TRANSLATING CONVERSATIONAL IMPLICATURE FROM ENGLISH INTO ARABIC

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TRANSLATING CONVERSATIONAL IMPLICATURE FROM ENGLISH INTO ARABIC

by

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(سورة الرحمن)

بسم الله الرحمن الرحيم
الرحمن [1]

علم القران[2] خلق الانسان[3]

-------- علمه البيان[4]

صدق الله العظيم

In the name of God, Most Gracious, Most
Merciful

The Most Gracious (1)
Taught the Quran (2)
Created Man (3)
He taught him the Expression (4)

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Allah is the source of strength.

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LIST OF ABBREVIATIONS

CP	Cooperative Principle
IP	Irony Principle
IPA	International Phonetic Alphabet
SL	Source Language
SLT	Source Language Text
ST	Source Text
TE	Translation Equivalence
TL	Target Language
TLT	Target Language Text
TT	Target Text

LIST OF SYMBOLS

The phonetic symbols used in this study are basically those in IPA (1975).

They include consonants and vowels.

Consonants	الرموز العربية
1. [?] voiceless glottal stop	الهمزة
2. [b] voiced bilabial stop	ب
3. [t] voiceless apico-dental stop	ت
4. [ɵ] voiceless inter-dental fricative	ث
5. [j] voiced lamino-alveolar palatal affricate	ج
6. [H] voiceless radico-pharyngeal fricative	ح
7. [x] voiceless dorso-uvular fricative	خ
8. [d] voiced apico-dental stop	د
9. [ð] voiced inter-dental fricative	ذ
10. [r] voiced apical trill/roll	ر
11. [z] voiced apico-alveolar fricative	ز
12. [s] voiceless apico-alveolar fricative	س
13. [Š] voiceless lamino-palatal fricative	ش
14. [Ş] voiceless apico-alveolar emphatic fricative	ص
15. [**d**] voiced apico-dental emphatic stop	ض
16. [T] voiceless apici-dental emphatic stop	ط
17. [D] voiced inter-dental emphatic fricative	ظ

18. [ɛ] voiced radico-pharyngeal fricative   ع

19. [G] voiced dorso-uvular fricative   غ

20. [f] voiceless labio-dental fricative   ف

21. [q] voiceless dorso-uvular stop   ق

22. [k] voiceless velar stop   ك

23.   [l] voiced apico-alveolar lateral   ل

24.   [m] voiced bilabial nasal   م

25. [n] voiced apico-alveolar nasal   ن

26. [h] voiceless laryngeal fricative   ه

27. [w] voiced bilabial (rounded) velar glide   و

28.   [y] voiced palatal (unrounded) glide   ي

Vowels

1.   [a] voiced short central unrounded vowel   فتحة

2. [ä] voiced short central unrounded vowel   ألف طويلة

3.   [i] voiced short high front unrounded vowel   كسرة

4 .[ï] voiced long high front unrounded vowel   ياء طويلة

5.   [u] voiced short high back l unrounded vowel   ضمة

6.   [ü] voiced long high back rounded vowel   واو طويلة

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MENTERJEMAH IMPLIKATUR PERBUALAN DARI BAHASA INGGERIS KE BAHASA ARAB

ABSTRAK

Implikatu rperbualan dikenali sebagai makna tambahan tidak langsung yang disampaikan dengan menggunakan subjek lain. Tesis ini membincangkan masalah dalam menterjemah implikatur perbualan daripada bahasa Inggeris ke bahasa Arab. Ia melibatkan perbualan di antarawatak yang dipilih menggunakan tiga karya sastera, dua novel *Lord of the Flies*" dan *Nineteen Eighty-Four* dan pementasan *All My Sons* yang ditulis dalam prosa untuk analisis bersama dengan terjemahannya dalam bahasa Arab. Bagi mengenal pasti jalan penyelesaian masalah dalam menterjemah implikatur perbualan daripada bahasa Inggeris ke bahasa Arab, dua rangka kerja teori dilaksanakan bagi analisis deskriptif teks yang dipilih termasuklah pendekatan Skopos. Titik focus pendekatan ini tertumpu kepada tujuan penterjemahan yang menentukan cara dan strategi terjemahan digunakan bagi menghasilkan terjemahan mengikut tek ssasaran serta Implikatur Grice yang bersetuju dengan "tujuan atau arah" perbualan tersebut yang mana setiap peserta (penutur dan pendengar) bekerjasama bagi mencapai tujuan perbualan. Analisis deskriptif menunjukkan bahawa penterjemah mengalami masalah dan rintangan semasa menterjemah teks bahasa ke Arab kerana beberapa sebab termasuklah linguistik, social dan budaya. Bagi menyelesaikan masalah ini, penterjemah harus mengikuti beberapa pendekatan bagi mendapatkan teks bahasa Arab yang

koheren, sama dengan teks asal dan kebanyakan teks sumber telah diterjemah kepada ke bahasa Arab adalah memuaskan. Hasil analisis menunjukkan bahawa terdapat pelanggaran peraturan dan prinsip meskipun dua teori ini merupakan kayu pengukur yang sesuai bagi mengenal pasti ketepatan terjemahan daripada bahasa Inggeris kepada bahasa Arab.

