the two following sections:

The information pattern where given information precedes new information is the unmarked or neutral arrangement. However, new information may provide given information. It may come initially or medially. For example,

4- **Context:** Who paid the bill?
Peter did.

In this response, "peter" carries new information; the rest of the sentence is given. This is a marked pattern.

It has been said that information is phonologically realized by a heavy stress which points to new information. The part carrying a heavy stress is termed information focus. In the marked pattern, information focus comes at the end. If information focus is moved to any other element which does not usually carry information focus, the pattern is marked. For example, in (5) any of the sentence elements may carry information focus, depending on the context:

- 5- Susan visited her uncle last year. (end-focus)
- 6- Susan visited her uncle last year (not her cousin)
- 7- Susan visited her uncle last year (not phoned)
- 8- Susan visited her uncle last year (Susan, not her sister)

In (5) – (8) the underlined element carries a heavy stress. At the propositional level, these sentences express the same meaning because they have the same truth value. On the level of text meaning, however, they have different meaning. The context is suggested between brackets. (5) express the unmarked pattern, (6) –(8) illustrate the marked pattern.

In the marked pattern only the part carrying information focus is new, the rest of the sentence is given. The unmarked pattern, on the

- 15- Ali went to the market. (Where did Ali go?)
 16- ذهب علي إلى السوق. (هل جاز علي السوق؟)

Both the English and the Arabic sentences have end focus; they have identical contexts: Where did Ali go? (15) and (16) on the other hand, are not translational equivalents because they have different information distribution. English has an unmarked focus, Arabic has a marked focus:

- 13- Ali went to the market.
 14- ذهب علي إلى السوق.

Distribution of information is obviously important in translation. The original and the translated text should have the same information distribution. Thus (13) and (14) are translational equivalents, with the underlined elements showing information focus (new information).

- 12- Susan visited her uncle. (Did Susan visit her mother?)
 There is yet another marked pattern where the end focus carries contrastive stress:

All these sentences illustrate the unmarked pattern with end focus, but given-new information is differently distributed.

- 9- Susan visited her uncle. (context: Who(m) did Susan visit?)
 10- Susan visited her uncle. (context: What did Susan do?)
 11- Susan visited her uncle. (context: What happened next?)

other hand, is ambiguous. The end focus points to the end of new information, but it does not show how far back the new information extends. The horizontal line in the following examples shows the various distributions in the unmarked focus:

Note the different contexts of (15) and (16). In the English sentence "to the market" is new information, whereas in the Arabic sentence the new information is ذهب.

As stated before, at the level of sentence meaning the active and the passive are equivalent since they usually express the same proposition. At the level of text meaning, however, the active and the passive are non-equivalent, since they realize different information distribution. Compare:

17- Mary cooked the meal.

18- The meal was cooked by Mary.

In the unmarked pattern with end focus, the information focus (new information) would be placed on (meal) in (17), but on "Mary" in (18).

Similarly, the constructions ~~SVOO~~ and ~~SVOA~~, which have the same meaning at sentence level, are different on the level of information.

19- They gave John the first prize.

20- They gave the first prize to John.

In (19) the information focus is the neutral pattern is "prize", in (20) the information focus is "John".

The distribution of information has to be taken into consideration in rendering a text from one language into another. Note these two Arabic sentences:

21- أفسد الناس الدينار والدرهم.

22- أفسد الدينار والدرهم الناس.

- 4- الطائر وصل.
- 3- الطائر وصل.

thematic arrangements:

The theme represents the beginning of a message, and the rheme its completion. The following Arabic represent different

In (1) and (2) the themes are "the army" and "the town" the rhemes are "looted the town" and "was looted by the army". As illustrated by these two examples, the active and the passive have different thematic organization.

- 1- The army looted the town.
- 2- The town was looted by the army.

The theme and the rheme of a sentence are positionally determined, the former occurring at the beginning of a sentence, the later composing the rest of the sentence. The following examples illustrate theme-rheme organization:

4.3 Theme-Rheme Organization

Note that the information focus is placed on the corresponding lexical items in Arabic and English.

- 22.a- The dinar and the dirham have corrupted the people.

active construction:

Whereas the most likely translation of (22) would be the

dirham.

