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***EFL Learners' Difficulties in Translating
Arabic English Arabic Speech Acts***

The Case of Third Year EFL Students at Mohamed Seddik Ben Yahia University-Jijel

**A Dissertation Submitted in Partial Fulfillment of the Requirements
For the Master Degree in Didactics**

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Dedication

This work is dedicated to:

My beloved parents

My grandmother

My youngest brother Ahmed

My wonderful sisters: Radja, Rania, and Rym

My brothers: Oussama, Bilel, and Azzedin

My partner Hamida

My friends: Wafa, Sarah, and Soumia

All those who love me

Chems

Dedication

I dedicate this work to:

My beloved parents

My brothers: karim and Mohammed

My wonderful sister Karima

My partner Chems

My friends: Sarra and Soumia

I would also dedicate this work to:

Fatima and Hamza and to all those whom I did not mention their names, and all who
loves me

Hamida

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Abstract

This research aims at shedding light on the difficulties encountered by third year EFL learners at Mohammed Seddik Ben Yahia-University in translating speech acts from Arabic into English and vice versa. Since EFL learners at Mohammed Seddik Ben Yahia-University are not taught pragmatics in their three-year academic syllabus of the Licence, it is assumed that they would face difficulties in identifying and rendering the implied meaning of the speech acts of the original texts, that they would not be aware of the pragmatic and cultural aspects of speech acts in translation, and that their pragmatic competence would negatively affect their translation performance. In order to test the assumptions formulated above, data was collected through two tests administered to 40 third year EFL students at Mohammed Seddik Ben-Yahia University. The findings show that EFL learners encountered difficulties of translation at the pragmatic level, which led them in most instances to translate speech acts from the source language (SL) into the target language (TL) literally to the detriment of pragmatic aspects. This is reflected particularly in their failure to transfer both the function and implied meaning of speech acts from the SL to the TL, in addition to their failure to select the appropriate strategy of translation.

List of Abbreviations

EFL: English as a Foreign Language

LMD: License Master Doctorate

SL: Source Language

ST: Source Text

TL: Target Language

TT: Target Text

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General Introduction

Background of the Study

Translation is an important discipline in the field of language studies. It deals with transferring meaning from the source language to the target language. However, translation is not an easy task because it is not enough to consider only the lexico-grammatical aspects in translation; rather, the translator has to take into consideration the pragmatic aspects of language in order to produce a communicational translational output. Pragmatics is of great importance in translation and is strongly related to it since it provides the user of language, be he a translator or not, with the tools facilitating understanding in real-world communication where social and cultural conventions are crucial. This, in turn, implies that pragmatics hugely influences translation quality and, hence, the translator is required to take into consideration the pragmatic aspects in order to reproduce the intended meaning of the message.

Pragmatically speaking, one of the most salient translation aspects is speech acts. Speech act is an indirect way of conveying a message, whose way of expression often differs from one language to another. Hence, the translator should not rush to translate speech acts literally when encountering in during translation or the message would be conveyed improperly. Research on the overlap between pragmatics and translation has started to gain interest in the Algerian universities recently. Two studies of interest have been conducted in this regard.

Triki (2017) conducted a study entitled “A pragmatic Approach to the Study of Arabic/English/Arabic Translation Errors”. The main aim of this research was to find out the reasons that lead translation students at the Department of Translation, Mentouri University, Constantine 1, to produce pragmatic errors in their translation. This study made use of two research instruments. First, a translation performance test was administered to one hundred fourth year translation students. Second, a questionnaire was administered to twenty four

translation teachers. The research findings showed that most translation students were unaware of the importance of the pragmatic and cultural dimensions of a text and this was reflected in the inadequate translations they produced.

Kehal (2010) conducted a study entitled “Problems in Arabic English translation of Reference Pragmatic Aspects”. This research aimed at uncovering the overlaps between translation and pragmatics and the influence of pragmatic aspects on the translation end-product. The study made use of one research instrument, a translation test, in the form of two English texts administered to a sample of thirty first-year Master English students at Mentouri University, Constantine 1. The findings of the study showed that identifying and translating intended referents are only possible when translator trainees are aware of the pragmatic aspects of reference which, in turn, enhances their translation performance.

1. Statement of the Problem

Translation is a discipline that has a link to many other disciplines; one such discipline is pragmatics. Regarding the fact that speech acts are a fundamental part of pragmatics, success in translating them requires more than having knowledge about syntactic and semantic aspects of the language. Rather, it also needs a deep knowledge of the pragmatic and cultural aspects of both the source and target languages. Third year EFL learners at Mohammed Seddik Ben Yahia are not taught pragmatics in their three years of the LMD Licence. All the more, pragmatic issues are hardly ever highlighted in the translation course they are tutored during their second and third years of the Licence. Confronted with this pedagogical situation where the students are assumed to lack the pragmatic background required for a pragmatically valid translation, it would be legitimate to raise within a didactic framework questions about the translation of EFL learners at Mohammed Seddik Ben Yahia of speech acts from Arabic into English and from English into Arabic.

2. Aim of the Study

This research aims to investigate third year EFL learners' translation of speech acts from Arabic into English and from English into Arabic.

3. Research Questions

To carry out the investigation, the study will attempt to answer the following three research questions:

- Are third year EFL learners at Mohammed Seddik Ben Yahia-University aware of the pragmatic and cultural aspects of speech acts in translation?
- What difficulties do they face in translating speech acts from Arabic into English and from English into Arabic?
- How does their pragmatic competence affect their translation performance?

4. Assumptions

Since third year EFL learners at Mohammed Seddik Ben Yahia-University are not taught pragmatics in their three-year academic syllabus and pragmatic issues are not addressed in their translation course, the following assumption are formulated to answer respectively the three research questions raised above:

- EFL learners at Mohammed Seddik Ben Yahia-University are unaware of the pragmatic and cultural aspects of speech acts in translation.
- The difficulties EFL learners at Mohammed Seddik Ben Yahia-University encounter in translating speech acts from Arabic into English and from English into Arabic lie in identifying and rendering the implied meaning of the speech acts of the original texts.
- The pragmatic competence of EFL learners at Mohammed Seddik Ben Yahia-University would negatively affect their translation performance.

5. Research Tools and Methods

In order to answer the research questions and test the assumptions, the data is collected through two tests administered to third year English students. The first one is a pragmatic test that consists of two tasks and seeks to evaluate the pragmatic level of EFL learners at Mohammed Seddik Ben Yahia-University. The second test is a translation test, which includes two parts, and seeks to test the learners' performance in translating speech acts from Arabic into English and vice versa. This data is analysed based on the qualitative and quantitative methods.

6. Structure of the Study

The dissertation is divided into two chapters. The first chapter is devoted to the theoretical part and the second one constitutes the empirical study.

The first chapter is divided into three sections. The first section addresses key theoretical notions in translation theories. The second section addresses issues of speech acts theory and the third section highlights the overlaps between pragmatics and translation in general and speech act in particular. The second chapter consists of data collection, analysis and discussion.

Chapter One: Theoretical Framework

Introduction

The chapter in hand gives the reader a background about the topic under investigation so he can move smoothly to the next coming points to be developed in this work. This chapter discusses key issues about translation, pragmatics, and the relationship between them; it is organized in three sections. The first section introduces some basic concepts in translation with a focus on the concept of equivalence in translation. The second section presents a detailed explanation of the development of speech act theory which is the core issue of this dissertation. The third section investigates the overlaps between pragmatics and translation in general and speech act in particular; it aims to show the importance of pragmatic aspects for a successful translation of speech acts.

1. Section One: Translation

This section attempts to give a clear definition of translation, and translation as process and product. It will also investigate meaning in translation, the importance of style, methods of translation, and the problem of equivalence in translation.

1.1. Definition of Translation

Nida and Taber (1982) considered translation as a reproduction in TL. They stated that “translating consists in reproducing in the receptor language the closest natural equivalent of the source language message”. In their definition, Nida and Taber said that translation is a process which intends to find an equivalent meaning in the target language (p.12). On the other hand, Catford defined translation from a textual perspective. He asserted that translation is an operation performed on languages: a process of substituting a text in one language for a text in another. The text is replaced from the source language to the target language (Cited in Setyaji, p.15). Roger (1991) as well defined translation from a textual perspective. He

mentioned that translation is the replacement of a text in one language by a representation of an equivalent text in a second language. He added that translation aims at achieving an appropriate translation by preserving semantic and stylistic equivalences during translation process of a text from SL to TL (pp.5-6). According to Setyaji (2014), it is of great importance to study translation through pragmatic analysis since the former concerned with translating the intended meaning and the latter concerned with the analysis of the intended meaning (p.14).

1.2. Translation as Process and Product:

Translation can be seen from two different perspectives, that of a process and that of product. To illustrate more, Neubert implied that translation as a process means “translating something” and translation as a product means “something that has been translated” (cited in Kitiyasri 2009, p.66). Another definition was viewed by Hatim and Mason (1990), they said that translation as product is regarded as the result of translation practice and translation as process is the practice itself.

On the same line of thought, Hatim and Munday (2004) also defined translation first as process; it is an act of taking a text from one language and transforming it into another. And second as product; translation focuses on the results achieved by the translator, the concrete product of translation.

1.3. Meaning in Translation:

According to Ghazala (1995), “translation refers to all processes and methods used to transfer the meaning of the source language text into the target language text” (p. 1). More important, translation is concerned with all the language components: grammar, vocabulary, style, and phonology...etc. As illustrated in the following figure.

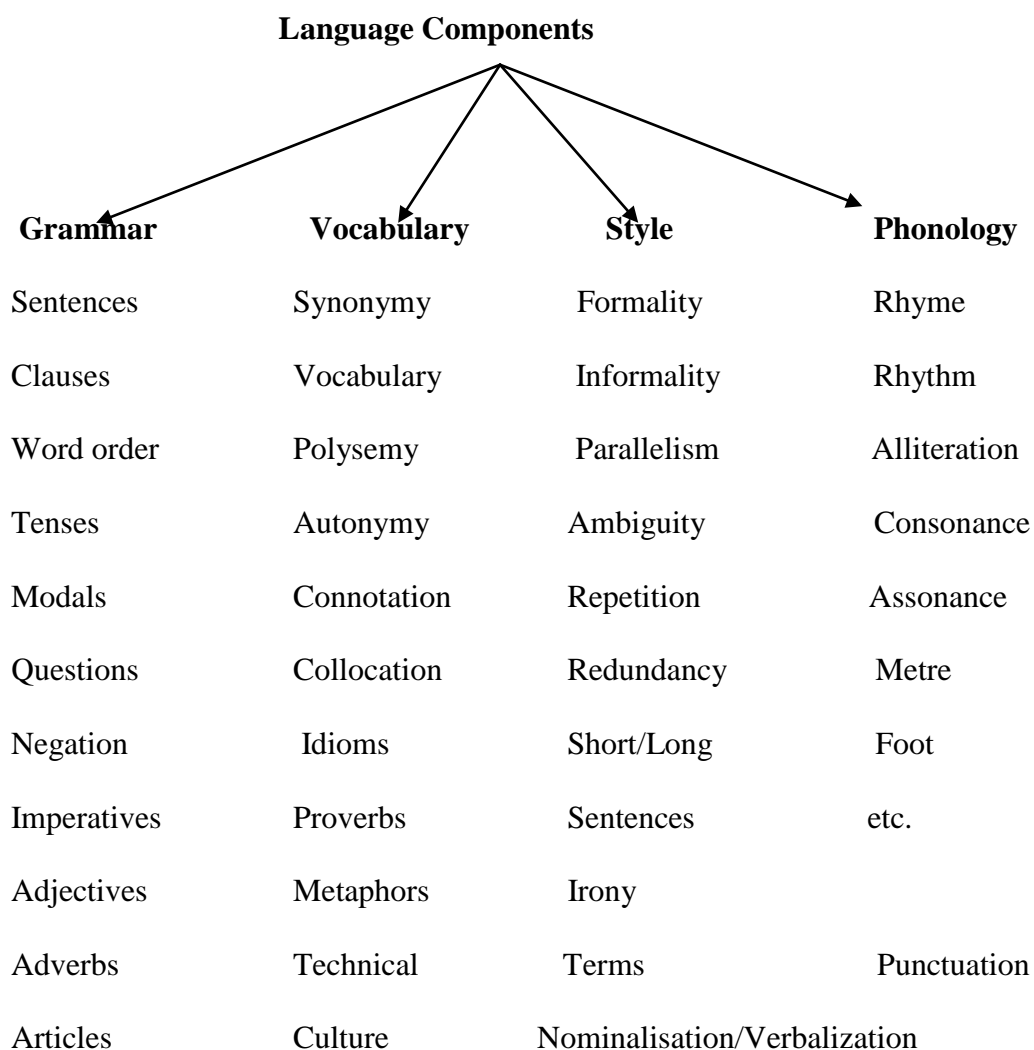


Figure 1: Language Components (Ghazala, 1995, p.2)

Ghazala (1995) mentioned that the main interest of the translator is translating meaning which lies in the relationships which may be developed within the aforementioned language components (figure1). He added that the translator should recognize the importance of translating the effect that a certain component has on the meaning of a text instead of focusing on translating only grammar, vocabulary, or style. That is to say, when a translator comes to achieve an authentic translation, he has to work on all the language components during the process of translation since relying on language vocabulary is not enough to get the meaning and translate it appropriately to the target language (pp.2-3). The following figure explains more the relationship between meaning, language, language components, and translation.