TRANSLATING CONVERSATIONAL IMPLICATURE FROM ENGLISH INTO ARABIC

ABSTRACT

Conversational implicature is known as an additional meaning indirectly implicated by saying another thing. In this sense, the aim of this thesis is to discuss the problems of translating conversational implicature from English into Arabic. It is concerned with the conversations between characters selected from three English literary works, two novels *Lord of the Flies* and *Nineteen Eighty-Four* and a play *All My Sons* all of which are written in prose for analysis along with their Arabic translations. In order to determine how to resolve the problems of translating conversational implicature from English in to Arabic, two theoretical frameworks are implemented for the descriptive analysis of the selected texts. The first is the Skopos approach that concentrates on the purpose of the translation which in turn determines the methods and strategies of translation that are employed to form a functional translation of the target text. The second is Grice's Implicature that implicitly agrees on the "purpose or direction" of those conversations in which each participant (speaker and listener) cooperates to achieve the purpose of the conversation. These two theories, along with their rules, provide appropriate yardsticks by which to measure the accuracy of such translations from English language into Arabic. The study's descriptive analyses reveal that the translators encountered problems

and obstacles during the translation of those texts into Arabic for several reasons, including linguistic, social and cultural. To overcome these problems, the translators followed different approaches to achieve consistent coherent Arabic text, equivalent to that of the original. Most of the source texts are translated into Arabic adequately enough on the whole in spite of breaches to the rules and maxims of translation.

CHAPTER ONE

Introduction

1. 1 Introduction

Meaning seems to be the most obvious feature of language and the most obscure aspect to study. These features seem obvious because people use languageto communicate with each other and to transfer "what they mean" efficiently and effectively. However, the steps in creating understanding sometimes are obscure because a word may imply more than one meaning. The intended meaning of a given word or a phrase can be understood precisely when it is a part of the composition of the sentence or text because a communication is not only using words or idioms that stand for beliefs, events or feelings but the way of using them in a particular situation (Guessabi 2013:225). Therefore, the gist of a particular word or a phrase may not portray the complete picture of a text; there are several factors that have influence in determining intended meanings such as the way phrases or words are used to transport information in context, i.e., the contextual propositions in which the sentence is used (Lyons,1995:588).

Based on the focus of language use, Leech (1974:15-23) distinguishes seven types of linguistic meaning, namely, conceptual, connotative, collocative, social, affective, reflected and thematic. Semantics, however, is the field that concerns itself with the study of linguistic meaning. According to Crystal (1992) it is "the study of the meaning of the words and sentences" (p.102) that is the uttered meaning. However, the main focus at the present time is on the way in which people relate words to each other

within a context. More specifically, interest is centered on the two types of meaning :(1) word/phrase/sentence meaningand (2) what a speaker intends to convey (Grice 1975:44 and Levinson1983). Therefore, sentences are typically used to say what they mean. However, sentences can be understood to mean more in a given instance than simply what is expressed as their linguistic meaning. Thus, a distinction should be drawn between what a person's words literally mean and what a person actually means, i.e., to focus on the implied or intended meaning rather than on the literal meaning of the words. The present study is thus devoted to discussingthe implied or intended meaning.

Language is not as smooth or direct as it seems. There are many ways in which misunderstanding may arise, especially in cases in which the speakers' words mean one thing, while s/he is trying to transfer another or additional meaning. Hence, implied meaning is purely associated with the non-literal meanings of a word.

To be comprehensive and to cover the non-literal meanings, specialists must be concerned with the study of meaning in context. Study falling in the realm of "discourse" started early in the 20th century, and linguists like Harris (1952), Halliday (1961), Leech (1966), Crystal (1969), van Dijk (1985), Fowler (1991), and Firth (1997) have helped develop the field. Between the 1960s and 1970s, a new independent branch of linguistics knowledge appeared(Lyons 1995:588). This branch, whichdeals with the study of language used in different contexts, is called "Pragmatics". It starts from the observation that people use language to describe acts like drinking both as physical acts and as thinking about drinking as mental acts. Thus, the users of a language may communicate more information than what they utter by using the lexical items of that language. This additional information or meanings are pragmatic inferences that sometimes are not bound to any particular words or phrases in utterances.Rather, they

appear from contextual factors that are known as implicit meanings (Odgen and Richards:1923). The technical term of the implicit meaning in the pragmatics subfield of linguistics is called implicature, which refers "to what is suggested in an utterance, even though neither are expressed or implied by that utterance" (Gazdar 1979:49).