- 21.a- The people have been corrupted by the dinar and the

In the normal reading, information focus would be placed on the underlined elements, والدينار and الدينار in (21) and الدينار in (22). Thus they have different information distributions. The most likely translation of (21) into English is the passive construction:

In (3) the theme is the verb, and rheme the subject; in (4) the theme is the subject, the rheme the verb. In Arabic it is possible to change the theme and the rheme in this way because the position of the elements in a sentence is relatively free. This is often not possible in English, since the position of the elements is relatively fixed. The English sentences corresponding to (3) and (4) must start with the subject:

5- The train has arrived.

There is a correlation between information distribution and thematic organization. In the unmarked pattern the theme carries given information and the rheme new information. This is because the speaker normally begins what he wants to say by something which he assumes that the hearer knows. But there are other marked patterns: both the theme and the rheme may represent new information as in (6)

6 - The trip to Paris has been cancelled.

Said as a response to; What is happening?

Finally the theme may be new, the rheme given, as in (7)

7 - What is troubling John? The heat is troubling him.

In translation, equivalence in thematic organization has to be chosen on the deeper level of unmarked / marked themes, since the theme in certain languages including English is often tied up with the grammar (structure) of the sentence. In such languages the speaker has little choice, as illustrated by (5) above, in determining his theme. In contrast, the Arabic speaker can choose between the subject and the verb as the theme of the sentence. For translation equivalence, a deeper level has to be used where speakers in both languages are presented with a number of choices between the unmarked and the marked alternatives. For this purpose the marked unmarked choice may be explicated as in these examples:

15- صالح رجل في الحديقة

below:

The theme in (12) is marked because it carries new information; this is indicated by the indefinite noun "a man". In (13) the theme is unmarked since "there" is an indefinite noun with little information. Arabic does not allow an indefinite noun carrying new information to function as theme unless it carries information focus. Thus (13) may be considered a translational equivalent of (14). The thematic equivalent of (13) would be (15)-

14- في الحديقة رجل

13- There is a man in the garden.

12- A man is in the garden.

arrangements including the following:

This argument may be extended to cover other thematic

themes.

The theme in (10) is unmarked, it carries given information and the focus is placed on "arrived"; whereas the theme in (11) is marked, it carries a contrastive information focus, the verbal element "arrived" expresses given information. Thus the marked arrangement in the two English sentences is determined with the help of given-new information carried by the theme and the rheme. Here the focus on the theme determines the new element. In the Arabic sentences (8) and (9), the unmarked-marked pattern is determined by the element occupying the initial position. The verb in the unmarked theme and the subject in the marked theme-as well as by given-new information. Thus in terms of unmarked-theme, (8) and (10) may be viewed as translational equivalent; whereas (9) and (11) are equivalent on the basis of their marked

11- The train has arrived. (theme new)

10- The train has arrived. (theme given, end focus)

9- القطار وصل (marked)

8- القطار وصل (unmarked)

Where both elements *رجل هناك* are the theme. (15) however is a modern construction often criticized by the purists, but serves a useful purpose. In

16- *رجل في الحديقة.*

The theme requires a contrastive stress (a man, not a woman) to be acceptable.

4.4 Other Types of Text Meaning

At least three other types of text meaning should be distinguished; the force of an utterance mentioned by Austin (1962) in what has come to be known as the Speech Act Theory, the implicature of an utterance in Grice's Conversational Implicature (1975) and the sense of politeness (cf. Leech, 1983). These three kinds of meaning which may be grouped under pragmatic meaning will be discussed in separate sections.

4.5 The Force of an Utterance

At this point the term "utterance" may be introduced. An utterance is a unit of speech in contrast to a sentence which is a unit of language. It is a stretch of language uttered by one speaker, which begins and ends with a pause. Utterances are linked with their contexts, and are therefore similar to propositions, but they are different from propositions in that they are language-specific. Thus we speak of an utterance in English, in Arabic, or in French, in the same way that we refer to a sentence as an English, an Arabic, or a French sentence.

It was Austin (1962) who first argued that not all utterances can be described in terms of true or false. Some utterances used in conventional practices, e.g., marriage, divorce, naming a ship or a child, sentencing a person in the court of justice, cannot be

described as true or false; because the speaker does not express a state of affairs or an event, he actually does something by uttering the proper words. For example, the words "I do take this woman to be my lawful wedded in performing a marriage ceremony and Elizabeth" are uttered in performing a marriage ceremony and naming a ship.