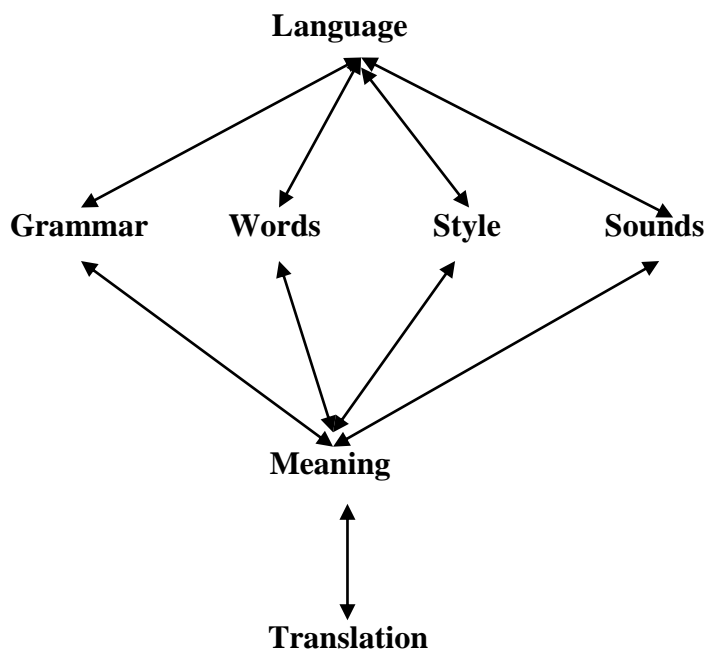


Figure2: Relationship between Language, Language Components, Meaning, and Translation (Ghazala, 1995, p.3).

1.4. Importance of Style:

Leech defined style as “the way in which language is used in a given context, by a given person, for a given purpose, and so on” (Cited in Ibraheem, 2013, p. 314). Style is a matter of words choices by the author or the speaker. It is defined also as “the different, several choices made in a text from language stock in regard to layout (or shape), grammar, words, and phonology” (Ghazala, 1995, p.201). That is to say, style plays a crucial role in understanding and interpreting the meaning of a given sentence or text.

On the same line of thought, Shi stated a translator’s job is to convey and translate meaning from ST to TT, and s/he should be aware of the close relationship which content and style share to construct that meaning. More precisely, when the translator comes to perform a translation task accurately and effectively, he is not only supposed to deal with content but also to adopt the so called stylistic accommodation strategy by which the author’s style and the original text is not neglected to achieve stylistic equivalent and keeping the conveyed meaning the same from the original text to the target one (2004).

1.5. Methods of translation

As a controversial issue, different methods of translation have been introduced by many scholars who were interested in this field of study. Ghazala stated that based on the old-new methods of translation, namely literal and free, scholars in translation have suggested different methods. One may find ‘literal Vs. free translation’, ‘semantic Vs. communicative’, ‘formal correspondence Vs. textual equivalence’, ‘formal equivalence Vs. dynamic translation’, ‘Non-pragmatic Vs. pragmatic translation’, ‘Non-creative Vs. creative translation’, and ‘non-idiomatic Vs. idiomatic translation’. He added that explaining the old-new methods of translation ‘literal’ and ‘free’ is sufficient to understand the issue of translation methods (1995, p.4). Newmark (1988) mentioned “The central problem of translating has always been whether to translate literally or freely” (p.45). Newmark maintained that in the literal translation grammatical units are transferred to their closest equivalent in TL and the context of lexical words is not taken into consideration. Free translation, on the other hand, seeks to transfer the content without taking into consideration the form of the original text (1988, p.46).

1.6. The Problem of Equivalence in Translation:

The term ‘equivalence’ is a key notion in translation; it refers to any ‘good’ or ‘accurate’ translation which gives an exact or correct equivalence at linguistic, extra linguistic and paralinguistic levels in the target language (Selvan, 2010).

Translation scholars gave a crucial importance to the concept of equivalence since the latter has been related to both theoretical and practical aspects of translation (Panou, 2013, p.2). Nida stated that there are basically two different orientations in translation and thus two fundamental types of equivalence: formal and dynamic (Cited in Nykyri, 2010, p.86). Nida argued that in formal equivalence the TT should maintain the form and content of the ST as much as possible whereas in dynamic equivalence the conveyed message of ST should be the

same in the TT, i.e., dynamic equivalence stressed the importance of transferring meaning, not grammatical form as in the formal equivalence (Cited in Panou, 2013, p.2). On the same line of thought, Nida and Taber stated that the old focus of translation was the form of the message, that is to say, translators concentrate on reproducing grammatical structures. While the new focus has shifted from the form of the message towards the effect of the message on the target reader or receptor. Therefore, the effect of the message on the original receptors should be the same on the target ones (1982, p.1). However, Nida and Taber argued that translating the original grammatical units and transferring the whole grammatical structure to the target receptor results in violating the original message as a whole. This happens when treating two different languages as similar. To illustrate the issue Nida and Taber provided many examples. Translating idioms such as “children of the bride chamber” into Arabic as “أولاد غرفة العريس” leads to misunderstandings in part of the Arab audience since they will understand the message as it is literally translated (1982).

On the other hand, Nida and Taber favoured the application of dynamic equivalence since it is more effective in the sense that the translator seeks to maintain the same effect on the target audience as the original wording did on ST audience. They argued that most of the time the form of the original text is changed; but as long as the change respects the rules of back transformation in the source language, of contextual consistency in the transfer, and of transformation in the receptor language, then the message is preserved and the translation is faithful (Cited in Leonardo, 2000). Baker (1992, p.57) supported “It is also important to bear in mind that the use of common T-L patterns which are familiar to the target reader plays an important role in keeping the communication open”. This is what Nida (1964) means by a dynamic equivalence translation, describing it as “The closest natural equivalent to the S-L message” (p.166).

2. Section Two: Speech Act Theory

This section deals with speech act theory as a subfield of pragmatic studies. The focus of the section is on the development of the theory in general, the influential works of Austin and Searle on the theory in particular.

2.1. Definition of Pragmatics

The term “pragmatics” was coined by Charles Morris, a philosopher of language. Morris defined pragmatics as “the study of the relation of signs to interpreters”. Therefore, pragmatics as a new field of linguistic analysis is located within semiotics (Cited in LoCastro, 2012, p.5). After that, the social dimensions gained a crucial importance; Ferrara (1985, p.38) indicated that pragmatics is “the systematic study of the relations between the linguistic properties of utterances and their properties as social action”. Social action means that whenever human beings use language, they engage in action (Cited in Locastro, 2012, p.5). Furthermore, Crystal (1985) argued that pragmatics is the study of language from users’ point of view, especially of the choices they make, the constraints they encounter in using language in social interaction and the effects their use of language has on other participants in the act of communication (Cited in Locastro,2012, p.7).

As for Yule, he stated that pragmatics deals with the study of meaning uttered by a speaker (or written) and interpreted by a listener (or reader). That is to say, it is not concerned with the actual meaning of words or phrases in utterances, but rather, it has to do with the analysis of what people mean by their utterances.

Another primary interest of pragmatics is the interpretation of people’s saying in a given context and how the context influences what has been said. That is to say, when interpreting people’s sayings, it is important to take into account how speakers organize what they want to say in accordance with whom they are talking, where, when, and under what circumstances. In other words, pragmatics is the study of contextual meaning.

Yule added that the investigation of invisible meaning is another important area pragmatics is concerned with. Pragmatics deals with exploring the way listeners can make inferences about what is said in order to get an interpretation of the speaker's intended meaning. In other words, pragmatics explores how listeners can recognize a great deal of what is unsaid as part of what is communicated. Therefore, pragmatics is the study of how more gets communicated than is said.

Pragmatics then is the study of the expression of relative distance on the basis that how close or distant the listener is, speakers determine how much to be said. That is, what determines the choice between the said and the unsaid lies in the notion of distance. Closeness implies shared experiences, whether it is physical, social, or conceptual (1996, p.3).

2.2. Speech Act Theory

According to Huang (2006), speech act theory originated with J.L Austin in 1930s. The basic ideas of the theory were presented in Austin's lectures given at Oxford University in 1952 to 1954 and later in his William James' lectures delivered at Harvard University. In 1962, the lectures were published entitled "How to Do Things with Words". After his death in 1960, the American philosopher John R. Searle, his Oxford pupil, refined, recognized, and modified Austin's ideas (p.1000).

Huang (2006, p.1000) pointed out that "the central tenet of speech act theory is that the uttering of a sentence is, or is part of, an action within the framework of social institutions and conventions, put in slogan form, saying is (part of) doing, or words are (part of) deeds".

Perkins (2007, p.15) mentioned that speech act theory is mainly concerned with "the communicative functions of utterances in terms of what the speaker aims to achieve by virtue of speaking and of resulting effect on the addressee". That is to say, speech act theory deals with utterances produced by the speaker and the hearer (what the speaker says and intends and

what the hearer understands); and such utterances perform communicative functions like: requesting, advising, promising, warning, greeting, complaining, and so on.

2.2.1. Speech Acts and Speech Events

According to Yule, when people express themselves, they do not only produce an utterance which contains grammatical structures and words. People actually perform actions via those utterances. For instance, in a work place, if your boss says, “you are fired”, the boss’s utterance is more than just a statement. The boss’s utterance “you are fired” can be used to perform the act of ending your employment. However, actions performed by utterances are not necessarily sad and unpleasant as the boss’s utterance “you are fired”. The action can be quite pleasant such as making a compliment “you are delicious”, the acknowledgements of thanks like “you are welcome”, or the expressions of surprise like “you are crazy!” Actions performed via utterances are generally called speech acts and are commonly given more specific labels in English, such as apology, complaint, compliment, invitation, promise, or request (1996, p.47).

Yule stated that different kinds of speech acts are generally linked to the speaker’s communicative intention to produce an utterance. The speaker is expecting that the hearer will recognize his or her communicative intention. Actually both speaker and hearer contribute to this process by the circumstances surrounding the utterance. These circumstances, including other utterances, are called the “speech event”. In all cases, the interpretation of an utterance when performing a particular speech act is determined by the speech event. For example, on a cold wintry day, the speaker asks a cup of tea, then takes a sip, and produces the utterance “this tea is really cold!” under these circumstances, this utterance is likely to be interpreted as a complaint. On the other hand, changing the circumstances to a really hot summer’s day, the speaker is given a glass of ice tea, taking a sip and producing the utterance “This tea is really cold!” it is likely to be interpreted as praise. That is to say, if the same utterance can be

interpreted as two different kinds of speech act, this means that the interpretation of speech act cannot be found in the utterance alone (1996, pp.47-48).

2.2.2. Austin's Theory of Speech Acts

2.2.2.1. Performative/Constative Dichotomy

Speech act theory emerged as a reaction to the logical positivism view which is developed by a group of philosophers and mathematicians in 1930s. The positivism sees that the principal function of language is that of making true or false statements; in other words, such statements could be tested either true or false (Huang, 2006, p.1000). However, Austin was against the philosophy of logical positivism. O'keeffe, Clancy, & Adolphs (2011, p.84) mentioned that Austin, in his initial work, made a distinction between 'constatives' and 'performatives'; the former could be analyzed as either 'true' or 'false' whereas the latter could be described as utterances that are used to perform an act. Take the following examples:

Constative utterances:

The sky is blue.

The cat is in the house.

These utterances have a truth value, i.e. they represent facts about the world.

Performative utterances:

"I hereby declare the ceremony open".

"I name this shape....."

The above utterances could be described as utterances that are used to perform acts of declaring and naming respectively.

2.2.2.2. Explicit vs. Implicit Performatives

Huang (2006) said that performatives can be categorized in to two types: explicit and implicit. Explicit performatives are performative utterances that include a performative verb. However, implicit performatives are performative utterances which do not include a performative verb.

Huang added, Austin focused more on the explicit performatives; he showed a number of syntactic and semantic properties of the performative utterances in English. The performative utterances contain a performative verb. The performative utterances can be reinforced by adding the adverb 'hereby', for instance "I hereby declare the ceremony open". Moreover, explicit performatives occur in sentences with a first person singular subject of a predicate verb in the simple present tense, indicative moods and active voice (pp.1000-1001). More interestingly, O'keeffe, Clancy, & Adolphs (2011) mentioned that performatives may occur in institutionally recognized context and include a variety of processes, like: conferring degrees, appointing someone to a job or role, or placing a bet. However, performatives also occur in less institutionally recognized contexts, such as the utterances "I apologize", "I suggest we meet at 5 pm", and so on (p.84).

By contrast, the rules or properties of performative utterances are not always respected, there are some exceptions. Huang (2006, p.2001) stated the following:

1. Explicit performatives can sometimes take a first-person plural subject.

E.g. We suggest that you give up smoking immediately.

2. They can sometimes take a second person singular or plural subject.

E.g. You are fired.

3. They can sometimes take a third person singular or plural subject.

E.g. Passengers are hereby requested to wear a seat belt.

4. In some cases, the explicit performative verb may be impersonal. That is, it does not refer to the speaker.

E.g. Notice is hereby given that shoplifters will be prosecuted.

5. Explicit performatives can occur in sentences of present progressive aspect.

E.g. I am warning you not to dance on the table.

2.2.2.3. Austin's Felicity Conditions on Performatives

Huang stated that, according to Austin (1962), performatives can be successful or "felicitous", rather than true or false, when they meet a set of conditions. The violation of any of the conditions will lead the performative utterances to be unsuccessful or "infelicitous". For instance, one condition for the speech act of "ordering" is that the speaker have authority over the addressee, and one condition for the speech act of "promising" is that what is promised by the speaker must be something the addressee wants to happen (2006, p.1001).

Austin named these conditions the felicity conditions and distinguished between three types of them (Huang, 2006:1001):

Austin's felicity conditions on performatives:

1. (i) there must be a conventional procedure having a conventional effect.
1. (ii) The circumstances and persons must be appropriate, as specified in the procedure.
2. The procedure must be (i) executed correctly and (ii) completely.
- 3.(i) The persons must have the requisite thoughts, feelings and intentions, as specified in the procedure, and(ii) if consequent conduct is specified, then the relevant parties must so do.

As mentioned before, violation of any of the condition will make a performative "unhappy" or infelicitous. Violation of the conditions 1 and 2 will produce "misfires". As an example, a registrar conducting a marriage ceremony in an unauthorized place will violate condition 1(i) and commit misfire. The same is true for a clergyman baptizing the wrong

baby, so in this case the condition 1(ii) will be violated. Next, the violation of condition 2(i) will produce “uptake”. As an example, the case of bridegroom not saying the exact words that is conventionally laid down for a Church of England marriage ceremony. Finally, the violation of condition 3(i) will produce what Austin called “an abuse”. For example, congratulating someone when one knows that he or she passed his or her examination by cheating. The same for the condition 3(ii), an abuse will be produced if the condition is not fulfilled; for example, making a promise when one already intends to break it (Huang, 2006, p.1001).