Different from the various other topics in pragmatics, implicature does not have an extension in the history of Western culture (Mustafa 2010:35).Thus, it is necessary to precisely define the term implicature. Etymologically, the word "implicature" is derived from the verb "to imply", as is its cognate "implication". To imply means,"to fold"; hence that which is implied is folded in to the meaning and thus must be unfolded in order to be understood (Lüthi2006:248). Therefore, an implicature is something implied or left implicit in actual language use. This is the reason why Mey adds, that "pragmatics is interested in this phenomenon: regularity and one that cannot be captured in a simple syntactic or semantic 'rule' but perhaps may be accounted for by 'some conversational principles' " (1993:99).

As a branch of pragmatics, American philosopher, Herbert Paul Grice, officially suggested the Theory of Conversational Implicature in 1967. From then on, this theory has been growing rapidly with the proliferation of pragmatics. Grice in 1975 categorized two types of implicature:(1) conventional implicature and (2) conversational implicature. Conventional implicature is a component of the agreed meaning of lexical items or expressions, rather than being derived from principles of language use. For instance, in the following sentence:

Jim is poor but happy.

a speaker uses the word *but* between coordinate clauses to indicate a contrast existing between the two clauses. The conversational implicature is an additional

meaning that should be predicted from the nonconventional structure/pragmatic inference as shown in the following example (Grice1975):

Ellen: *Will you go to Tom's party?*

Barb: *I have to clean the house and cook for tomorrow*.

Obviously, in this short conversationthat what the sentence means differs from what the speaker means..

Accordingly, on the basis of the Grice's notion (1975) of the Cooperative Principle (CP), conversational maxims explain how the main function of implicature is utilized. The speaker may either observe or flout these maxims (Quality, Quantity, Manner, and Relevance), causing a shift in language, meaning and culture. The Cooperative Principle (participants assume that a speaker is being cooperative and thus the hearer looks for conversational implicatures about what is said) along with the conversational maxims, are considered to be conversational implicature. Hence, Grice's theory is one of the main theories used in this study. The theory is used to examine if a translator has to effectuate a shift in meaning, leading to a change at the maxims level while translating a text that comprises conversational implicatures.

Culture plays an essential role in interpreting meaning of a certain context because culture reflects the way of thinking and behaving within a particular society (House 2009: 73). Thus, in order to transfer accurately any intended message in a particular language, the context should be associated with the culture to which it belongs. Therefore, culture represents a real hindrance in implicature interpretation if a particular concept is absent in the Target Language (TL) culture. Only by having a solid foundation in both the cultures of the source and target language, can the translator catch implied meanings. Thus, proper translation requires enhancing cross-cultural awareness.

According to Newmark (1981: 5), implicature is linked with culture. Presumably implicature may change the form of the text when one moves from one language (SL) to another language (TL). The current research is interested in this very hypothesis and in determining what happens to conversational implicaturewhen an individual moves from one culture to another.

Skopos Theory, as formulated by the translation scholar Hans Vermeer (1970s) from Germany , is a framework that combines both practice and intercultural communication. The SkoposTheory adopted herein is used to indicate how translators transfer the implicature of the conversional texts in English into Arabic and how they may benefit from applying SkoposTheory in relationship to the notion of culture. That is because this theory holds potential for resolving translational issues related to many culture-specific aspects.

This author believes that conversational implicature poses a thoughtful problem for translation. This study examines the translations of the conversational implicaturein an effort to cast light on the strategies that may be used in translating the selected data. Although Grice (1975-1989), Levinson (1988), Stalnaker (1989), Baker (1992), and Thomas (1995) have done much work on implicature, not much investigation has been devoted to conversational implicature. Hence, this study addresses this gap in knowledge, particularly in moving from one culture to another as manifested in novels and plays.

1.2 Statement of the Problem

Some have argued that formal properties of the semantics text, the style, the semantics and image usage contain and create meaning, so that one reader will come inevitably to

the same interpretation as would another. They believe that it is almost impossible to know if all readers arrive at the same interpretations because formal properties strongly alter the meaning. That is because all competent readers do not read the formal properties of texts in the same way as the other do (Olson, 1977). Olson believes that this argument about the formal meaning *in* the text "is not a particularly persuasive one as a text in a sense is only an ink mark on a page and/or because of all meanings is culturally created and transferred"(ibid, 1977:277).

More likely, meaning might rest in the conventions of meaning such as the traditions and the cultural codes that have been handed down. Thus, in so far as readers might agree on the meaning of text, the common conventions and traditions of usage, practice and interpretations would create that agreement (Jamieson, 1975:66).

In different periods of time, with different cultural viewpoints (including gender, ethnicity, belief, values and worldview) or with different purposes for reading no matter the distance in time or cultural situation, competent readers can arrive at different readings of texts. The text, on one hand, is a historical document and a material fact, whereas the meaning is inevitably cultural and contextual. The question of whether the text is *really means* what it means to a particular reader or a group or traditionally is a difficult and complex one.