At the beginning Austin drew a distinction between two types of utterances:

Connotative, which can be judged in terms of their truth value (true or false) and performative utterances which are described in terms of whether the act is performed (in happy, felicitous) or not performed (unhappy, infelicitous). Later Austin abandoned this distinction and viewed all utterances as performative.

Thus:

1- The plane has left.

2- Has the plane left?

3- Leave the plane.

4- What a beautiful plane.

Are all performative in that (1) performs the act of stating (1) state that the plane has left, (2) performs the act of questioning (1) ask you: has the plane left, (3) performs the act of ordering (1) order you: Leave the plane, and (4) performs that act of exclamation (1) express my admiration: what a plane).

Austin went on to state that every time a speaker utters something, he/she performs three speech acts:

a- Locutionary act: the speaker utters certain words which have meaning; i.e. sense and reference. (cf. Chapter 2).

b- Illocutionary act: the speaker does something in uttering the words, he/she promises, threatens, asks, begs, etc.

c- Perlocutionary act: by uttering certain words the speaker wants to influence the hearer, encourage, frighten, discourage, etc.

The meaning in (a) is the traditional type which is considered the field of semantics proper. It has been discussed in the chapter on sentence meaning. The kind of meaning described in (b) is the force of an utterance which depends on the speaker, the hearer and the context. It is the additional meaning which the speaker achieves. The meaning in (c) concerns influencing the attitude of the hearer; it falls within the domain of psychology.

The performative force of an utterance described in (b) may be expressed explicitly or implicitly.

- 5- I promise I'll pay the money.
- 6- I'll pay the money.

(5) is an explicit promise because it uses the verb "promise" with the first person "I". This is termed by Austin an explicit performative; (6) on the other hand, contains no explicit verb of promising, but it can be interpreted as a promise. This is called primary performative.

There are two important points which have significance for a translation theory. First, different languages often use different structures to perform certain speech acts. English, for instance, normally uses a question to perform the speech act of request. In a similar situation, Arabic would use a declarative or even imperative structure. Compare:

- 7- Can I have two kilos of sugar?
- 8- أريد كيلوين من السكر.
- 9- اعطني كيلوين من السكر.

(7) is the normal way used by a customer to a grocer to get some sugar. The Arabic speaker in (8) and (9) uses declarative and

The maxims of quantity and quality determine the lowest and the highest limits of information contributed by the speaker. The maxim of quantity states that the information contributed by the speaker should be as informative as required. The maxim of quality states that the speaker's contribution should be one that is true. These two maxims usually work together (Leech, 1983, 84) in

Quantity, Quality, Relation, and Manner

The type of meaning known as conversational implicature is the sense implied rather than expressed by the speaker. According to Grice (1975) in any conversation the speaker (S) and the hearer (H) obey an implied principle termed cooperative principle, which helps the conversation to progress smoothly. The cooperative principle consists of four maxims:

4.5 Conversational Implicature

(10) expresses a primary promise in English, which is rendered in Arabic by an explicit promise. *اعدك*.

11- *اعدك لاني سوف اكون هناك في الساعة السادسة.*

10- I'll be there at 6:00 O'clock.

Secondly, languages differ in their use of primary and explicit performatives. It is sometimes claimed that semantic languages like Arabic tend more often to use explicit performatives, whereas European languages make frequent use of implicit (primary) performatives. If this claim is supported by further research, this would mean that translation would involve a shift from primary to explicit performatives or vice versa, depending on the direction of translation. Note the following:

imperative structures respectively. In translation, this requires replacing one structure by another. Thus (7), (8) and (9) are equivalents; they perform the same speech act.

limiting the amount of information contribution to the maximum quantity provided that the speaker makes his contribution one that is true.

The maxim of relation states simply that the speaker's contribution should be relevant. The last maxim, manner, is different from the other three in that it concerns the way something is said rather than the content of what is said. It states that the speaker should avoid obscurity and ambiguity, and should be brief, clear and orderly.

The important thing about these maxims is that the speaker may obey them or apparently flout them. By doing so the speaker expresses different meanings. Thus on the basis of the maxims of quantity and quality, the hearer infers from (1) and (2) is true:

- 1- I have seen some of these men.
- 2- I have not seen all of these men.

Further, the hearer deduces, on the basis of (1) that (3) is false:

- 3- I have seen all these men.