Austin claimed that all utterances, in addition to meaning something, perform a particular act via the specific communicative force of an utterance. Moreover, he substituted a three-way contrast among the acts one performs when saying something. These acts are locutionary, illocutionary, and perlocutionary. The locutionary act is the production of a meaningful linguistic expression. The illocutionary act refers to the action meant to be performed by a speaker in uttering a linguistic expression, by the effect of conventional force associated with it, either explicitly or implicitly. The perlocutionary act is the consequences or effects of uttering a linguistic expression on the audience, such consequences or effects being special to the circumstances of the utterance (2006, p.1002).

Austin (1962) stated that a locutionary act is convinced to be the main act of speaking, which itself contains three related sub-acts: a phonic act, a phatic act, and a rhetic act (cited in Huang 2006, p1002)

Huang explained that a phonemic act refers to the physical act of producing a certain sequence of vocal sounds in the case of spoken language, or a set of written symbols in the case of written language. The second sub-act refers to the act of constructing a well string of sounds/symbols in the form of a word, phrase, or sentence in a particular language. The third sub-act is concerned with tasks such as assigning reference, resolving deixis, and disambiguating the utterance-inscription lexically and/or grammatically (2006, p.1002).

Huang added that the illocutionary act, Austin's central innovation, refers to the fact that we usually have a purpose in mind when we say something. That is to say, an illocutionary act refers to that type of function the speaker aims to fulfill, or the action the speaker seeks to accomplish when producing an utterance. The illocutionary act is also defined within a system of social conventions. In brief, we may define it as an act accomplished in speaking. Examples of illocutionary acts' functions include accusing, apologizing, blaming, congratulation, declaring war, giving permission, joking, marrying, nagging, naming, promising, ordering, refusing, swearing, and thanking. The functions just mentioned are also referred to as the illocutionary "force" or "point" (2006, p.1002-1003).

Huang claimed that perlocutionary acts, the third of Austin's categories of acts, refers to the effects an utterance may have on the addressee. More precisely, a perlocution is the act by which the illocution creates a certain effect on or exerts a certain influence on the addressee. In other words, perlocutionary acts refer to the consequence or by-product of speaking (2006, p. 1003).

2.2.2.4. Austin's Classification of Illocutionary Acts

Horn and Ward state that Austin (1962), in his latest chapter, presents a preliminary, intuitive, five-way taxonomy of illocutionary acts. Austin believed that illocutionary acts could always be made explicit through the use of performative sentences; therefore, taxonomy of illocutionary acts could be made in terms of an analysis of various potentially performative verbs of English. A brief explanation of each of Austin's five classes, together with a few examples of each is as follows:

Verdictives: acts that consist of delivering a finding .e.g. acquit, hold (as a matter of law), read something as, etc.

Exercitives: acts of giving a decision for or against a course of action, e.g. appoint, dismiss, order, sentence, etc.

Commissives: acts whose point is to commit the speaker to a course of action, e.g. contract, give one's word, declare one's intention, etc.

Behabitives: expressions of attitudes toward the conduct, fortune, or attitudes of others, e.g. apologize, thank, congratulate, welcome, etc.

Expositives: acts of expounding of views, conducting of argument, and clarifying, e.g. deny, inform, concede, refuse, etc (2004, p.64).

Horn and ward claimed that there was a huge number attempts to improve Austin's taxonomy because of its ungrounded nature, unclarity, and overlap of the five classes (2004,p.64).

2.2.3. The Influence of Grice on Speech Act Theory

Horn and Ward claimed that the influential articles of Grice (1957/1967) have had a big influence on speech act theory. For Grice's view, ordinary communication does not occur directly by means of conventions, but with the speaker having certain intentions and getting his or her audience to recognize those intentions. That is, the utterance is not in itself communicative, but only provides clues to the speaker's intentions.

A later part of Grice's work showed how the speaker exploited various maxims of the cooperative principle in order to secure recognition of the speaker's intention in uttering certain words under particular circumstances. Grice made a distinction between what is said in making an utterance, which determines the truth value of the contribution, and the total of what is communicated. Grice called the things that are communicated beyond what is said "implicatures", and those implicatures which determine whether the speaker is being cooperative or not "conversational implicatures" (2004, pp.58-59).

2.2.4. Searle's Theory of Speech Act

Horn and Ward mentioned that Searle (1969) presented a Neo-Austinian analysis which contradicts Grice. Searle does not deny the role of Gricean intentions in communication; he argued that such an account is incomplete because of two main reasons. First, because it fails to distinguish communication that proceeds by using meanings from the kind that only proceeds by natural languages. And second, it fails to distinguish between acts which succeed only by means of getting the addressee to recognize the speaker's intention to achieve a certain perlocutionary effect and those for which that recognition is by means of the hearer's knowledge of certain rules governing the elements of the uttered sentence (2004, p.59).

Yule stated that among the three dimensions of speech acts, the most discussed is illocutionary force. Actually, the term "speech act" is generally narrowly interpreted to mean only the illocutionary force of an utterance. The illocutionary force is presented in the following example: the locutionary act in the utterance "I will see you later" can count as a prediction "I predict that", as a promise "I promise you that", or as a warning "I warn you that", representing different illocutionary forces. That is, utterances like "I will see you later" can potentially have quite different illocutionary forces, for example promise versus warning. The question raised here, how can speakers assume that the intended illocutionary force will be recognized by the hearer? That question has been addressed by considering two things: Illocutionary Force Indicating Devices (IFID_S) and Felicity conditions (1996, p.49).

2.2.4.1. Illocutionary Force Indicating Devices (IFID_S)

According to Yule, The most obvious device for indicating the illocutionary force is an expression which contains a verb that explicitly names the illocutionary act being performed, like in the following example "I(vp) you that...". Such a verb can be called a performative verb. Thus, in the preceding examples "I will see you later", "I predict that", "I promise you that", and "I warn you that", "promise" and "warn" would be the performative verbs, and it

would be a very clear IFID_S if stated by the speaker. However, speakers do not always ‘perform’ their speech acts so explicitly; instead they sometimes describe the speech act being perform. For instance, imagine the following telephone conversation between a man who wants to contact Mary and Mary’s friend.

A: Can I talk to Mary?

B: No, she is not here.

A: I am asking you. Can I talk to her?

B: And I’m telling you. She is not here.

In this scenario, each speaker has described, and draws attention to the illocutionary force “ask” and “tell” of their utterances.

In many cases, however, speakers do not even mention a performative verb. In such cases, word order, stress, and intonation are other IFID_S which can be identified, as stated in the different versions of the same basic elements (Y-G) in the following example:

- a. You are going! (I tell you Y-G)
- b. You are going? (I request confirmation about Y-G)
- c. Are you going? (I ask you if Y-G)

While other devices might be used to indicate the illocutionary force, such as lowering voice quality for a warning or a cheat, it is also necessary that the utterance has to be performed under certain conventional conditions to count as having the intended illocutionary force (1996, p.49-50).

2.2.4.2. Searle’s Felicity Conditions on Speech Acts

Huang (2006) stated that, according to Searle (1969), felicity conditions put forward by Austin are not only ways in which a speech act can be appropriate or inappropriate, but that they also jointly constitute the illocutionary force .Thus, the felicity conditions are the

constitutive rules which create the activity itself of speech acts. That is, in Searle's view, performing a speech act means obeying certain conventional rules that are constitutive of that type of act. Searle developed the original Austinian Felicity conditions into a neo-Austinian classification of four basic categories which are: propositional content, preparatory condition, sincerity condition, and essential condition. An illustration of these conditions is presented below:

Searle's felicity conditions for promising:

(A=act, H=hearer, S=speaker, e=the linguistic expression)

- i.** Propositional content: Future act A of S.
- ii.** Preparatory: (a) H would prefer S's doing A to his not doing A, and S so believes. (b) It is not obvious to both S and H that S will do A in the normal course of event.
- iii.** Sincerity: S intends to do A.
- iv.** Essential: The utterance of e counts as an undertaking to do A.

The propositional content condition has to do with what the speech act is about, i.e. specifying the restriction on the content of the utterance. Thus, in the case of a promise, the propositional content is to predict some of the speaker's future acts, whereas the preparatory conditions mean stating the real world prerequisites for the speech act. That is, for a promise, the preparatory conditions are that the addressee would prefer the accomplishment of the promised action, and that the speaker knows this, but also that it is clear for both the speaker and the addressee that what is promised will not happen in the normal course of action. Then, the sincerity condition means that the act must be performed sincerely. Therefore, when performing an act of promising, the speaker must intend to keep promise, bearing in mind that in case the sincerity condition is not fulfilled, the act is still performed, but there is an abuse, to use Austin's term. Finally, the essential condition defines the intention that his or her utterance will count as an act and that the addressee recognizes this intention. Thus, in the

case of a promise, the speaker must have the intention to create an obligation to the act and that the failure to meet the essential condition has the consequence that the act has not been carried out (1998, p.1003-1004).

2.2.4.3. Searle's Classification of Speech Acts

As mentioned before, Austin's taxonomy of illocutionary acts are categorized into five groups : (a)verdictives: giving a verdict.(b)exercitives: exercising power, right or influence.(c) behabitives: expressing attitudes.(d)expositives: acts of expounding of views or conducting of arguments.(e)commissives: acts which commit the speaker to an action. However, there have been many attempts to improve Austin's taxonomy because of its unclarity and the overlap of the five classes.

According to Huang (2006), Searle's classification of speech acts is the most influential one and the most cited in literature linguistics. Searle's taxonomy of speech acts are grouped into five types: directives, commissives, declarations, representatives, and expressive (p.1004).The five types of speech acts are further explained:

Directives: are those kinds of speech acts that represent attempts by the speaker to get the addressee to do something. They are advices, commands, orders, questions, and requests. They can be positive or negative.

E.g. could you lend me a pen?

The speaker asks the listener for a pen. It means this utterance expresses a request and that is why it is called a directive.

Commissives: are those kinds of speech acts that commit the speaker to some future course of action. They express what the speaker intends to do. They are promises, threats, refusals, and pledges.

E.g. I will be back. (Yule, 1996, p.54)

The speaker makes a promise that he or she will be back so this utterance is a commissive.

Declarations: are those kinds of speech acts that effect immediate changes in the institutional state of affairs. Because they tend to rely on elaborate extralinguistic institutions for their successful performance, they can be called institutionalized performatives. In this kind of speech acts, the speaker has to have a special institutional role, in a specific context, in order to perform a declaration appropriately.

E.g. I now pronounce you husband and wife. (Yule, 1996, p.53)

When the speaker pronouncing someone wife and husband, he makes a change in the world in accord with the propositional content. He affects a correspondence between the propositional content and the world.

Representatives (assertive): are those kinds of speech acts that state what the speaker believes. They are statements of facts, assertions, conclusions, and descriptions.

E.g. the earth is flat. (Yule, 1996, p.53)

The speaker represents the world as he or she believes, he describes the earth as a flat (belief).

That is to say, this utterance is a representative since it is a statement of fact

Expressives: are those kinds of speech acts that express what the speaker feels. They express psychological states of the speaker such as: likes, dislikes, pain, pleasure, joy or sorrow.

E.g. I am really sorry. (Yule, 1996:53)

The speaker wants to show his regret to the listener about something. It shows what the speaker feels so it is called an expressive.

2.2.5. Indirect Speech Acts

Yule (1996) stated that a different approach to distinguish types of speech acts can be made on the basis of structure. A fairly simple structural distinction between three general types of speech acts is provided, in English, by the three basic sentence types. To illustrate this, Yule argued that there is a link or a relationship between the three structural forms (declarative, interrogative, and imperative) and the three general communicative functions (statement, question, and command/request). Take the following examples:

- a. You wear a seat belt. (declarative)
- b. Do you wear a seat belt? (interrogative)
- c. Wear a seat belt! (imperative)

Yule distinguished between direct speech and indirect speech acts. He says “Whenever there is a direct relationship between a structure and a function, we have a direct speech act. Whenever there is an indirect relationship between a structure and a function, we have an indirect speech act.” (1996, p.54-55)

Similarly, Huang (2006) argued that we have a direct speech act when there is a direct match between a sentence type and illocutionary force; additionally, the occurrence of explicit performatives in the declarative form are also considered as direct speech acts like in the following examples:

- a. I request you to pass the salt.
- b. Pass the salt.

So, according to Huang, when an explicit performative is used to make a request as in the previous example (a), it functions as a direct speech act; the same for the imperative, it is used to make a request (the structure is imperative; its function is a request). However, if there is no direct relationship between a sentence type and an illocutionary force, we will have an indirect speech act. Take the following example:

C. Can you pass the salt?

Huang added when an interrogative is used to make a request, it means its function would be as a request not questioning. That is to say, the example(c) is an indirect speech act since the relationship between the structure of utterance and its function is indirect (2006, p. 1005-1006).

Levinson (1983) implied that “most usage of speech acts is indirect”. For instance, the speech act of requesting is rarely performed by using imperative form in English, but in fact it is used indirectly. Furthermore, many forms of sentences can be used to make a request indirectly in English. Examples:

- a. I want you to put the cake in the oven.
- b. Can you put the cake in the oven?
- c. Will you put the cake in the oven?
- d. Would you put the cake in the oven?
- e. Would you mind putting the cake in the oven?
- f. You ought to put the cake in the oven?
- g. May I ask you to put the cake in the oven?
- h. I wonder if you'd mind putting the cake in the oven.

Hence, different structures of speech acts can be used to carry out the same function.

More interestingly, Yule (1996) stated that the use of indirect speech acts in English is linked to politeness. Indirect speech acts, in English, are accounted to be more polite than the direct one (56). Like in the previous examples in which the request could be asked indirectly by using the most frequent structures (can you, would you, would you mind, may I, etc).

3. Section Three: Speech Acts and Translation

After introducing the two variables, namely translation and speech acts, this chapter attempts to highlight the relationship between them. The chapter shows the importance of pragmatic aspects in a successful translation of speech acts.