As mentioned above about the translation of implicature, the question that crosses the mind is: What is to be really translated, sentence meaning or its implicature? The root is the question of whether the sentence meaning or the implicature should be translated. In saying this, we would be assuming that meaning and implicature are two distinctive concepts and are not the same. If someone is satisfied with literal translation, no guarantee exists that implicature intended in the source language would have

equivalent in the target language. In addition, if one is to translate the implicature, this means that implicature is not applied anymore because the implicature requires a sentence from which it must be derived as illustrated in the conversation below.

Assuming that a wife and a husband are preparing to go out for the evening:

A. Husband: *How much longer will you be---?*

B. Wife: *Mix yourself a drink.*

To interpret the utterance in sentence B, the husband must go through a number of inferences based on principles that he knows the other speaker is using. The conventional response to the husband's question would be a direct answer in which the wife indicated some time frame in which she would be ready (Ellis, 1999: 12). Next, the husband searches for an acceptable interpretation of her utterance. He distinguishes that which she wants to tell him is that she needs time to prepare, is not going to proffer a certain time, or doesn't know. She will, however, take time enough for him to have a drink. She may also mean, "Relax, I'll be ready in a quite lot of time" (ibid, 1999:12). In this short conversation, what a speaker's question means obviously differs from the implied answer.

Another problem stems from cross-culture communications as; a specific language may reflect the culture shared by a particular social group of people and influence their interpretations of the meaning of other people's behaviors. No one might deny that the differences between English and Arabic linguistically and culturally affect the accuracy of the translation (Guessabi2013:226). Therefore, the translation of the conversational implicature needs a competent and qualified translator who has wide knowledge of both the culture and related matters of the target language.

Consequently, the specific objective of the present study is to investigate what happens to the original texts while translating conversational implicatures. The literature review shows that such a problem has not been addressed as deeply as it should be, specifically in moving from English to Arabic. Our target will be focused on the problems of translating conversational implicature from English into Arabic. Thus, the functional/Skopos (2008) Theory and Grice's ImplicatureTheory (1975) will be applied for data analysis to measure the accuracy of translating conversational implicature from English into Arabic. The assumption is that these two theories are appropriate to test and measure the accuracy of translations of such texts and may be generalized to other languages through their flexible rules and maxims.

The study directs attention to different situations that embrace conversational implicatures among the characters and embody real life as chosen from two English novels and on play that have been translated into Arabic and reflect certain linguistic and pragmatic features to be analyzed separately by two distinctive approaches, namely, Skopos (Vermeer and Katharina Reiss in 1980s) to focus on the linguistic aspects at the macro and micro levels and Grice's approach to concentrate on the pragmatic aspects to understand what happened to the translated conversational implicatures.

1.3 The Scope of the Study

Undoubtedly, translation is vital communication means. The principal function of translation is establishing linguistic links between speakers of different languages, by transferring a message from an unknown language into a known one. Although the main problem of translation is choosing the most adequate translation for the text to reduce the loss of meaning, other problems are present that require more consideration and

analysis such as idioms, proverbs, and metaphor when they come in the context of speech.

This study deals with linguistic and pragmatic problems related to translation of conversational implicature as well as to the approaches to be followed when translating implicature in discourse. Moreover, understanding the differences between English and Arabic cultures (both social and religious) will reduce the ambiguity in the contexts under consideration and increase the awareness of the most applicable approaches for translating conventional as well as conversational implicature with a minimum loss of meaning.

1.4 Rationale and Significance of the Study

This study is ambitious in the range of its objectives and content. It is also innovative in addressing the translation of the implicit meaning or implicature in the conversations extracted from novels and plays translated from English into Arabic that have not previously been analyzed in depth.

This study will further indicate the difficulty of translating figurative language such as proverbs, irony, and tautology because English and Arabic are two totally different language systems and derive from totally different cultures. These differences have a deep impact on translating of English conversational implicature into Arabic (Baker 1992:126). The analyses that will be carried out in this thesis contributes to the clarification of these problems and adopt strategies such as those proposed by Schjoldager (2008) that help a translator in deciding reliable methods for translating conversational implicature.

Although this study focuses on the conversational implicatures found in two novels and a play, it can be generalized to approach other levels of implicature in real-life communications, films, dramas and other kinds of novels. Additionally, the application of either or both the Skopos and Griceian approaches to translation of drama and novels are significant in studying other literary works that reflect real life.

Hopefully, the methods that are applied throughout this work will improve the translation awareness of implicatures. In addition they might open up new horizons for academics, translation trainees and non-professional translators of how to tackle such practical aspects normally encountered that help minimize the difficulties they face when translating different types of implicature.

This study builds upon the foundation of the cross-cultural awareness for English-Arabic language readers. It also aims to determine where the learners face more difficulties in translating conversational implicatures and how they approach both linguistic and pragmatic models in an acceptable way.

1.5 Objectives

The objectives of this study are to:

1. test the effects of the linguistic and cultural differences between English and Arabic on the adequacy of the translation through Skopos theory

2. categorize the problems a translator faces when moving from English into Arabic as predominantly linguistic or cultural in nature or both;

3. investigate the approach/s that the translators followed to overcome the problems of conversational implicature.