These inferences, that (2) is true and (3) is false, are implicatures arrived at by the hearer through reasoning that the speaker is obeying the cooperative principle and is contributing a maximum amount of information which is true. The speaker chooses "some" instead of "all" "some here represents the maximum true information; whereas "all" would be too strong and false. Logically, however, the speaker can utter (1) even if (3) is true; i.e. even if he has seen all of them. Because if a person has seen all of the men, he has also seen some of them. Thus (1) and (3), logically, are not inconsistent; they can be both true. (3) being false, and (2) being true are implicatures. They can be cancelled without any contradiction:

- 4- I have seen some of these men; in fact, I have seen all of them.

Grice's cooperative maxims have been developed in various ways, a detailed study of which falls outside the scope of this book. It is sufficient here to state that these developments aim at inferential enrichment of utterance, which include the following (Huang, 1991):

The speaker in (6) is not being brief; he has repeated the proper name (Hassan) and the common noun (the window) twice. The speaker could have said:

Hassan has broken the window and he should pay for it. The fact that he uses longer expressions implies that he wants to convey a different meaning. The utterance is used to convey an emotive sense, whereas the brief version expresses a neutral sense.

6 - Hassan has broken the window, and Hassan should pay for the window.

Finally, (6) illustrates the maxim of manner:

In (5) the response of John's wife, on the surface, does not seem to be relevant; she has apparently violated the maxim of obeying the maxim of relation, means the children might have taken the dictionary. But she does not accuse the children directly either because she does not have enough evidence (quality maxim), or she may be hiding the fact for one reason or another, that the children have taken the dictionary. In all these cases, she is only apparently flouting the relation maxim to express the sense just mentioned.

5 - John: Who has taken my dictionary?
His wife: The children were in your room, this morning.

The next example illustrates the maxim of relation:

(a) Conjunction buttressing

John turned the switch and the engine started.

Implication: John turned the switch and caused the engine to start.

(b) Conditional Perfection

If you attend the meeting, I'll attend it too.

Implication: If and only if you attend the meeting, I'll attend the meeting.

(c) Membership Categorization

The child fell down. The mother picked it up.

Implication: The mother was the mother of the child.

(d) Mirror maxim

Layla and Ali went to the park.

Implication: Layla and Ali went together to the park, not separately.

(e) Frame-based inference

Susan took the shopping basket to the cash counter.

Implication: Susan took the shopping basket full of things to the cash counter to pay for them.

(f) Bridging Inference

They reached a small cottage. The door was locked.

Implication: The cottage has a door.

All languages make use of these or similar inferences, a fact which may be used as a common basis for translation. However, languages differ in the use they make of these inferences as in the following examples from Awladu Haatuna by N. Mahfuz and translated by P. Stewart (Aziz, 1993):

7 - (p. 24) قطعه الاب His father cut him short. (p. 14)

8 - (p. 227) وسأل الاب شافعي asked. (p. 146)

9 - (p. 346) ولكن الاب لا يريد ان يترك ابنته في الشارع
Yet why did the baby's father sometimes seem distracted. (p. 224)

In (7) - (9) the Arabic texts make use of membership categorization; the relationship is therefore implied rather than expressed. The translator of the English texts prefers to indicate this relationship explicitly. He therefore does not make use of implicature in the target text. The opposite tendency is found in the following examples:

10 - (p. 82) ووصل الرجل زوجته فوقف فوقف
The man reached them and stood with raised hand. (p. 52)

In (10) the English text makes use of categorization implicature (with raised hand); the Arabic text expresses this relation without using the implicature (وقف) (raising his hand). Similarly in the following examples the translator replaces an explicit relationship by an implied one.

وكان كما ظنت كوخا ، فاقتربت من بابه. (p.300) 11-

It was, as she thought, a hut. She went up to the door. (p.195)

وانقض هندوسه على علي ، فركله في بطنه. (p.293) 12-

Hadusa leapt at Ali and kicked him in the stomach. (p.190)

4.7 Sense of Politeness

The last type of text meaning discussed in this chapter is what is here termed the Sense of Politeness: how to express a social event or state in an appropriate way. Politeness being an aspect of the social life of a society is culture-specific, although it is assumed that there are certain general principles which underline the various ways of realizing politeness in different societies.

The general principle of politeness consists of a number of maxims including six maxims:

(a) tact maxim, (b) generosity maxim, (c) approbation maxim, (d) modesty maxim, (e) agreement maxim, and (f) sympathy maxim (Leech, 1983,132).