3.1. Importance of Pragmatics in Translation:

Baker (1992) defines pragmatics as follows: "It is the study of language in use. It is the study of meaning, not as generated by the linguistic system but as conveyed and manipulated by participants in a communicative situation." (p.215). That is to say, pragmatics is concerned with the interpretation of people's intentions when uttering a particular piece of talk in a particular context and how the context affects what is said, i.e. it is the study of contextual meaning.

Based on conventional perspective, pragmatics functions in translation in two different ways. First, it affects the processing of the ST, and second conceptualizing and reformulating the TT. In both cases, pragmatic differences between SL and TL should be considered in order to achieve authentic translation that can fulfill the communicative role in the target culture. That is to say, as a mediator, the translator must be aware of the pragmatic differences between the source language and target language so he/she can understand the message of the ST and then convey the true and actual to the target reader (Kavanrudi, Toulabi, &Asadi, 2014). In the same line of thought, Ballim and Wilks claimed that the translator as a producer of texts must first understand the author's intended meaning, then s/he should produce a target text which is equivalent to the source text and which has the same intended meaning and impact on the audience of the source text (1991). More interestingly, Hassan argued that both pragmatics and translation are communicative in the sense that they both aim at using appropriate sentences in order to reach effective communication and increase understanding (2011, p.13).

3.2. The Importance of Culture:

Spencer-Oatey (2000) defined culture as a set of attitudes, beliefs, behavioral conventions, assumptions and values which are shared by a group of people. These cultural aspects influence people's behaviours and the way they interpret the 'meaning' of other people's behaviors (p.4). Interestingly, Huang (2006) argued that many speech acts are culture-specific especially in the case of formal speech acts. A good example is the one of divorcing. As in Muslim cultures, under the appropriate circumstances, when the husband utters the sentence "I hereby divorce you" three times sequentially to his wife, the act of divorce will occur. In western cultures, on the other hand, such utterance cannot be used to obtain divorce. Huang added that any speech act, including informal ones, may be culture specific (p.1006). For instance, Rosaldo (1982) observed that the speech act of promising does not exist in the language of Ilongots, a tribe in the Philippines. Rosaldo explained the absence of this speech act by the lack of interest in sincerity and truth in that community (Cited in Huang, 2006, p.1007). Another example was given by Harris (1984); he stated that the speech act of thanking has no place in the Australian aboriginal language Yolngu (Cited in Huang, 2006, p.1007). Huang added, in a given situation, speech acts are performed differently among cultures. For instance, while leaving a dinner party, for English people thanks and compliments are given to the host, while in Japanese society, apologies such as 'I have intruded you' are mostly used by the guests (2006, p.1007).

Guerra (2012) stated that cultural differences between two languages create conflicts in translation since it is difficult to achieve a successful transfer. She added one of the problems a translator may face arises from the fact that some words or phrases are deeply rooted in their source culture (SC) that they have no equivalent in the target culture (TL). Moreover, differences between cultures create more complications for the translator than differences in language structure (p.1).

3.3. Speech Acts in Translation

According to Sultan (2007), J. L. Austin was the first one who regarded language as action by introducing one of the most influential works in the field of pragmatics which is speech act theory (p. 23). (The theory of speech act is explained in details in the second section). Austin sees that a speech act is an utterance produced by a speaker with the purpose of performing an act in order to communicate with hearers. That is to say, communication is a series of communicative acts or speech acts. Speech acts are considered the minimum functional unit in communication such as giving commands, asking questions, and making statements (Austin, 1962).

Speech acts deals with the linguistic and extra linguistic levels of language. The first one refers to the form which is concerned with syntactic analyses of the language and the second level refers to the function, i.e. how a given language is used for a purpose. To illustrate, take the following example:

A visitor who looks outsider, and comes for the first time to a new city asks a passer-by.

Passer-by: Oh, sure, I know where it is (and walks away).

In the above example, the listener deals with the request of the speaker as if it was a question that requires to be answered by “yes” or “no”. Actually the form of the utterance is a question, but the implicit meaning is the request to know where the ambassador hotel is. The listener failed to grasp the implied meaning because he interpreted the request literally; as a result the communication has failed. Hence, the translator should treat such situation carefully by considering both form and function in order to avoid misinterpretation and misunderstanding (Oufela, p.5).

Kities (2009) implies that any utterance performs a specific action or speech act which consists of three aspects; the locutionary act, the illocutionary act, the perlocutionary act. The first two acts are related to the author’s, speaker’s intention according to a number of conventions shared in his speech community while perlocutionary act is not conventional, but

relates to effects the illocutionary act have on the audience or readers. The following diagram summarizes the three levels of speech act (2009, p.80).

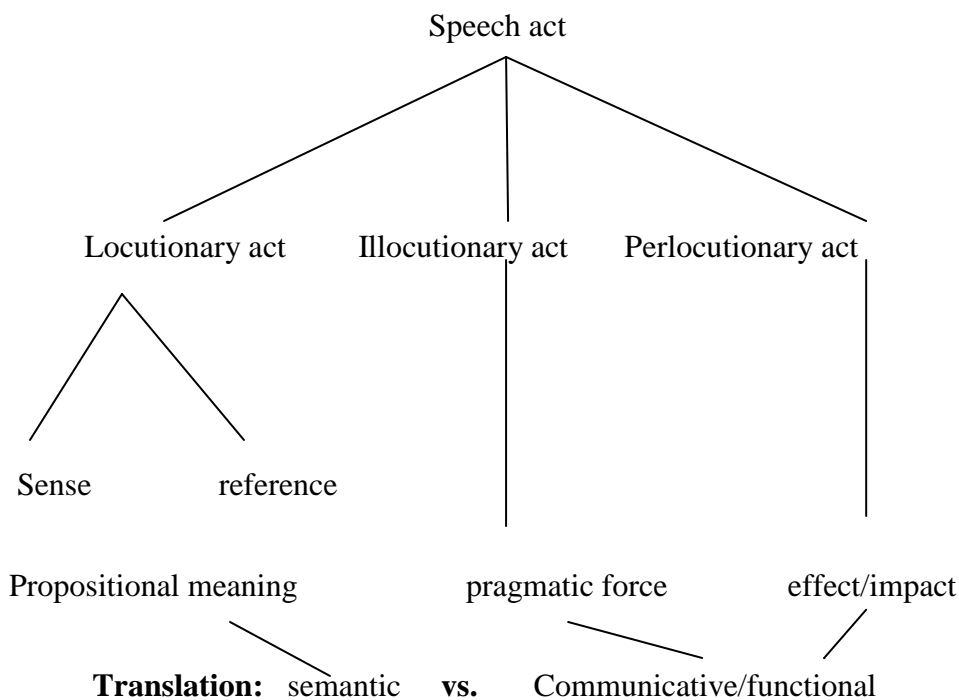


Figure3: The tripartite constitution of a speech act (Kitis, 2009, p.80).

The above distinction of the three levels of speech act must be taken into account in translation. Thus, in the process of translation, a translator should not only focus on the semantic or propositional meaning; but rather he must concentrate on the function and the speech act performed, that is on the pragmatic force and meaning, since this is the most important aspect of communication and often structure and semantic meaning may be secondary to function and speech act (Kitis, 2009, p.81).

To illustrate more, Searle (1975) differentiates between primary illocutionary acts (indirect speech acts) and secondary illocutionary acts (direct speech acts). The primary act is operated through the secondary one. Searle (1975) names the secondary illocutionary as the literal meaning and the primary one as the non-literal meaning. Actually, the question raised by Searle is how can the hearer or the addressee understand the non-literal primary illocutionary act through the secondary illocutionary act? In order to answer this question,

Searle (1975) put ten steps that may help recognize the primary illocutionary meaning through the secondary one. These steps are useful for translator since they may be considered as further guidelines into the understanding of direct and indirect illocutionary acts (Cited in Mey, 1993, pp.113-114). The steps are as follows:

A: Let's go to the movies tonight?

B: I have to study for an exam.

- **Step one:** A has uttered a suggestion (to go the movies), B has uttered a statement (about studying for an exam). These are the bare facts of the case.
- **Step two:** A assumes B to be cooperative in the conversation situation; that is; his answer is taken to be relevant, in accordance with the maxim of relevance under the cooperative principle.
- **Step three:** relevant answers in the situation at hand are found among the following: Acceptance; rejection, counter suggestion (why don't we make it tomorrow?), suggestion for further discussion (that entirely depends on what's on), and perhaps a few more, depending on the circumstances.
- **Step four:** none of the relevant answers in step three matches the actual answer given, so that the latter is taken at face value.
- **Step five:** we must therefore assume that B means more (or something entirely different) by uttering his statement than what is said at face value. That is to say, his primary intention is different from his secondary one. This follows from step two and four that it is the 'crucial link' in the argumentative chain: unless we can distinguish the primary from the literal, there is no way of making sense of indirect speech.
- **Step six:** everybody knows that one needs time to study for an exam, and that going to the movies may result in precious study time being lost-something many students cannot afford, especially in a pre-exam situation. This is factual, shared information about the world, carrying the same weight as the facts mentioned above, under step one.

- **Step seven:** hence, it is likely that B cannot (or doesn't want to) combine the two things: go to the cinema and study; this is an immediate consequence of the preceding step.
- **Step eight:** speech act theory has taught that among the preparatory conditions for any speech act having to do with proposals are the ability and willingness to carry out such a proposed act.
- **Step Nine:** from this, one can infer that B's utterance in all likelihood is meant to tell me that he cannot accept my proposal (this follows from one, seven and nine).
- **Step Ten:** we must conclude that B's primary intention in mentioning his exam preparation has been to reject A's proposal (from step five and nine).

Farghal and Almanna (2014) argued that one should treat speech acts both semantically and pragmatically since they differ among languages. He added, when translating speech acts, the translator must first grasp the illocutions of the speech act in the source text. After that, they have to examine the similar speech acts in the TL in order to choose one which performs the same illocution. In other words, the translator needs to select between a semantic and a pragmatic performance (function) of speech acts. And here one should highlights the importance of context of the speech act in the translator's choice. For example, the utterance "وَحْدُوا اللَّه" used to introduce "calm", so an adequate translation must be "calm down, for God's sake" rather than a semantic translation as "Testify to the oneness of God" or "Say God is one" (pp.97-98).

For successful translation of speech acts, the translator must consider the circumstances surrounding the utterance, these circumstances, according to Yule (1996), are called speech events. (For further details, see section two page...). "Speech event is an activity in which participants interact via language in some conventional way to arrive at some outcome" (Yule, 1996, p. 57).

To explain the relation between speech situation, events, and acts, Youcef (2014) suggests the following example:

A: What time is it, please?

B: It is 10'clock.

A: Thanks.

In this conversation, the speech situation is the bus station, the speech event is asking the time, and the speech acts are the acts of requesting, responding and thanking.

Speech events are as important as speech acts in producing a better translation product. The translator should be aware about the circumstances within which a given utterance takes place. Speech acts and events differ cross-culturally, so that the translator should use his knowledge of cross-cultural pragmatics to understand first the message of the ST and transfer it into the TT appropriately. And this cannot be achieved unless the translator is familiar and aware of both speech acts and events that the source text and target text involve (Bariki, 2013).

3.4. Cooperative Principle:

Grice (1975) differentiates between the literal meaning and the intended meaning. He states that “there is no one- to-one correspondence or mapping between the linguistic form and the utterance meaning” (Cited in Atlas, 1989, p.146). Accordingly, Machali argued that what is said is related to the linguistic form of the utterance and what is implied relates to the unsaid meaning of the utterance. Grice proposed the notion of ‘cooperative principles’ within which includes some of rules or ‘maxims’. One should follow these rules when he communicates and interacts with people to grasp their intentions. They are the following:

- Quantity (a) Make sure your contribution as informative as is required (for the current purpose of the exchange); (b) Do not make your contribution more informative than is required.
- Quality: ‘Try to make your contribution one that is true’, specifically: (a) Do not say what you believe to be false; (b) Do not say that for which you lack adequate evidence.
- Relevance: Make your contribution relevant to the current exchange.

- Manner: Be perspicuous, specifically: (a) Avoid obscurity of expression; (b) Avoid ambiguity; (c) Be brief (avoid unnecessary prolixity); (d) Be orderly.

Addressees are needed to respect these rules in order to communicate and understand what is meant beyond what is said. To illustrate, take the following example:

A: There is someone at the door.

B: I'm in the bath.

A: Ok

(Widdowson, 1978, p.138. Cited in Machali, 2012, p.81)

In the above example, it can be understood that A understands that s/he has to open the door (which is the intended direction of the exchange in Grice's term). Both A and B give their required contribution for smooth communication to take place. However, this direction is not made explicit by B, who could have said 'I am in the bath; please answer the door'. Thus, a translator should make his contribution during the process of translation and reproduce the implied meaning when he translates from the ST to the TT (2012, pp. 81-82).

Conclusion

This chapter introduced a background about the topic under investigation. The chapter was organized in three sections. The first section tackled basic issues in translation; it showed that translation was defined differently by different scholars and it focused on the notion of equivalence in translation. The second section presented speech act theory. The chapter showed how speech act theory was introduced by Austin and developed by his student Searle. The third chapter investigated the overlaps between translation and speech acts and it explained the importance of pragmatic aspects in a successful and authentic translation of speech acts.

Chapter Two: Practical Framework

Introduction

This chapter constitutes the practical part of the dissertation. It gives a description of the research tools used in this study, the population and sample, and the procedure of analysis. The description and analysis of the students' answers constitute the core of the chapter. The overall aim of this chapter is to investigate third year EFL students at Mohammed Seddik Ben Yahia-Jijel University translation of Arabic-English-Arabic speech acts, in an attempt to uncover their awareness of pragmatic issues in translation, the kind of problems they encounter in the rendition of speech acts and the manner in which their competence affects their translation performance.

2.1. Population and Sampling

In this present research, the two tests were taken by third year English students at Mohamed Seddik Ben-Yahia University. From the population of third year students, 40 students were randomly selected. The choice of the population was not haphazard. It was based on the fact that third year students were familiar with translation since they were being taught the translation courses for two years (second and third years in their LMD Licence).

2.2. Research tools

The present study is exploratory in nature; it makes use of quantitative method in collecting data. To gather the necessary data, two tests (a pragmatic test and a translation test) are administered to third year students at Mohammed Seddik Ben-Yahia Jijel University.