4. test the applicability of Skopos Theory and its related rules to solve the problems of conversational implicatures texts when they are translated from English into Arabic.

5. examine how far Grice's theory of Conversational Implicature and the Maxims governing them could solve the problem of implicature dilemma.

1.6 Research Questions

With respect to the above-mentioned objectives, this study addresses the following questions:

1. How do implicatures pose linguistic and cultural difficulties in translation?

2. What are the problematic issues that translators encounter while translating conversational implicature from English into Arabic?

3. How have these problems been dealt with in the selected conversational implicatures?

4. What strategies, if any, have been followed by the translators in overcoming problems connected with conversational implicatures?

5. To what extent could the application of Skopos and Grice theories (Rules, Maxims and CP) be successful in translating conversational implicature from English into Arabic in the selected texts?

1.7 Methodology

The methodology that is adopted in this study is designed to describe comprehensively the conversational implicatures in SL (Source Language) based on the Skopos and Grice Implicature Models. The target text will be analyzed in the same manner. Therefore, the

first step of the present methodology is to collect certain conversational implicatures situations found in the nominated discourse. The second step is to transcribe the Arabic words into English using phonetic symbols according to the 1975 International Phonetic Alphabet (IPA) along with the literal translation of the Arabic extracts into English in order to help the reader recognizing the changes that happened to the source text while translating into Arabic. Then, a descriptive analysis at both the macro and micro levels is conducted on the texts guided by Vermeer's 1900s Skopos Theory that is explained in Chapter Three.

Third, a pragmatic analysis based on the Grice's theoretical notion of implicature is further applied to examine how much the maxims and the Cooperative Principles (CP) assist in translating the conversational implicature that semantics and syntax do not normally constrained.

The corpus that will be used for the analysis comprises different situations including conversational implicatures that reflect real life chosen from three English texts. These literary works are: *All My Sons* by Arthur Miller, *Lord of the Flies* by William Golding and, *Nineteen Eighty-Four* by George Orwell. Abdul Haleem Al-Bashlawi, Izzat Nassar, and Shafeeq Asaad Fareed and Abdul Hameed Mahboob have translated the works respectively.

Those works are selected because they contain a sufficient amount of data and have many conversational parts. Accordingly, conversational implicatures are abundant for purpose of generalizing research. The detailed methodology, however, will be presented in Chapter Three.

1.8 Limitations

This research deals only with the problems that result from translating conversational implicature from English into Arabic.

Thus, this study investigates fifty five examples of conversations extracted from the scripts of two novels and a play. It is also restricted to the applications of the two models mentioned above in order to examine the cases that pose thoughtful problems in translating conversational implicature. As for pragmatic analysis, Grice's implicature model (1975) is applied for the analysis of the axtracts at micro level while Baker's model (1998) is applied for the analysis at macro level. On the other hand, Schjoldager's Skopos model 2008 is emplemented for linguistic analysis at micro and Nord's skopos model 1997; 2005) is applied for macro-analysis.

Based on the review of literature conducted in this study, the issue of translating conversational implicature from English into Arabic is genuine. Studies remain limited in this field, and pertinent issues have not been examined on as large a scale as they should have been.

1.9 Definitions of Key Terms

For better understanding of some essential terms encountered in review literature, a short definition is provided for each since these terms are considered to be the basic terms in the present study.

Implicature: According to Brown and Yule(1983:31), the term implicature " accounts for what a speaker can imply, suggest or mean, as distinct from what the speaker literally says". Hence, the basic idea of implicature is how the users of a language communicate more information than that what they utter using the lexical items of that language. The main function of implicature is to explain how it is possible for a speaker to mean more than what he says on the basis of the Grecian Implicature Theory: (Cooperative Principle

and the four Maxims). These maxims may either be observed or flouted by the speaker, causing a shift in language and in meaning.

Conventional implicature: is an implicature that is part of words' or expressions' meanings which are part of sentence meaning. It is generally understood from what is said which falls on the semantic side. Thus, conventional implicatures are derived from the meanings of particular expressions or words rather than from conversational circumstances.

Conversational implicature: is a pragmatic inference which is not bind to the particular words or phrases in an utterance but they rather appear from the contextual factors. Thus, what is meant often goes beyond what is said. Hence, it is additional meaning that can be inferred and predictable on the bases of the discourse.

Maxims: Paul Grice (1975) proposed a set of norms expected in conversation, speakers and hearers share a cooperative principle. Speakers shape their utterances to be understood by hearers. Grice analyzed cooperation as involving four maxims: Quantity, Quality, Relation, and Manner.

Quantity: Speakers give enough and not too much information.

Quality: They are genuine and sincere, speaking "truth" or facts.

Relation: Utterances are relative to the context of the speech.

 Manner: Speakers present meaning clearly and avoid ambiguity.