The politeness principle often complements the cooperative principle, as the following example illustrates;

1- A- Uncle John and Aunt Mary are pleasant people.

B- Uncle John is very pleasant.

In (1.B) the speaker confirms one part of what (A) says. The implied meaning is that (B) does not find Aunt Mary so pleasant; but he does not say so although he implies this piece of information. (B) breaks the quantity maxim in that he does not make his contribution as informative as required. The reason for this apparent flouting of the quantity maxim is that (B) does not say that Aunt Mary is not so pleasant because he does not want to be rude. The motive for providing incomplete information is politeness.

The scale of indirectness correlates with choice; the more indirect the utterance is the more choice is given to the hearer, and as a result the utterance is more polite.

- 1 - Help me with this trunk. (Imperative)
- 2 - I want you to help me with this trunk. (Indicative)
- 3 - Will you help me with this trunk? (Interrogative)
- 4 - Would you help me with this trunk? (Hypothetical)

The tact maxim concerns an act to be performed by the speaker or the hearer. It involves such speech acts as ordering, asking, demanding, begging, etc. These acts represent cost for the hearer and benefit for the speaker: e.g. Help me with this trunk. A polite behaviour requires that this should be expressed as indirectly as possible to minimize the impact of the action which entails cost for the hearer. The following sentences illustrate a gradation from the more direct to the less direct:

A - The Tact Maxim

More Polite	→	Benefit to other	→	Less Polite
	→	Indirect expression	→	Direct expression
	→	More choice	→	Less choice

Figure 1: Scale of Politeness

Politeness usually concerns two parties: the speaker and what may be termed "the other person", briefly called "other". The main dimensions of linguistic politeness are: cost-benefit, direct-indirect expressions and choice. These three factors may be arranged in the following scale:

Languages differ in the way they use indirect or direct expressions in the tact maxim. Most European languages, including English, tend to use a greater degree of indirectness realized by grammatical devices. Sematic languages, including Arabic, often use lexical and other devices to achieve indirectness. This does not imply that some languages are more polite than others; it means that languages differ in how they realize politeness as far as a tactful behaviour is concerned.

This difference is significant for translation. It requires a shift in grammatical structure, as in this example:

5- أريد كيلوين من السكر ، من فضلك .

Where the Arabic speaker uses the declarative structure. This would normally be rendered into English as :

6- Would you give me two kilos of sugar, please?

Where the hypothetical construction is used. The following example from a translation of Awladu Haaratina support this point :

7- p.99 نادى خادمة وأمره أن يدعو إليه المعلم كرشة .

8- He called his servant and asked him fetch Kirsha.(p. 103)

The Arabic text uses the verb) “أمره” ordered him), which implies that the imperative is used, e.g. ناد المعلم كرشة. This is translated into English by the verb” asked”: e.g. Could you fetch Kirsha? Two different constructions are used to realize the same event. Translation here involves replacing one structure by another to preserve politeness.

Since two of the dimensions of politeness, cost-benefit and choice, are extralinguistic, the most significant factor for translation is indirectness.

The generosity maxim involves benefit for the hearer and loss for the speaker. Here it is more polite to be direct and allow little

B-The Generosity Maxim

- 16 - هل تريد ان تساعدني في حل هذا المستورق .
- 17 - هل تقدر ان تساعدني في حل هذا المستورق .

Note the use of هل تقدر which are used to achieve a greater degree of politeness. Questions asking about the willingness or ability of the hearer are not usual:

- 13 - هل هذا المستورق من الجلاله .
- 14 - هل هذا المستورق على حل هذا المستورق .
- 15 - هل الله عليك ساعدني قليلا في حل هذا المستورق .

As stated before, Arabic makes a frequent use of the imperative and declarative structures to realize the tact maxim :

“Will” in (9) asks about the willingness of the hearer to help him, whereas “can” asks for the ability of the speaker to help. “Can” allows more choice since a person cannot be blamed if he is unable to help. (11) and (12) are slightly more polite since they are hypothetical (unreal) and imply “if I asked you to help me, would / could you help me?”

- 9 - Will you help me with this trunk?
- 10 - Can you help me with this trunk?
- 11 - Would you help me with this trunk?
- 12 - Could you help me with this trunk?