2.3. Student tests

2.3.1. Description of the Student Tests

The Students were given two tests to do.

2.3.1.1. Pragmatic Test

The pragmatic test delivered to third year students consists of two tasks which aim at evaluating students' pragmatic competence mainly in the production and interpretation of speech acts. The two tasks are taken from *Pragmatics* by J.S. Pecceie (1999) with slight modifications. In the first pragmatic task, the learners were asked to produce a set of direct speech acts. And the second pragmatic task consists of five dialogues between A and B in which the learners were asked to provide a pragmatic paraphrase for B's answer.

2.3.1.2. Translation Test

The translation test delivered to third year students (the same sample) consists of two tasks which aimed at investigating the students' translations of speech acts from Arabic into English and vice versa. In the first Arabic-English translation task, the students were asked to translate six passages from which six utterances have been analyzed. The passages are taken from the works of Nadjib Mahfoud and Al-Sanusi (Cited in Farghal & Almana, 2014). And in the English-Arabic translation task, the learners were asked to translate three passages from which six utterances have been analyzed. The English passages are taken from Charles Dickens' famous novel *Great expectations*. The aim behind choosing the given passages is that they contain pragmatic aspects, mainly speech acts.

2.3.2. The Administration of the Tests

The tests that were administered to third year students of English at Mohammed Seddik Ben -Yahia University were taken by them at the classroom. It is important to mention that the pragmatic test preceded the translation test in order to check whether the participants have

any sort of pragmatic knowledge, and if they have any, whether they would use it in their translation performance or not. The participants were asked to fulfill the pragmatic test within thirty minutes; and the translation test was done within one hour.

2.3.3. Analysis Procedures

The tests were analyzed by using both the qualitative and quantitative methods. To serve the purposes of this study, the participants' responses to the tests had to be analyzed on a pragmatic basis. One more element to be mentioned is that, in the pragmatic test, the participants' answers were compared to the model answers taken from Pecceie (1999), and in the translation test the responses were compared to the model translations found in Farghal and Almann (2014) for the Arabic English translation task, and to the experienced translated version of *Great Expectations* (الأمال الكبرى) for the English Arabic translation task. Another matter is that the experienced translated version of *Great Expectations* did not contain the translation of some utterances, so the researchers provided a description for each one.

2.3.4. Analysis of the Student Tests Results

All the participants responded to both tests and they hand back their work, but not all of them did the whole tests.

2.3.4.1. Analysis of the Students Answers

2.3.4.1.1. Pragmatic Test

➤ Task One

Decide if you could perform each of the following **actions** by speaking:

Action one: Congratulate someone.

Table 2.1: *congratulating someone.*

Choices	Participants	Percentage %
Yes	15	37.5
No	25	62.5
Total	40	100

As the above table indicates, 37.5% of EFL participants said that they can perform the act of congratulating someone. The participants gave the following renditions: congratulation! So happy for you. / Oh! Congratulation. / Congrats! While the rest majority of participants (62.5%) said that they cannot perform the act by speaking.

Action 02: Call someone's attention to television set.

Table 2.2: *Calling someone's attention to the television set.*

Choices	Participants	percentage
Yes	24	60
No	16	40
Total	40	100

As the above table illustrates, most participants who represent 60% said that they can perform the act of calling someone's attention to television set. The participants gave answers like: Please, pay attention. / Oh! Look! / Please have a look. / Come and watch. While 40% said that they could not.

Action 03: Forbid someone to inter the room.Table 2.3: *Forbidding someone to enter the room.*

Choices	Participants	percentage%
Yes	34	85
No	6	15
Total	40	100

According to the answers, almost all the participants (85%) said that they can perform the act of forbidding someone to enter the room by speaking. The participants' answers differ among: Don't enter the room. / Stay out. / Don't come, stay away./ Don't get in. while 15% of the participants said that they could not.

Action 04: Ask someone for help.Table 2.4: *Asking someone for help.*

Choices	Participants	Percentage%
Yes	14	35
No	26	65
Total	40	100

The answers above show that only few participants (14%) said that they can perform the act of asking someone for help. The participants gave answers such as: Can you help me, please? / Please, I need your help. While the majority (65%) said that they could not perform such act via language.

Action 05: Advice someone to stop smoking.Table 2.5: *Advising someone to stop smoking.*

Choices	Participants	Percentage%
Yes	12	30
No	28	70
Total	40	100

The table above shows that only some participants (30%) said Yes. The participants' answers differ among: You should stop smoking. / Smoking is very dangerous, you have to stop it. / Stop smoking. Whereas 70% of the participants who represent the majority answered No.

Comments

The first task constitutes the core of speech act theory which is performing actions via language, i.e., the fact that language is actually action. In this sense, Huang (2006) stated that the central idea of speech act theory is that the uttering of a sentence is a part of an action. The aim behind this pragmatic task is to check whether EFL participants are aware that when people use the language they are actually performing acts via speaking. As the results above indicate, in some cases the participants said 'Yes' and in other ones they said 'No'. In the first, forth, and fifth cases, the majority of EFL participants answered 'No' when they were asked if they can perform the given actions via speaking, while in the second and the third case the majority answered 'Yes'. From the participants' answers, one can infer that the participants were confused when they performed the task, that is to say they were not sure whether actions can be performed by using words or not since in some cases they said 'No' and in other ones they said 'Yes'. This implies that EFL participants lack pragmatic

awareness, more precisely they are not aware that language is actually action maybe because they have never been introduced to such pragmatic aspects, mainly speech act theory, during their LMD license.

➤ **Task Two**

In this exercise, the participants were given five dialogues between A and B in which they were assigned to find out the intention of the second speaker's answer, and then to provide a pragmatic interpretation for his answer. Hence the participants' job is to analyze the context in which the utterance took place to get the implied meaning.

Dialogue one:

Virginia: Do you like my new hat?

Mary: *It's pink!*

The utterance 'It's pink' performs two illocutionary acts, a direct and an indirect one. The direct one is the literal meaning of the words which is the fact that the hat has a pink color. And the indirect act is the non-literal meaning of the utterance that the speaker intended which is 'I don't like your hat'. In this context, the utterance '*It's pink*' is used to mean something which is completely different from the literal meaning of the words; the speaker used this utterance to infer that he did not like the hat. However, he did not say so explicitly; he rather used an expression that infers his intention. In this regards, Mey (1993) mentioned that the primary act (the non literal meaning) is always operated through the secondary one (the literal meaning).

Table 2.6 : *Participants' answers on the first dialogue.*

Utterance	Participants' answers	Frequency of occurrence	Percentage%	Model answer
It's Pink	The color is pink. I like it.	20	50	I don't like your hat.
	I don't like your hat, it's pink	12	30	
	No answer	8	20	
Total		40	100	

As the above table illustrates, the participants gave various responses. Some participants (30%) succeeded to provide an appropriate interpretation for the second speaker's answer; they interpreted it as *'I don't like your hat, it's pink'*. Whereas half of them (50%) failed to provide appropriate interpretations; their answers are as the following: *'The color is pink'*, / *'I like it'*. This implies that those who interpreted B's answer as *'I like it'* lack both pragmatic and cultural awareness because they do not know how native speakers think and use the language, i.e., expressing 'likes' does not require using indirect ways, usually people would say directly 'oh, I like it' or 'It looks beautiful' and so on. While expressing 'dislikes' requires being polite, that is why, most of the time, native speakers tend to use indirect ways to express that. On the other hand, those who paraphrased B's answer as *'The color of the hat is pink'* means that they could not infer the hidden meaning or maybe they did not even take the context in which the utterance occurred into consideration. The rest few participants who form 25% did not provide any answer maybe because they could not deduce the speaker's intention.

Dialogue two

A: coffee?

B: *It would make me awake all night.*

The utterance ‘It would make me awake all night’ performs two illocutionary acts, a direct and an indirect one. The direct one is the literal meaning of the words which is the fact that drinking coffee will make the speaker awake all night. While the indirect act is the non-literal meaning of the utterance that the speaker intended which is ‘I won’t have some coffee’, as stated by Searle (1975), indirect speech is a combination of two acts, a primary illocutionary act which is the non literal meaning and a secondary one which represents the literal meaning

Table 2.7: Participants’ answers on the second dialogue.

Utterance	Participants’ answers	Frequency of occurrence	Percentage %	Model answer
It would make me awake all night	I can’t sleep if I drink coffee. / If I drink a lot, I cannot sleep well at all	19	47.5	I won’t have some coffee.
	No, thank you. It would keep me awake all night. / I don’t want to drink it.	17	42.5	
	No answer	4	10	
Total		40	100	

From the participants’ answers shown in the above table, almost half of the participants (42.5%) succeeded in providing an appropriate pragmatic paraphrase for the second speaker’s answer. They gave the following renditions: ‘No, *thank you. It would keep me awake all night*’, /‘*I don’t want to drink coffee*’. While 47.5% of them provided a literal paraphrase instead of a pragmatic one. Their interpretations do not show the speaker’s intention which is expressing ‘No’; they paraphrased it as: ‘*I can’t sleep if I drink coffee*’, / ‘*If I drink a lot, I cannot sleep well at all*’; these answers implies that the participants failed to interpret the

utterance properly maybe because they could not deduce the hidden meaning or because they are not aware that while speaking, people's talk may mean more than what is actually said. The rest few informants (10%) gave no answers maybe because they did not understand the overall meaning of the dialogue.

Dialogue Three

A: Have you finished the student evaluation forms and the reading lists?

B: *I've done the reading lists.*

The utterance 'I've done the reading lists' has two illocutionary acts, a direct and an indirect one. The direct one is the literal meaning of the words which is the fact that the speaker has done the reading lists. And the indirect act refers to the non-literal meaning of the utterance that the speaker intended which is 'I haven't done the evaluation forms'. In this context, the utterance 'I've done the reading lists' is used by the speaker to imply that he has not done the student evaluation forms yet.

Table 2.8: *Participant's answers on the third dialogue.*

Utterance	Participant's answers	Frequency of occurrence	Percentage%	Model answer
I've done the reading lists	Yes, I finished it.	22	55	I haven't done the evaluation forms.
	No, not all of them. I've done the reading lists only. / I haven't finished yet, I done only the half.	18	45	
Total		40	100	

According to the answers, 45% of EFL participants gave acceptable answers. They paraphrased the utterance as follows: *'No, not all of them', / 'I've done the reading lists only', / 'I haven't finished yet; I done only the half'*. While 55% of them failed to give the

appropriate answer; they interpreted the utterance as *'yes, I finished it'*. It is obvious that the participants who failed to paraphrase the second speaker's answer correctly lack the pragmatic awareness, i.e., they are not aware that the context affects what is said. Thus, to understand the intention of speakers, it is not enough to consider only the linguistic aspects of the utterance, but rather one must go beyond what is said.

Dialogue Four

A: Are you going to Steve's barbecue?

B: *Well, Steve's got those dogs now.*

The utterance *'Well, Steve's got those dogs now'* has two illocutionary acts, a direct and an indirect one. The direct one is the literal meaning of the words which is the fact that Steve has got the dogs. While the indirect meaning is the non-literal meaning of the utterance which is *'I won't go to Steve's barbecue'*. As stated by Korta and Perry (2011), what is said is strongly related to the literal content of an utterance; and what is implicated but not said relates to the unsaid or implied meaning of an utterance.

Table 2.9: *Participants' answers to the fourth dialogue*

Utterance	Participant's answers	Frequency of occurrence	Percentage %	Model answer
Well, Steve's got those dogs now	Steve bought new dogs. / Steve has got new dogs.	22	55	I won't go to Steve's barbecue
	I won't go to Steve's barbecue because I'm scared of his dogs. / No, I won't go. Steve's got those dogs now.	10	25	
	No answer	8	20	
Total		40	100	

From the above table, 25% of the participants provided answers as *'I won't go to Steve's barbecue because I'm scared of his dogs'*. / *'No, I won't go. Steve got those dogs now'*. These answers are considered as appropriate interpretations since they convey the

hidden meaning of the utterance. And 55% of the participants provided inadequate interpretations like: *Steve bought new dogs.* / *Steve has got new dogs.* They failed to interpret the utterance maybe because they could not deduce what B intends to say. Or maybe because they are not aware that when people communicate, they may say something and mean completely something else. Here, the participants should be aware that daily conversations are highly related to the speakers' culture. Hence, understanding speakers' intentions requires going deeply into their culture to know how they use the language in various situations. The rest of participants (20%) did not attempt to provide any answer maybe because they did not understand the overall meaning of the dialogue, or maybe they did not take their time to analyze it.

Dialogue Five

A: Was the dessert any good?

B: *Darling, cherry pie is cherry pie.*

The utterance '*Darling, cherry pie is cherry pie.*' has two illocutionary acts, a direct and an indirect one. The direct one refers to the literal meaning on words which is the fact that cherry pie is cherry pie. And the indirect act is the non- literal meaning of the utterance that the speaker B wants to convey which is 'I don't like the dessert'. In this context, the speaker used an implicit way to say 'No' instead of expressing so explicitly, i.e., at the moment of speaking, the utterance produced by the speaker B is more than just a declarative statement of describing the dessert; it actually has another effect which is 'No'. In this sense, Crystal (1985) mentioned that speech acts are actions performed via language and recognized with reference to the speaker's intention at the moment of speaking and the effect it has on the listener.

Table 2.10: *Participant' answers to the fifth dialogue.*

Utterance	Participants' answers	Frequency of occurrence	Percentage%	Model answer
Darling, cherry pie is cherry pie	It was delicious. I like it. It's good. It is called cherry pie.	15	37.5	I did not like the dessert
	The dessert wasn't good. Cherry pie is cherry pie. It wasn't good. I don't like cherry pie.	08	20	
	No answer	17	42.5	
	Total	40	100	

As seen in the above table, only 20% of the participants gave acceptable answers; they provided answers like: *The dessert wasn't good; Cherry pie is cherry pie. / It wasn't good; I don't like cherry pie.* This reveals that they got the pragmatic meaning of the utterance. Whereas the unacceptable answers formed 37.5%; these answers vary among: *It was delicious. / I like it; it's good. / It is called cherry pie.* It is obvious that the participants who provided inappropriate interpretations did not consider the pragmatic aspect of the utterance or maybe they did not understand the context in which the utterance occurred. The rest of participants who formed 42.5% could not provide any answer maybe because they failed to infer the pragmatic meaning of the speaker's utterance or because they did not understand the dialogue.