Cooperative Principles: The Cooperative Principle is a principle of conversation stating that participants expect that each will make a "conversational contribution as much as required, at the stage at which it occurs and by the accepted purpose or direction of the talk exchange." The cooperative principle, along with the conversational maxims, partly accounts for conversational implicature. Participants assume that a speaker is being cooperative, and thus the hearer looks for conversational implicatures about what is said. Culture: is early defined by the Encyclopedia Britannica (1983: 657) as "that complex whole, which includes knowledge, belief, art, morals, law, customs, and other

capabilities and habits acquired by the man as a member of society." Culture, therefore, is related to the way of thinking and behaving within a certain language community. Accordingly any message is conveyed in a language should be linked to the culture it belongs to.

Skopos: It is functional theory developed by Vermeer and Reiss in 1980s. Skopos focuses on purpose of the ST and the culture of the TL in translation. Vermeer and Reiss (1984) and (Monday, 2001, p.79) describe the basic rules of the Skopos theory considering the purpose of translating source text as prime. Translator may need to switch frequently from literal to free translation for a single paragraph. 'Skopos', however, gives a translator the freedom to translate the same text in different ways according to the purpose of the translation. Thus, the translator role, purposes and culture aspects of the society are the factors that are responsible for selecting the most suitable translation strategy to translate a particular text (Monday, 2001:76; Nord, 1991 in Jinan 2011:8).

Text: is defined as any sort of written or printed work which has a wide sense to cover all spoken and written discourse, such as books, novels and other documents (Halliday and Hassan 1976). It refers to a meaningful stretch of language which is ranging from a note to a whole book or novel adds Eggins (2004).

 Context: is defined as a part of a written or spoken statement precedes or follows a specific word or passage, usually influencing its meaning or effect: It also refers to the set of circumstances or facts that surround a particular event, situation, etc… (Goodwin & Duranti, 1992) It may be misinterpreted certain piece of spoken/written part if taken out of context.

Source text: refers to all the information or the ideas are derived from and its abbreviated form is (ST). It is also the original text that is to be translated into another language and regarding this study English is the source text.

Target text: refers to the completed product of a translated   text, often abbreviated as TT and the target text in this study is the Arabic.

Play/ Drama: used alternatively to refer to dialogue and action which   is described a story of a life to be acted out on a stage before the audiences. The text of drama could be read from different perspectives such as the director's view, the actor's view which each way has its own interpretation and its own purpose (Bassnett 1988:101).   Situations or actions in the play/ drama are not narrated but rather formed by the conversations. Moreover, those conversations describe the way people communicate with each other. The sentence structure in conversations is simple in which they are linked even without conjunctions and a reader may find some uncompleted sentences. Moreover, the language of a dialogue is characterized by the presence of multifarious context meanings therefore, dictionaries are not suitable for translating the language drama. Furthermore, the verbal words are five times more powerful than the written words, i.e. "What a novelist would say in 30 lines, the playwright must say in five. The arithmetic is faulty and so, I believe, is the sentiment, but it shows that a translation of a play must be concise – it must not be an over-translation" (Newmark 1988, p.172).

Novel/ fiction: used alternatively to refer to a literary work that depends heavily on narration that is narrated either by the first-person narrator or by someone outside or by the characters themselves. It has some elements like plot, setting, theme, point of view and the characters. Although its language is easy to read but it is exciting which grab the readers' attention without realizing that. Modern novels are realistic and written on all themes and topics (Monaco: 1981, 172).

The Modern English: this term is used for the contemporary use of the English language. It covers the English language of 1800 to the present time although there are a large number of dialects spoken in modern English in different countries throughout the world but most of them are commonly understandable. However, this period is also known as Present Day English (Oxford E.D, 2006).

1.10 Arabic Implicature

In Arabic language there is a similar rhetorical device to that of implicature in English. Badouh (2012) indicates that the implicit meaning is a distinct property of speech language in general and in Arabic language in particular and its problematic meaning shares attention in both the Arab and Western cultures. He has used Grice theory (1975) (Maxims & CP) of implicit meaning or implicature for inferring the implicite meaning in Arabic daily conversations.

Earlier, Alskaki (died in 626 H) in" Meftah AlOloum" and Jerjani (1996) in "Dalael AlEjaz" were interested in studying 'implicit meaning' or what is called 'meaning of the meaning' as a phenomenon that requires great rhetorical requirements.

Al-Zamakhshari (died in 538 H.) is considered as the first who, frankly, referred to implicature in his interpretation (Al-Shammery, 2001:388). Implicature in Arabic is called "Al-talwïH" (waving). Arabs who were interested in the study of rhetoric had greatly contributed to this field way back in history. Al-talwïH.is defined by Al-Tïbï (1996:173) as:

((هو ما يشار به إلى المطلوب من بعد مع خفاء)). "Alluding to the intended meaning indirectly, i.e., by means of implicature".

"For instance, if you say to someone whom you expect help from "I came to say Hi and look at your generous face", then you would be taken to be requesting help from that person (Al-Tïbï,1996:17).