The translator should take into consideration the degree of indirectness exploited by the source and the target languages in similar situations in order to perform an equivalent sense of politeness. To express the tact maxim English makes use of a number of indirect structures including the following:

choice for the hearer to turn the offer, which is for his own benefit.
Note the use of imperative in the following:

18 - Have some more of these cookies.

19 - Take a seat, please.

20 - Have another cup of tea.

Direct expressions are considered polite in this situation since the offer is for the benefit of the hearer. This also applies to Arabic:

٢١. خذ مزيداً من هذه الحلوى .

٢٢. اجلس ، من فضلك .

٢٣. أشرب قدحاً آخر من الشاي .

But even here Languages may differ in the "pragmatic paradox of politeness". If something, it is often polite to refuse the offer for the first time, since the hearer assumes that the offer represents cost to the speaker. Speakers of various societies differ in the number of refusals which form a polite behaviour. In English, for example, it is normal for a person to accept an offer from the first or second time. In Arabic, on the other hand, an offer made for the first time is nearly always turned down with an excuse. Compare:

24 - Would you like something to eat ?

Yes, thank you. I haven't had anything since this morning.

In Arabic, the conversation above would appear as:

٢٥. - أتريد أن تأكل شيئاً ؟ - أشكرك، لا لست جائعاً.

The hearer in (25) expects the offer to be made a second or a third time. Although he may be hungry, he says he is not hungry. This is part of the polite behaviour and the other person knows that. The quality maxim is sacrificed for the sake of politeness.

The modesty maxim is based on the praise of self, which is generally considered impolite and should be minimized. The

D - The Modesty Maxim

31 a. Is it a life at all? Every one in this alley is half-dead.

30. a When she talked she almost screamed. (p. 18)

English translation a weaker kind of dispraise is used:

The two Arabic use an exaggerated type dispraise. In the

أحي حارة حارة هذا الرقاق لا يجري ولا موتي .

31 - p. 39

بدا تجرأ بكلاما يوحى .

30 - p.19

Here too, some cultures use a greater degree of indirectness than others do. This difference may be detected in the following examples from Zuqag al-Midaq and its translation:

29 - I have seen better actors.

One may use indirect dispraise as:

28- He is a terrible actor.

Similarly, instead of the direct dispraise:

27 - You can be more careful.

This can be expressed more directly as:

26 - You are careless.

The probation maxim is related to praise and dispraise of the other. Generally speaking, it is polite to praise other people and impolite to dispraise them. The second part of the maxim, dispraising others, is important since sometimes one has to say the truth, and this may involve dispraise. The probation maxim states that the impact of dispraise should be mitigated as much as possible by using an indirect method. For example, instead of direct criticism as in.

C - The Probation Maxim

dispraise of self is on the other hand viewed as a polite behaviour. The modesty maxim does not seem to function in a harmonious way in all aspects of life, especially since it may come into conflict with some other maxims such as the approbation maxim or the agreement maxim. For example, praising one's courage or one's tribe seems to be acceptable in classical Arabic poetry. Much poetry has been written in Arabic on the subject of self-praise of the tribe. If this is translated into English, it would not be appreciated by the new reader since it would sound like boasting, which is not an acceptable polite behaviour in English. Note the following line in self-praise, which is often read and appreciated by the Arab reader:

٣٢. سيدك رني قومي إذا جد جددهم وفي الليلة الظلماء يفتقد البدر.

(My tribe (or my people) will remember me when they face hard times:

(in the same way as) the full moon is missed in a dark night.)

In (32) the poet praises himself and says that he will be missed in the time of difficulty as the moon in a dark night. The reaction of the reader in the target language would be different from that of the source text reader.

There is another aspect, where the modesty maxim is differently realized in English and Arabic. In offering food for a guest, for example, the English host usually says: Have some. In Arabic, the host would minimize the importance of what is offered through modesty and would say: (Have one). The same tendency is found in the following example from Zuqaq Al-Midaq (1965) and its English translation (1966).

33 – p. 122

أنت الآن صاحب قروش إنكليزي.

You have money from the British.) (p.128)

more polite. responses illustrate partial disagreement. They are considered maxim, since they express a direct disagreement. In (b) the In (35) and (36) the responses in (a) clash with the agreement

- (b) Yes, but I have heard better singers.
 - (a) No. Her voice is terrible. (impolite)
- 36- She is singing beautifully, isn't she?
- (b) Yes, but some parts of it are rather dull. (more polite)
 - (a) No, it is a boring story. (impolite)
- 35 - This is an interesting story, isn't it?