Findings

The aim behind this pragmatic task is to test EFL learners' abilities in deducing the implied meaning of utterances from the context in which they occurred. As seen in the exercise, in all five dialogues the maxim of relevance is violated. Grice(1975) mentioned that the maxim of relevance means that in a given conversation, one's contribution should be relevant to the exchange. However, in the task in hand the relevant maxim was not preserved in the sense that a normal answer for A's question should be "Yes" or "No", but B does not say so explicitly, he instead uses an expression that infers his intention. One can understand B's intention by being cooperative, i.e., by analyzing the context and circumstances in which the utterance took place. As the results indicate, the majority of the informants' answers, almost in the five cases, ranged from wrong interpretations to no interpretation at all. The participants failed to provide correct interpretations because they lack pragmatic awareness, that is to say they do not know the notion of cooperative principles, and they are not aware that when people communicate they may leave certain things unsaid and here comes the role of the hearer which is interpreting what has been said to understand the unsaid (the implied meaning). Again, the participants' failure to infer the implied meaning denotes that they had not been introduced to such pragmatic notions during their LMD license.

Test Two: Translation Test

Section One: *Arabic English Translation Task.*

In this task, the participants were asked to translate six passages from Arabic into English from which six utterances have been analyzed.

Utterance One

1. و كان إسماعيل يراقبه بإمعان، فقال باسما:

- أين حسين ليشهد هذا المنظر؟

أين حسين أين؟!

- سوف اكتب له عنه بنفسي، هل رددت على رسالته الأخيرة؟

- نعم، رددت برسالة موجزة كرسالته....

Table 2.11: *Translation of the First Utterance.*

Utterance	Students' Translations	Frequency of Occurrence	Percentage%	Model Translation
أين حسين ليشهد هذا المنظر؟	Where is Housin to see this?	28	70	If only Hasayn were here to witness this.
	Does Houssin here to see this sight?	1	2.5	
	If just Housin is here to see this.	3	7.5	
	I hope Houcin is here to see this.	2	5	
	No Translation	6	15	
Total		40	100	

The first Arabic utterance "أين حسين ليشهد هذا المنظر؟" is an interrogative form that has two illocutions, 'questioning' or 'wishing'. In this context, the utterance performs the illocution of wishing. That is to say, it functions as an indirect speech act since there is no direct relation between its structure (interrogative) and function (wishing) as mentioned in the first chapter. Hence, when it comes to translate this speech act, a competent translator should translate the illocution of 'wishing' in order to keep the same implied meaning of the Arabic utterance and reproduce the same effect on its audience in the target language.

Statistically speaking, the majority of participants failed to produce an acceptable translation; 72.5% of them translated the utterance as:

Where is Housin to see this?

Does Housin here to see this sight?

Each of these two translations reveals that the participants used word for word translation, i.e., they maintained the same linguistic structure (interrogative form) neglecting the pragmatic meaning of the utterance, which is expressing a wish. This can be explained by their failure to determine the appropriate function the utterance performs. More plainly, they are not aware that interrogative forms in addition to expressing questioning may serve other functions like wishing; so the result was that the participants just made a shift or rather a mechanical transfer from Arabic into English. In so doing, they applied the Arabic linguistic norms to the English language instead of translating the actual meaning of the utterance.

Other participants, who represent the minority (12.5%), provided the following translations:

If just Houssin is here to see this. (7.5%)

I hope Houcin is here to see this. (5%)

Pragmatically, these translations can be considered as correct since they convey the implied meaning, which is an expression of a wish. The participants were able to infer the implied meaning of the utterance because they approached it from a pragmatic perspective, i.e., they analyzed the context where the utterance took place. However, the participants committed mistakes concerning grammar (the auxiliary 'to be') and the selection of the verb (they used 'see' instead of 'witnesses').

The rest of the participants, who accounts for 15%, did not provide any translation maybe because they could not grasp the meaning of the utterance because they did not take the context in which the utterance occurred into consideration, or maybe because they understood the meaning, but they could not provide an English equivalence due to the lack of vocabulary repertoire.

Utterance Two

2. و أيقظه من تهويمته صوت عذب يقول:

- القهوة يا معلم قاسم.

التفت وراءه فرأى "بدرية" تحمل الفنجان، فتناوله قائلاً:

- لما التعب؟

-فألت: **تعبك راحة يا سيدي.**

Table 2.12: Translation of the Second Utterance.

Utterance	Students' Translation	Frequency of occurrence	Percentage%	Model Translation
تعبك راحة يا سيدي	My pleasure, sir! / You are welcome.	27	67.5	Don't mention it.
	Your pleasure is my comfort sir. Serving you is my comfort. Serving you is my relief.	8	20	
	No Translation	5	12.5	
	Total	40	100	

The second utterance "تعبك راحة يا سيدي" is an Arabic speech act which has the illocution of responding very kindly and even emotionally to someone who was thankful for being served. However, taking the fact that language is a part of culture, the way of expressing the same speech act in English differs from that in Arabic. Bariki (2013) mentioned that speech acts differ cross-culturally. That is why, success in translating this speech act requires from the translator gaining cross-cultural pragmatic understanding. In other words, in such case, using word-for-word translation is totally inappropriate because it will neither convey the meaning, nor the effect of the original utterance.

As the participants' translations in the table above show, most of the participants (67.5%) succeeded in translating the second Arabic utterance. The acceptable renditions are as follows:

My pleasure, sir!

You are welcome!

Although the Arabic utterance is of a pragmatic nature, the participants succeeded in providing its appropriate equivalence in English. The accepted answers reflect the participants' pragmatic abilities in translating the pragmatic aspect of the utterance.

Yet, the rest of the participants' translations ranged from unacceptable translations, which represent 20%, to non-translation with 12.5% of the participants not having translated the utterance at all.

The unacceptable renditions are as follows:

Your tired is my comfort.

Serving you is my comfort.

Serving you is relief.

From the above translations, it is quite clear that the reason behind the participants' failure in properly translating the utterance is using word-for-word translation. In other words, the participants were influenced by their mother tongue while performing the translation of the Arabic utterance. Another reason can be these participants' weakness at the pragmatic level and their unawareness of the importance of pragmatics in translation. The other 12.5% minority of participants did not even attempt to translate the utterance maybe because they could not come up with any English equivalent to this Arabic speech act, or maybe because they lacked the appropriate vocabulary that might have allowed them to produce an appropriate translation suiting the English context.

Utterance three:

3. فضحك جبل في نشوة طفل (وهو يفكر في طلب يد سيدة من البلططقي)....

تم قال باندفاع :

يا معلم جبل يطلب القرب منك .

Table 2.13: Translation of the third utterance.

Utterance	Student translation	Frequency of the occurrence	Percentage %	Model Translation
يا معلم جبل يطلب القرب منك	Mister, Djabel wants to get close to you. / Sir, a mountain is asking to be close to you. / Boss! Djabel wanna be near to you.	27	67.5	I want to marry your daughter.
	Djabel wants to ask you for her hand to marry./ Sir, Djabel is asking for your daughter hand./	6	15	
	No translation	7	17.5	
	Total	40	100	

The third Arabic utterance is an indirect speech act in which its actual wording differs from its intended meaning. There are two main terms that should be considered when translating this utterance which are "جبل" and "يطلب القرب". In this context, the term "جبل" is a proper noun which should not be translated literally as « mountain »; and the second term “يطلب القرب” does not mean that the speaker wants to be near physically as the literal word might suggest; rather, it refers to the speaker’s desire and request for marrying a girl or woman. That is why the utterance must be translated from a pragmatic perspective.

As shown in the table above, most of participants, accounting for 67.5%, used literal translation to render the utterance. They gave the following translations:

Mister, Djabel wants to get close to you.

Sir, a mountain is asking to be close to you.

Sir, Djabel wanna be near to you.

The above answers show clearly that the participants failed to infer the actual meaning of the utterance because they neglected the importance of the context in which the utterance took place when they translate. Another reason may relate to the participants' unawareness of the importance of pragmatic knowledge in translation. More precisely, it is obvious that the participants' focus was on language usage rather than on language use; i.e., they mainly worked on the form (the literal proposition) neglecting the substance (the pragmatic proposition) of the utterance.

On the other hand, some participants, representing a minority with a percentage of 15%, succeeded to detect the pragmatic meaning of the Arabic utterance. They provided the following answers:

Djabel wants to ask you for her hand to marry.

Sir, Djabel is asking for your daughter hand.

From a pragmatic perspective, the above translations convey the implied meaning of the utterance, which is a request for marriage. Yet, the participants failed to formulate the appropriate structure in the target language because of their lack of stylistic competence in English. That is to say, they kept the same content but they failed to adopt the so called stylistic accommodation. Moreover, the participants were perhaps influenced by their mother tongue; that is why their style was weak since the rendition was stylistically mapped on the original.

The rest of the participants, accounting for 17.5%, did not provide any translation for the Arabic utterance. This might be explained by the fact that they possibly could not grasp the overall meaning of the utterance, or maybe they found it difficult to render into English, so they did not even dare translating it.

Utterance Four

4. و صاح فرحات وسط الزحام:

- تعال اسمع ما يقال وانظر كيف يعبث العابثون بأل جبل على آخر الزمان.

فهمتت عبدة جرعاً: وخذوا الله و المسامح كريم.

Table 2.14: Translation of the fourth utterance.

Utterance	Participants' Translation	Frequency of Occurrence	Percentage	Model Translation
وخذوا الله والمسامح كريم	Make Allah one, the tolerant is the best./ Praise God and forgive./ Prayers to Allah the most forgiving and most generous./ Say lailaha ilalah.	33	82.5	Calm down, for God's sake!
	Take it easy, it's good to forgive.	1	2.5	
	No Translation.	6	15	
Total		40	100	

The fourth Arabic utterance "وخذوا الله و المسامح كريم" has a specific cultural peculiarity in the Arabic context; it has the illocution of asking the addressees to "calm down" rather than the semantic meaning "Believe in the oneness of Allah". An authentic translation of this utterance requires giving an appropriate English equivalent that would reproduce the same effect on the target audience as the Arabic one did on the source audience. In this sense, Oufela (2015) stated that while translating, the translator should seek to provide a speech act

in the TT language with the same sense, force, and effect of the ST language. Hence, this speech act should be translated from a pragmatic perspective.

As the participants' answers in the table above illustrate, the overwhelming majority of the participants (82.5%) translated the utterance literally without considering its pragmatic meaning. They gave the following translations:

Make Allah one, the tolerant is the best.

Praise God and forgive.

Prayers to Allah the most forgiving and most generous.

Say lailaha ilalah.

From the above translations, it seems that the participants failed to translate the Arabic utterance properly because they could not grasp the illocution of this speech act in the ST, which is exhorting the audience to remain 'calm', unheeding the fact or may be forgetting that speech acts might diverge significantly among languages. It is clear that the participants failed to examine the linguistic context of the utterance, which would have perhaps helped them to deduce the illocution of the Arabic speech act, and then choose the appropriate speech act in the TL that performs the same illocution in the SL.

Only one participant gave a pragmatic translation; he translated the utterance as 'Take it easy, it's good to forgive'. This translation can be evaluated as acceptable since the participant did not approach the utterance literally, but rather rendered it pragmatically, and this indicates that he properly grasped the intended meaning of the utterance.

The remaining participants, accounting for 15%, did not even attempt to provide any translation for the Arabic utterance, maybe because they lacked not only the pragmatic knowledge that could have enabled them to locate the implied meaning of the fourth utterance, but also the semantic knowledge that could have at least enabled them to render the

utterance literally. It is unlikely that their non-translation of the utterance is due to their inability to find an appropriate pragmatic equivalent of the utterance in the TL performing the same function of the SL utterance.

Utterance Five

5. ما شاء الله ... إن ضغطك أفضل من ضغطي. كما أن التحليلات الأولية تبشر بان قلبك كقلب "الأسد".

Table 2.15: Translation of the fifth utterance.

Utterance	Participants' Translation	Frequency of Occurrence	Percentage %	Model Translation
ما شاء الله	As Allah want. / Machallah. / All will be to Allah.	7	17.5	Good news!
	Oh, great! / That's fantastic!	2	5	
	No Translation	31	77.5	
Total		40	100	

The fifth Arabic speech act “ما شاء الله” is a religious term which has the illocution of amazement and being enthused about something. This expression is culture-specific; that is why success in translating it needs a pragmatic understanding to transfer its intended meaning to the target language. Hence, in such a case, using word-for-word translation would not be an appropriate choice because it may lead to misunderstandings on the part of the target audience.

As the above table illustrates, only two participants, accounting for 5%, provided an acceptable translation of utterance five, 17.5% gave a literal translation, while a majority of 77.5% of the participants did not translate the utterance at all.

The acceptable translations are:

Oh, great!

That's fantastic!

These translations revealed that the translating participants here dealt with the utterance from a pragmatic perspective. It seems that they knew that the religious expression 'ما شاء الله' is used by the Arab people to show amazement. That is why; they provided an English expression which served the same function of the Arabic one, reproducing the same effect on the target audience.

The participants who failed to translate the utterance properly gave the following answers:

As Allah want.

Machallah.

All will be to Allah.

The above translations revealed that those participants were not aware that there is a difference between the wordings and the actual intention behind this utterance. Hence, when it comes to translation, sticking to the words of the original utterance leads to a violation of the intended meaning and ultimately yields misunderstanding of the target utterance.

The majority of the participants did not provide any translation because either they could not find any English equivalent to the Arabic utterance or they thought that omitting this utterance would not affect the overall meaning.

Utterance Six

6 . سبحان مغير الأحوال فلقد تغير ذلك الشقي كثيرا، و لولا تلك اللكمة في أعلى جبهته لقلت انه ليس على فرج".