It should be emphasized also that Arab rhetoricians have dealt with the phenomenon of implicature more or less in the same manner and have given it different names. Bin Al-Athir (1962:56), for example, calls this phenomenon "Al-Taɛrïd" and defines it as

((التعريض هو اللفظ الدال على الشيء من طريق المفهوم لا بالوضع الحقيقي ولا المجازي)) Allusion is the utterance indicating the meaning by means of context rather than the literal or the figurative meaning".

On the other hand, Al-ZarkaŠï (1972:311) does not differentiate between Al-taɛrïd and Al-talwïH as he says:

"...وأما التعريض فقيل انه الدلالة على المعنى من طريق المفهوم

"ويسمى التلويح لان المتكلم يلوّح منه للسامع ما يريده".

"As for Allusion, it is indicating the meaning by means of context, it is also called implicature since the speaker insinuates to the hearer what he intends to convey".

It is obvious that Arab scholars emphasize the fact that the notion of implicature (whether it is called "Taɛrïd", or "TalwïH") concerns itself with the inner or hidden meaning that is not distinguishable from what is said, i.e. from the literal and conversational meaning of the uttered words. A good story of implicature which illustrates this point goes as follows:

One of Khosrau's leaders was told that the king (Khosrau) betrayed him by making love with his wife. The leader, then, left his wife and did not go to bed with her any more. And the wife complained to the king about her husband's behavior. The king summoned her husband and said: I am informed that you have a fresh fountain of water and you don't drink from it, what is the reason beyond that? The man replied:

O' king. I was told that a lion frequent that fountain, so I was scared. The king was very impressed by his reply and ordered that a reward be given to him (Bin-Al-Athir, 1962: 75).

Obviously, from the leader's utterance the king has inferred that the leader knows of his wife's relation with him, and he was impressed by the way the leader had conveyed that to him. Arab rhetoricians such as Al-Jurjänï (1996), IbinQutayba (n.d.) and Al-ṢuyüTï (d. 911 A.H.) argue that the Arabs have used implicature intensively in their speech to achieve the intended purpose in a more elegant way, much better than using direct statements. They also maintain that ideas will be more elegant if they are conveyed to hearers by way of implicature. In addition, they consider the use of implicature in speech as a mark of creativity and elegance.

Ananzeh (1992:4-5) points out that there has been a consensus among linguists on preferring implicature to literal or direct statements for certain reasons, which include the following:

- The righteous person resorts to implicature to derive the intended meaning by means of thought.

- By implicature the veil of dignity is not violated and cover of modesty is not removed.

- The literal meaning has only one aspect while implicature has various ways and aspects.

- Direct prohibition invites temptation unlike implicature as sentiment witnesses.

Thus, implicature in Arabic is a rhetorical device which enables people to express their ideas and intentions indirectly, and to achieve their goal in criticizing or complaining in a more euphemistic manner in order to maintain and secure a safe position. It saves time and details in context and may avoid some fears from unexpected interpretation. In certain cases, translators tend to translate SL text into a kind of implicature in Arabic especially when he/she faces taboo, social or religious expressions (ibid, 5).

1.11 The Organization of the Study

The thesis is structured in five chapters. The first chapter covers the topic of the study briefly , a description of the problem , the scope of the objectives , the rationale and significance of the study, the objectives of the research , the research questions, limitation , a definition of the key terms that are used throughout the study and the organizing of the study. The second chapter is devoted to literature review and the theoretical background focusing on two parts; first, to translation the related subjects and the second, to the implicature and its relationships to pragmatics as well as Skopos and Grice's Implicature theories. The research methodology is presented in chapter three. The forth chapter deals with the analysis and discussion of the data in the light of Skopos theory on macro and micro levels and Grice's implicature model (Maxims and Cooperative principle). While chapter five, includes the conclusions and suggestion for future studies.

CHAPTER TWO

Theoretical Background and Literature Review

2.1 Introduction

This chapter embraces two important aspects that are directly related to the study's subject matter. The first part reviews previous research on translation. The second part examines translation theories including the linguistic Skopos Theory and the communicative Implicature Theory. These theories are utilized to frame this current research.

Defining the term "translation" precisely and comprehensively has proven to be of awide diversity. The reason is that various components, which will be shown in Section 2.2, are involved in translation as a process. The chapter will also discuss types of translation and their importance in human communication from different perspectives. Types of translation are categorized according to the message or the text of the Source Language (SL) or the method of translation or/and according to the bilingual competence that are presented in Section 2.3 while the importance of translation as an essential factor in ensuring effective communication is explained in Section 2.4 Because this research focuses that a translator may encounter during the process of translation explaining *translatability* and *untranslatability* of a text is important; this discussion is presented in Section 2.5. This section also shows that; the universality of linguistic conventions contains and guarantees the potential translation of a text.

Section 2.6 reviews translation theories. This review reveals, beyond any doubt, that there is no satisfactory classification. This difficulty in classifying is due to the

different views and approaches that continue to exist. Because the scope of such an endeavour is broad, this chapter will highlight only the aspects considered to be the most important and essential to understanding of this study.