Politeness requires that if one has to disagree with the other, one should express disagreement in a socially acceptable manner. What a socially acceptable manner consists of depends on the culture of the speaker. Some cultures prefer a more explicit way of disagreeing, others opt for partial disagreement. On the whole, English considers indirect or partial disagreement more polite than direct or explicit disagreement. Compare these examples:

F- The Agreement Maxim

The expressions used for praise in the Arabic texts are *سبح* and *سبحوا* (you have a piastre). Modesty requires that the maxim seems to be stronger than the modesty maxim, and the two expressions appear in the English texts as "you have money" and "you were wealthy".

(When I told him of your excellent qualities and your bashfulness and that you were a noble and wealthy lady, he was delighted.) (p. 136)

34 - - - - -
ولا جدته عن الجلالة والاحسانك وقلت له انك سيدة شريفة وصاحبة فريضة. (p.128)

There is little information available about this aspect of politeness in Arabic. The little evidence that there is points to the fact that Arabic speakers are generally more tolerant towards accepting explicit disagreement. A number of students were asked about their reaction to the Arabic sentences corresponding to (35) and (36). They detected little impoliteness in the Arabic sentences:

37. هذه قصة ممتعة ، أليس كذلك ؟

- (a) كلا ، أنها مملة .
(b) نعم ، ولكن بعض أجزائها مملة بعض الشيء

38. إن غناءها جميل ، أليس كذلك ؟

- (a) كلا ، إن صوتها فظيع .
(b) نعم ، ولكنني قد سمعت أجمل من هذا الصوت

F- The Sympathy Maxim

Happy and sad occasions call for different types of linguistic behaviour. Congratulations and condolences are part of the polite behaviour, termed the sympathy maxim. Congratulations represent the positive side of this maxim, whereas condolences are the negative side of it. In English condolences are realized in a very indirect way and there is some reticence about mentioning the sad news:

- 39- (a) I am sorry to hear that your dog has died.
(c) I am sorry to hear about your dog.

(b) Is slightly more polite than (a) since it does not mention anything about the death of the dog; the sad event is implied by the sympathetic expression "I am sorry". Conveying sad news also requires an indirect way of expression:

- 40- I am sorry to have to tell you that there has been an accident in which your aunt was involved.

Terms of respect used for men are sometimes different from those used for women. Different realize politeness towards males and females in different ways. Silence, which is on the whole, considered normal for women in some societies, may seem unsociable in other societies. In Iraqi Arabic, among polite or

A number of non-linguistic factors also affect the use of polite expressions in various languages. These include age, sex, familiarity and social rank. For example, old people are usually permitted to call young people by their first names; whereas young people address old persons by using less direct terms of address such as sir, Mr, Mrs, etc. In Arabic, terms referring to kinship relations, e.g. (uncle), (aunt) are used among strangers. The term (pilgrim) has gained ground. A more familiar term) is also used as a term of address.

(a) is unusual, it sounds verbose because the act of obligation is mentioned. (b) is usual, the sad news is introduced by merely an act of apology.

- 41. (a) $\text{بوسفتي انه لا بد لي ان اخبرك عن وقوع حادثه لعمرك بوسفتي}$
- (b) $\text{بوسفتي ان اخبرك عن وقوع حادثه لعمرك بوسفتي}$

Secondly, conveying a sad event is often done in a less indirect way, where the second act of obligation is not realized.

- 41. (a) $\text{بوسفتي سمعت خبر موت كركم}$ (usual)
- (b) $\text{بوسفتي ساج خبر كركم}$ (unusual)

In Arabic expressing condolences is realized in a slightly different way. First, there seems to be no hesitation about referring to the sad news; in fact it is more usual to do so than to omit mention of the sad event:

In (40) The sad news is introduced by means of two speech acts: an apology (I am sorry) and an obligation (I have to tell you).

phatic expressions used to maintain social relationships, is (In the name of God, you are welcome), but this expression is confined to men it would be unusual for a woman to use it.

Various degrees of familiarity and social rank require different expressions, which are usually culture-specific and differ from one society to another. These expressions need to be readjusted in the process of translation, if the translation aims at integrating the translated text into the target culture.