Table 2. 16: *Translation of the sixth Utterance.*

Utterance	Participants' Translation	Frequency of Occurrence	Percentage%	Model Translation
سبحان مغير الأحوال	May greatness be to the one who changes matters. / Allah! The changer of matters.	10	25	How amazing!
	Meaningless translations.	7	17.5	
	It is a miracle! Oh God!	3	7.5	
	No Translation	20	50	
Tota 1		40	100	

The last Arabic utterance “سبحان مغير الأحوال” is a religious expression used by the Arab people to express ‘amazement’. Success in translating this cultural speech act requires from the translator an in-depth pragmatic analysis to reach the actual function of the utterance. This utterance does not have a direct religious equivalent in the target culture; however, an appropriate translation is deemed to be the one which transmits the function of the utterance. Acceptable translations which may convey the same illocution of the utterance are “Goodness!”, “How amazing!”, “I can’t believe it”, etc.

As shown in the above table, half of the participants were not able to produce any translation to utterance six, whereas the remainder’s renditions varied from meaningless translation, to literal translation, to acceptable translation.

25.5% of the participants translated the utterance literally; they gave the following translations:

May greatness be to the one who change matters.

Allah! The changer of matters.

These translations can be evaluated as wrong because they do not transmit the actual message of the Arabic utterance. These translations show that the participants failed to translate the utterance either because they did not know that the Arabic utterance had a totally different meaning of its actual wording, or they maybe did not have pragmatic awareness in this particular instance; if they had any, they would have analyzed the context in which the utterance occurred in order to detect the actual function of the utterance.

On the other hand, only few participants (17.5%) managed to translate the sixth utterance in a way closer to the model translation. They gave the following translations:

It is a miracle!

Oh God!

These participants succeeded in conveying the function of this utterance because they were aware of the pragmatic dimensions diverging between the source and the target languages, which enabled them to detect the hidden meaning of the utterance.

As for the other remaining half that did not provide any translation, they either were unable to grasp the meaning of the Arabic utterance, or because they used the omission strategy as a way of escaping translation.

Section Two: English Arabic translation test

In this task, the participants were asked to translate four passages from which six utterances have been analyzed.

Utterance Seven:

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

Table 2.17: *Translation of the seventh utterance.*

Utterance	Participants’ translation	Frequency of occurrence	percentage%	Model Translation
You little devil	أنت أيها الشيطان الصغير / أنت شيطان صغير	97	92.5	أيها اللئيم
	No translation	3	7.5	
Total		40	100	

The seventh utterance “You little devil” is an expression not uncommonly used by the British people in their daily conversation; it is an exclamation of annoyance directed at someone who behaved badly, often directed to children. Hence, the utterance is pragmatically an offensive way of addressing someone. Usually, such an expression cannot be translated literally because it would sound awkward in the Arabic context since the Arab people do not say “أنت شيطان صغير” when they offensively address someone; rather, they use an expression such as “أيها اللئيم” to do so. That is why sticking to the literal words of the original would make the translation unfit pragmatically as the use of language in such a context should observe the social conventions of language use.

As shown in the table above, almost all the participants (92.5%) used word-for-word strategy in translating the utterance. They gave the following renditions:

أنت أيها الشيطان الصغير

أنت شيطان صغير

These translations reveal that the participants understood that the utterance expresses something bad; however, they failed to provide the appropriate equivalent in Arabic for two

main reasons: firstly, because they lacked cultural awareness in the sense that they were not aware that the way of expressing offensive addressing differs from one language to another; secondly, they failed to choose the appropriate translation strategy that could have helped them convey the pragmatic intention of the addresser.

The rest three participants, who formed 7.5%, did not provide any translation for the utterance. These participants skipped the utterance maybe because they thought that, for this case, using the omission strategy would not affect the overall meaning of the text, or maybe they understood the meaning of the utterance but they could not provide its equivalent in Arabic due to a lack in their Arabic vocabulary repertoire; so they just skipped it.

Utterance Eight:

“O! Don’t cut my throat, sir,” I pleased in terror. “Pray don’t do it, sir!”

“Tell us your name!” said the man. “Quick!”

“Pip, sir.”

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

“Pip. Pip, sir.”

Table 2.18: *The Translation of the eighth Utterance*

Utterance	Participants’ translations	Frequency of occurrence	percentage%	Model Translation
O! Don’t cut my throat, sir,	لا تقطع حنجرتي سيدي / لا تقطع عنقي، سيدي / لا تقطع راسي سيدي / لا تقطع أحبالي الصوتية	34	85	No Translation is provided
	لا تقتلني، سيدي لا تؤذيني، سيدي	6	15	
Total		40	100	

The eighth speech act “O! Don’t cut my throat, sir,” contains an idiomatic expression “cutting someone’s throat”, which carries the meaning of causing serious harm or trouble to someone. Hence success in translating this speech act requires cultural awareness. The translator should not follow word-for-word translation because idioms are culture-specific and using such strategy in translating them would lead to confusion and miscomprehension. In addition, if the hidden meaning of the idiom was not well interpreted, this might affect the illocution and function of the given speech act, i.e., the force and effect of the speech act would not be adequately transferred to the TL.

From the above table, it is shown that the majority of participants (85%) mistranslated the second utterance, and the remaining few participants, who represented 15%, arrived at acceptable translations.

The wrong renditions were:

لا تقطع حنجرتي، سيدي

لا تقطع عنقي، سيدي

لا تقطع راسي سيدي

لا تقطع أحيالي الصوتية

From the above answers, one can detect that the participants mistranslated the utterance maybe because they did not know that such an expression is an idiom which carries a specific meaning, and thus should not be translated literally, or maybe they unheeded the context where the utterance occurred, and this in turn reflects their unawareness of the importance of context in the translation of this utterance into Arabic.

The few participants who performed well gave the following renditions:

لا تقتلني سيدي.

لا تؤذي سيدي.

The above answers implied that the participants used sense-for-sense strategy in translating the utterance. This reflects that they were aware that this expression carries a specific meaning, which differs from that of its constituting words, so they provided an Arabic equivalent that carries the same meaning. This also demonstrates that the participants had a great sense of cultural awareness, which allowed them to detect the cultural aspect of the utterance, and hence translate it properly into Arabic.

Utterance Nine:

“O! Don’t cut my throat, *sir*, ” I pleaded in terror. “pray don’t do it, sir!”

“Tell us your name!” said the man. “Quick!”

“Pip, sir.”

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

“Pip. Pip, sir.”

Table 2.19: Translation of the ninth utterance.

Utterance	Participants' Answers	Frequency of Occurrence	Percentage%	Model Translation
Give it mouth!	اعطني فمك / اعطني اسمك / انظر لي / اجبني مرة اخرى	30	75	قلها بصوت أعلى
	اصرخ عاليا / بصوت مرتفع	10	25	
Total		40	100	

Again, the ninth utterance is an English idiomatic expression which means saying something loudly. In addition, this utterance is a speech act that has the function of ordering. Thus, as stated in the first chapter, the appropriate translation for the utterance must carry the actual meaning and perform the same function in order to keep the same effect on the target readers as the original has done on its readers in the SL. In other words, the translator must

transfer the locutionary act of the utterance (correct grammatical utterance), the illocutionary act (the intended meaning of the utterance, which is ordering the hearer to say the word loudly), and the illocutionary act (the effect of the utterance, which is forcing the hearer to repeat the word loudly). That is to say, the translator should treat the utterance from a pragmatic perspective to maintain the three aspects in his/her rendition.

As the above table indicates, most of participants (75%) failed to translate the third utterance properly. These participants translated the utterance as follows:

أعطني فمك
 أعطني اسمك
 انظر لي
 اجبني مرة أخرى

These translations reveal that the participants failed to reproduce a pragmatic translation. Failing to produce a pragmatic translation in the rendition of the third utterance is indicative of the weakness of the pragmatic competence of the participants in question, totally ignoring the fact that language and culture are interrelated and idioms are a peculiar part of any language. Hence, to translate effectively, the translator must be a mediator between cultures, so that he can transfer meaning properly from one language to another.

Interestingly, some participants, who represented 25%, managed to translate the utterance properly. They translated the utterance as follows:

اصرخ عاليا
 بصوت مرتفع

These participants succeeded in translating the utterance because they approached it from a pragmatic perspective. It is quite clear that these participants took into account both the cultural aspect and the context when they analyzed and translated the utterance from SL to TL. Moreover, they selected the right strategy that suited the translation of this utterance and transferred its implied meaning.

Utterance Ten:

I naturally pointed to Mrs. Joe, *and put my mouth into the form of saying “her?”*

Table 2.20: *Translation of the tenth utterance.*

Utterance	Participants' translation	Frequency of Occurrence	Percentage%	Model Translation
And put my mouth into the form of saying “her?”	و وضعت فمي في شكل قولها / و وضعت فمي على هيئة قولها	40	100	No translation is provided
Total		40	100	

The tenth utterance “and put my mouth into the form of saying “her?” is a speech act whose literal meaning differs from its intended meaning. This utterance does not mean that the speaker carried the act of putting (his mouth) literally; it rather means that the speaker is uttering the word “her” without making any voice. The actual meaning of the utterance can be detected from its position in the text. That is why, a good translator, when attempting to translate this utterance must first analyze the context carefully so he can get the right meaning. In this sense, Hatim (1990) argued that in the field of pragmatics, the interpretation of speech acts within a text depends greatly on their position and status within sequences.

As the table above indicates, all the participants (100%) used word-for-word strategy when they translated utterance four; as a result, their translations were meaningless. The participants gave the following renditions:

و وضعت فمي في شكل قولها

و وضعت فمي على هيئة قولها

It is quite clear that the participants failed to translate the utterance because they did not take the context in which the utterance occurred into consideration, confining themselves to literal translation, which was the wrong strategy to follow in the rendition of this utterance.

Utterance Eleven:

But Joe wouldn't hear of that, at all, and again opened his mouth very wide, and shook the form of most emphatic word out of it. ***But, I could make nothing of the word.***

Table 2.21: *translation of the Eleventh English utterance*

Utterance	Participants' translation	Frequency of Occurrence	Percentage %	Model Translation
But I could make nothing of the word	لكنني لم افهم الكلمة /لكنني لم استطع أن افهم الكلمة	27	67.5	No translation is provided
	لكنني لم استطع أن اصنع الكلمة / لكنني لم أتمكن من نطق الكلمة / لكنني لم أتمكن من تأدية الكلمة	13	32.5	
Total		40	100	

The Eleventh English speech act “But I could make nothing of the word” contains the expression “can make nothing of” which means to be unable to understand something. Understanding this speech act requires going beyond the linguistic structure and thinking of what the linguistic units might carry in terms of pragmatic meaning. Hence, the translator should not only consider the words from a literal perspective when rendering the utterance because this might lead to the failure to convey the pragmatic intention of the addresser.

As shown in the above table, the majority of participants' translations of utterance five were adequate. Most of them (67.5%) succeeded to maintain the same meaning used in the source text. This reveals that they analyzed the context of the utterance carefully before translating. However, some participants (32.5%) failed to convey the meaning of the utterance appropriately. This might be attributed to two main reasons: the first relates to their unawareness of the importance of context in translation, whereas the second relates to the wrong strategy they followed in rendering the utterance.

Utterance Twelfth:

“You’re not a deceiving imp? You brought no one with you?”

“No, sir! No!”

“Nor giv’ no one the office to follow you?”

“No!”

Table 2.22: Translation of the twelfth utterance.

Utterance	Participants’ translation	Frequency of Occurrence	Percentage%	Model Translation
Nor giv’ no one the office to follow you?	لا احد يعطيك الصلاحية لإتباعه / لا تعطي لأحد الفرصة لإتباعك / لا تعطي لأحد المكتب ليتبعك	28	70	No translation is provided
	هل أعطيت الفرصة لأحد لكي يتبعك؟ و لم تعطي الفرصة لأحد ليتبعك؟	12	30	
Total		40	100	

The last English utterance «Nor giv’ no one the office to follow you” is a speech act that has the illocution of questioning. There are two main aspects that must be taken into account when translating this utterance. The first one is the word “office”; it should not be translated literally in this context because this would change the meaning of the utterance. The second aspect is that the translator must keep the same function of the speech act which is questioning.

As the participants’ translations in the table above indicate, the majority of participants (70%) failed to translate the utterance adequately; they gave the following renditions:

لا احد يعطيك الصلاحية لإتباعه

لا تعطي لأحد الفرصة لاتبعك

لا تعطي لأحد المكتب ليتبعك

From the above answers, it seems that the participants followed word-for-word strategy when translating the utterance; as a result, they committed many mistakes. First they translated the verb “give” as “يعطي” which is not really appropriate in this context. In addition, some of them translated the word “office” literally as “مكتب” which totally distorted the meaning of the utterance. Moreover, the participants failed to convey the function of the utterance; they used “negation” instead of “questioning”. These mistakes indicate that the participants neglected the pragmatic aspects of the utterance, namely the context and the pragmatic differences between the SL and the TL.

Interestingly, some participants, representing 30%, succeeded in producing an acceptable Arabic translation of the utterance. They provided the following translations:

هل أعطيت الفرصة لأحد لكي يتبعك

و لم تعطي الفرصة لأحد ليتبعك؟

From the above translations, one can infer that these participants took into consideration the pragmatic aspect of the utterance when they translated it. The participants succeeded in transferring the illocutionary act (the intended meaning) of the utterance which is questioning. However, the locutionary act (the linguistic structure) of the utterance was not really appropriate, mainly when it comes to their lexical choice and word order, which is maybe due to the participants’ style deficiencies.

2.3.5 Interpretation and Discussion of the Tests’ Results

The pragmatic and translation tests are administered with the aim of discovering the main problems faced by EFL learners in interpreting and translating speech acts and to find out the sort of these problems. Throughout the analysis of the tests, it is found that third year students of English encountered many difficulties in translating Arabic-English-Arabic speech acts.

To begin with, the analysis of the pragmatic test shows EFL learners' weaknesses at the pragmatic level. For example, when they were asked to perform a set of actions via language they were totally confused and they failed to do the first task correctly. Moreover, in task two, when they were introduced to daily conversations where the maxim of relevant is violated; they failed to be cooperative to infer the implied meaning of utterances. To illustrate, in the forth dialogue, B's answer "well, Steve's got those dogs now" implied that the speaker will not go to Steve's barbecue; the majority of learners failed to infer so and they interpreted completely wrong. As a whole, one may conclude that third year students of English lack pragmatic competence which in turns affect their translation performance of speech acts as it will be shown in the coming points of the discussion.