2.2 Translation vs. Translating

Reviewing the difference between translation as a product and translating as a process is important for understanding what happens to the original text during translating the Source Text (ST) to the Target Text (TT). Therefore, understanding the deep meaning of the conversational implications in the text, both the translation and translating must be examined, so that the type of the target text as well as the process that have been followed in the translation can be judged (Bell (1991:12).

At all times and in many places, translations have been made for purely functional purposes often without paying much attention to removing or minimizing barriers due to the differences in languages between the speaker/writer and the hearer/reader. Accordingly, although it sounds proper to define "translation" as an "inflection point,"translation is a very complex process and is more than an act of combining and matching words, grammatical structure, and cultural contexts.

Bell (1991:13), states that the content and style of the original or (SLT) should be preserved in the translated or (TLT). He believes that translation is the process of converting information from one language into another aiming at reproducing all grammatical, lexical features and factual information of the "source language," using their equivalents in the "target language."Bell further, proposes that the concept of "translation" is viewed from three perspectives as mentioned below:

1.*Translating:* is the process (it refers to the activity rather than the material body);

2.*A translation:* is the product or the translated text ; and

3.*Translation:* refers to the abstract concept that coversthe process and the product
(ibid, 1991: 13)

Translation was earlier associated with codification, transfer, transcription, transliteration and so on. Nida (1964:56), for instance, assumes that the message of language "A" is decoded into a concept, which provides the basis for the generation of an utterance in language "B." Because translation/translation products or translating depend on reading and writing, the translations will always vary with each translator.

Catford (1965:1 and 20) sees translation as "an operation performed on languages as "a process of substituting a text in one language for a text in another", or, "…the replacement of textual material in one language (SL) by equivalent textual material in another language (TL)" while Jacobon states "the translation is the interpretation of verbal signs by means of some other language" (1960, cited from Kelly 1979:1).

On the other hand, Bassentt (1980) and Toury (1987) adopt a different idea about translation. According to them, translations are not a matter of replacement of grammatical and lexical items between languages but are always subject to differing socio-contextual factors. They believe that the process of translation may involve rejecting the basic linguistic elements of the source language text to achieve the identity between the source language and the target language texts. Such a rejection can be seen in translations of idioms, metaphors and other tropical texts. In other words, these linguistic aspects must be viewed as having multiple identities. This view will be

explored in detail when the descriptive analysis of the selected texts is considered for this study. (See Chapter 4, p.187).

Other definitions of translation exist as well. Wilss (1982:112) thinks of translation as "a text oriented event". Based on this perspective, translation is "a procedure which leads from a written source text to an optimally equivalent target language text and requires the syntactic, semantic, stylistic and text-pragmatic comprehension by the translator of the original text". Whereas Newmark, (1981:7) views translation as "a craft consisting in the attempt to replace a written message and/or statement in one language by the same message and/or statement in another language". However, one problem with Newmark's definition is that it belongs to the implicit meaning rather than to the meaning of equivalence. Nevertheless, he settled with what he called "Nida's classical definition "of translation, i.e., "the production of the closest natural equivalent of the source language message," commenting that this definition could not be bettered (ibid1981: 8-12).

Rose (1981:2-3) summarizes the translation process as a six-step procedure that a translator carries out. This process includes the following:

1. Preliminary analysis by which material is judged worthy of translation;

2. Exhaustive style and content analysis to know the type of texst;

3. Acclimation of the text. The translating reaches a workable equivalence;

4. Reformulation of the text. All the verbalizing must be done in the target language now;

5. Analysis of the translation. Translator revives his translation in relationship to the target culture, subcontext of language and rhetorical tradition; and

6. Review and comparison. The translation is handed to someone for review and comparison.

This process, which shares similarity with translation methods or approaches proposed by others, will form a basis of reference in this study.

Despite the similarities and differences of the above-mentioned definitions, the conclusion can be made that translation implies the process of transferring a message from one language to another. Translation accounts for all dimensions within the SLT, including linguistic organization, culture, intentions, feelings style, and time and reproducing the entire text naturally, smoothly, and as close to the original as possible in the TLT. This definition of translation will be clarified in Chapters 4 and5.

The types of translations will be reviewed in the section below because differences in translations should account for three basic factors: (1) the nature of the message, (2) the purposes of the author and the translator by proxy, and (3) the type of audience (Nida, 1964:156). Translators, however, may differ in the way in which they translate implicature. Some might translate using a literal approach and thus retain the original flavour but sacrifice the naturalness, which is preferred by the target language. A general evaluation of the strategies used in translating accordingly follows this section.

2.3 Types of Translation

The attitudes towards translations were fussy during the nineteenth century because of the classical emphasis upon the technical accuracy. The twentieth century witnessed a radical change in translation principles in that new concepts were introduced in the study of translation. In this respect, Tytler, in his book *The Principles of Translation* (1907),