Coming to the translation test, the analysis of the results shows that third year university students committed many errors in translation in general and in the pragmatic translation in particular. One problem the participants encountered in translating is transferring the function of speech acts from the SL to the TL. For instance, the participants failed to transfer the function of "أين حسين ليشهد ه ذا" المنظر , they did it as questioning instead of wishing. Another problem that was repeated many times is the participants' failure to infer the implied meaning of utterances as in " يا معلم جبل يطلب القرب منك " and " وحدوا الله و المسامح كريم ". In addition, the learners mistranslated cultural aspects constituted in speech acts such as idiomatic expressions like in "Don't cut my throat, sir" and "Give it mouth!". One more issue is the participants' unawareness of the differences between languages which leads them to produce non-equivalent utterances like in "تعبك راحة يا سيدي". Last but not the least, the main error that was repeated almost in the translation of all utterances is disregarding the importance of context in translation along with the learners' failure to choose the appropriate translation strategy; most of them use word-for-word translation instead of pragmatic translation.

Another important point that must be highlighted in this discussion is that during the analysis it has been discovered that third year university students, in addition to the problems

they encounter in translating the pragmatic aspects, they also face difficulties at the stylistic and linguistic levels. To illustrate the case, the participants committed grammatical errors like in “أين حسين ليشهد هذا المنظر” (see table 2.11), and for the stylistic errors take the example of “يا معلم جبل يطلب القرب منك” (see table 2.13).

Conclusion

This chapter aims to discover EFL learner's difficulties in translating Arabic-English-Arabic speech acts and the main errors they committed while translating. In this regard, two tests have been used; a pragmatic test and a translation test. The results of both tests demonstrate that EFL learners lack pragmatic and cultural knowledge which in turns influence their translation of speech acts. It is found that the main reasons behind the learners' failure in translating speech acts are: disregarding the importance of context, lack of cultural awareness, and selecting wrong translation strategies. The actual problem of translating speech acts lies in the fact that their implied meaning cannot be transferred from the SL to the TL only by translating the literal wording.

General conclusion

The current study was conducted to investigate the difficulties encountered by EFL learner's at Mohammed Seddik Ben Yahia in translating Arabic English Arabic from a pragmatic perspective. From the analysis of the results, it has been found that:

- As an answer to the first question, the study has shown that EFL learners at Mohammed Seddik Ben Yahia-University were often unaware of the cultural and pragmatic aspects of speech acts.
- As an answer to the second research question, the study has found out that the main difficulties encountered by EFL learners at the University of Mohammed Seddik Ben Yahia-Jijel in translating speech acts were: their failure to transfer both the function and implied meaning of speech acts from the SL to the TL, in addition to their failure to select the appropriate strategy of translation. The participants either disregarded the context altogether in translation, which led them to produce inadequate translations, or mistranslated speech acts that contained cultural aspects marked by cross-cultural differences between languages. Since they stuck to the wording of the original (i.e. they used word-for-word translation), this led them in most instances to produce meaningless translations that did not convey the pragmatic aspects of the original utterances.
- As an answer to the third question, the study has shown that the lack of pragmatic competence of EFL learner's at Mohammed Seddik Ben Yahia- University affected negatively their translation performance as their translations were often marked by loss at the pragmatic level.

Thus, the assumption related to the first question was nearly completely confirmed as EFL learners at Mohammed Seddik Ben Yahia-University were often, but not always, unaware of the cultural and pragmatic aspects of speech acts. As for the assumptions related to the second and third questions, they were confirmed.

The findings of this empirical study are to a large extent similar to those yielded by previous studies such as Triki's study entitled "A Pragmatic Approach to the Study of English/Arabic/English Translation Errors" and Kehal's study entitled "Problems in English Arabic Translation of Reference Pragmatic Aspects". However, the current study differs from the previous ones in the sense that it tackled a specific subfield of pragmatics, namely speech acts, while Triki's thesis tackled the overlaps of all pragmatic aspects with translation, and Kehal's study dealt with the issue of reference in translation. The findings of Triki's research have shown that most translation students were unaware of the importance of the pragmatic and cultural dimensions of a text and this was reflected in the inadequate translation they produced, those of Kehal's study have shown that identifying and translating intended referents are only possible when translator trainees are aware of the pragmatic aspects of reference which, in turn, enhances their translation performance. The findings of the current study, for its part, have shown that EFL learners at Mohammed Seddik Ben Yahia-University could not understand the implied meaning of the speech acts they encountered in the test and hence rendered the utterances literally, which corroborate the findings of the two previous studies, but at the speech acts level.

Limitations of the Study

The current study has some limitations:

- Due to the limited number of translation teachers at the Department of English, Mohammed Seddik Ben-Yahia University, the researchers could not use a teacher questionnaire as another research tool. The teacher questionnaire could have helped in collecting insightful information about the difficulties faced by EFL learners in translation and provided us with the teachers' feedback about the translation of pragmatic aspects, particularly speech acts.

- Since EFL learners at Mohammed Seddik Ben-Yahia University are not taught pragmatics in their three years of the LMD Licence, using a learner questionnaire was not suitable. Asking EFL learners about pragmatic issues would be useless since most of them, if not all of them, did not know pragmatic aspects such as speech acts, speech events, implied meaning, cooperative principle, and so on.

Pedagogical Recommendations

Based on the research findings, the following recommendations are suggested:

- Pragmatics should be assigned as a module in the English curriculum of LMD license at the Department of English at Mohammed Seddik Ben Yahia- Jijel University.
- Pragmatic aspects must be highlighted in the translation course with the aim of raising the EFL learners' awareness towards the importance of pragmatics in translation.
- Teachers of translation should be competent in pragmatics since translation is linked to many fields of language, and pragmatics is by no means an exception.
- EFL Learners should be aware that word-for-word translation is not always a suitable strategy for translating speech acts.
- EFL learners should be aware that speech acts differ cross culturally. They are not universal and this should be accounted for in translating the pragmatic meaning from SL to TL.

For future research, it is recommendable to replicate a similar study by using another method, namely the experimental method. In this case, researchers can use two groups, an experimental group and a control group. A pre-test would be administered to both groups. Then the experimental group would receive the treatment, which is a set of pragmatic lessons within translation, while the control group would not receive any treatment at the pragmatic level. At the end of the treatment, a post test would be administered to both groups. The findings of the tests would then be compared to investigate the differences caused by the

treatment. In addition to this, further studies might also choose to address other avenues, like the relationship between translation and other pragmatic aspects: presuppositions, conversational implicatures, politeness, etc.

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Appendix: Pragmatics test

Thank you very much for taking the time to answer the following questions. Your input is very important and greatly appreciated.

Your input is going to be used only for the sake of research.

Task One: Production of Speech Acts.

Decide if you could perform each of the following **actions** by speaking:

1. Congratulate someone.

Yes No

If your answer is yes, how?

.....
.....

2. Call someone's attention to television set.

Yes No

If your answer is yes, how?

.....
.....

3. Forbid someone to enter the room?

Yes No

If your answer is yes, how?

.....
.....

4. Ask someone for help.

Yes No

If your answer is yes, how?

.....
.....

5. Advice someone to stop smoking.

Yes No

If your answer is yes, how?

.....
.....

Task Two: Hidden meaning

What might the second speaker '**mean**' in each of the following dialogues? Write a **pragmatic paraphrase** in each case.

1. Virginia: Do you like my new hat?

Mary: **It's pink!**

Pragmatic paraphrase:

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-
- ...
2. Maggie: Coffee?
James: **It would keep me awake all night.**
Pragmatic paraphrase:
-
3. Linda: Have you finished the student evaluation forms
And the reading lists?
Jean: **I've done the reading lists.**
Pragmatic paraphrase:
-
4. Phil: Are you going to Steve's barbecue?
Terry: **Well, Steve's got those dogs now.**
Pragmatic paraphrase:
-
5. Annie: Was the dessert any good?
Mike: **Annie, cherry pie is cherry pie.**
Pragmatic paraphrase:
-

Appendix B: Translation test

Task One: Arabic English Translation Task.

1. Read the following passages, and then translate into English و كان

إسماعيل يراقبه بإمعان , فقال باسم:

- أين حسين ليشهد هذا المنظر؟

أين حسين أين؟!!

- سوف اكتب له عنه بنفسي , هل رددت على رسالته الأخيرة ؟

- نعم , رددت برسالة موجزة كرسالته (قصر الشوق , ص 362)

.....

.....

2. و أيقظه من تهويمته صوت عذب يقول:

- القهوة يا معلم قاسم.

التفت وراءه فرأى "بدرية" تحمل الفنجان , فتناوله قائلاً:

- لما التعب؟

- فقالت: تعبك راحة ياسيدي. (أولاد حارتنا 1959)

.....

3. فضحك جبل في نشوة طفل (وهو يفكر في طلب يد سيدة من البلطيطي)...

ثم قال بانديفاع:

- يا معلم جبل يطلب القرب منك. (أولاد حارتنا 1959)

.....

4. و صاح فرحات وسط الزحام:

- تعال اسمع ما يقال وانظر كيف يعيثر العابثون بال جبل على آخر الزمان.

فهمتت عبدة جرعاً: وحدوا الله و المسامح كريم.(أولاد حارتنا 1959)

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.....
5 . ما شاء الله ... إن ضغطك أفضل من ضغطي. كما أن التحليلات الأولية

تبشر بان قلبك كقلب"الأسد". (الرجيب: في السنعوسي 2006, ص 16)

.....

6 . سبحان مغير الأحوال فلقد تغير ذلك الشقي كثيرا , و لولا تلك اللكمة في أعلى

جبهته لقلت انه ليس على فرج". (الحمد: في السنعوسي 2006, ص 13)

.....

Task Two: Read the following passages carefully, and then translate into Arabic.

(Passages taken from: Great Expectations by Charles Dickens)

Passage One :(taken from chapter one)

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

.....

.....

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

“*O! Don’t cut my throat, sir,*” I pleased in terror. “pray don’t do it, sir!”

“Tell us your name!” said the man. “Quick!”

“Pip, sir.”

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

“Pip. Pip, sir.” (P: 3).

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.....

.....

Passage Two:(taken from chapter two)

At this point, Joe greatly augmented my curiosity by taking the utmost pains to open his mouth very wide, and to put it into the form of a word that looked to me like “sulks”. Therefore, I naturally pointed to Mrs. Joe, *and put my mouth into the form of saying “her?”* But Joe wouldn’t hear of that, at all, and again opened his mouth very wide, and shook the form of a most emphatic word out of it. *But I could make nothing of the word. (P: 21)*

.....

.....

Passage Three:(taken from chapter three)

He was gobbling mincemeat, meatbone, bread, cheese, and pork pie, all at once: starting distrustfully while he did so at the mist all round us, and often stopping-even stopping his jaws- to listen. Some real or fancied sound, some clink upon the river or breathing of beast upon the marsh, now gave him a start, and he said, suddenly:

“You’re not a deceiving imp? You brought no one with you?”

“No, sir! No!

“Nor giv’ no one the office to follow you?”

“No” (P.28- 29).

.....

Résumé

Cette recherche vise à mettre en vedette la traduction des étudiants d'anglais à l'Université Mohammed Seddik Ben Yahia des actes de langage de l'anglais vers l'arabe et de l'arabe vers l'anglais. Étant donné que la pragmatique n'est pas enseignée aux étudiants d'anglais à l'Université Mohammed Seddik Ben Yahia pendant leur formation de trois ans de licence, il est supposé qu'ils ne sont pas conscients des aspects pragmatiques et culturels des actes de langage en traduction, qu'ils auraient des difficultés à comprendre et à rendre le sens implicite des actes de langage des textes originaux, et que leur compétence pragmatique aurait une incidence négative sur leur performance en traduction. Afin de vérifier les hypothèses formulées ci-dessus, les données ont été recueillies au moyen d'un outil de recherche, à savoir deux tests administrés à 40 étudiants en troisième année d'autre, que les étudiants ont rencontré des difficultés en traduction au niveau pragmatique, ce qui les a amenés dans la plupart des cas à traduire littéralement les actes de langage de la langue source (LS) vers la langue cible (LC) au détriment des aspects pragmatiques. Cela se reflète en particulier dans leur incapacité à la fois la fonction et la signification implicite des actes de la langue de la LS vers la LC ; en sus, ils étaient incapable de sélectionner la stratégie de traduction appropriée.

ملخص

إن الغرض من هذا البحث هو تسليط الضوء على ترجمة طلبة اللغة الانجليزية في جامعة الصديق بن يحيى لأفعال الكلام من اللغة الانجليزية إلى اللغة العربية والعكس . وبما أنهم لم يدرسوا مقياس البراغماتية في طور الليسانس طيلة ثلاث سنوات, فإن هذا البحث يفترض أن الطلبة غير واعين بالجوانب البراغماتية والثقافية لأفعال الكلام , وإنهم في ترجمتهم للنصوص الأصلية سيواجهون صعوبات في فهم المعنى الضمني للأفعال الكلام وإيجاد المقابل لها في النص المترجم إليه وان كفاءتهم البرغماتية ستؤثر سلبا على أدائهم في الترجمة. و للتحقق من هذه الفرضيات, تم جمع المعلومات من خلال أداة بحث تتمثل في اختبارين اختبر فيهما طلبة اللغة الانجليزية سنة ثالثة في جامعة الصديق بن يحيى. أظهرت النتائج , أن طلبة اللغة الانجليزية واجهوا صعوبات في الترجمة على المستوى البرغماتي والذي أدى بهم في اغلب الحالات إلى ترجمة أفعال الكلام حرفيا من اللغة الأصلية إلى اللغة المترجم إليها وإهمال الجوانب البرغماتية. و ينعكس هذا على وجه الخصوص في إخفاقهم في نقل المعنى الضمني والوظيفي لأفعال الكلام من اللغة الأصلية إلى اللغة المترجم إليها, بالإضافة إلى فشلهم في اختيار استراتيجية الترجمة المناسبة .