

# Papers on Translation Theory and Practice

## Translation Theory and the Translation Curriculum (Textual Research and Applications)

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### General Introduction:

*« Successful translating involves one of the most complex intellectual challenges known to mankind. Moreover, in our present world, the need for extensive, accurate and effective communication between those using different languages gives the translator a position of new and strategic importance. »*

(E. Nida 1964 : 155)

Despite the very significant advances made in *General Translation Theory* \* and the unprecedented explosion in translation activity, translation didactics and research in the Arab world still occupies a relatively marginal place in the educational curriculum. The debate on this crucial applied field of study has remained scarce and meager, and few or no initiatives have been taken in Arab institutes or universities to train and graduate competent translators or interpreters to assume their strategic roles in a world of massive multilingual, multicultural communication. The hesitancy, even reluctance to set up formal courses, or establish full-fledged academic translation programs has undoubtedly been motivated by a number of factors such as the following:

(a) The highly complex nature of the translation process, and the lack of knowledge about this intellectual, skill-based and creative activity par-excellence,

(b) The *multidisciplinary* \* nature of translation as a humanistic endeavour, involving different types of communication, and being governed by a variety of linguistic, social, psychological, philosophical and cultural factors.

(c) the *pedagogical uncertainty* as to *what* to teach and *how* to teach it, which is caused by the complexity and variety of tasks involved, and the breadth of knowledges and competencies required. The variability and unpredictability of the translation task makes it difficult to work out any one universal, generally-applicable didactic methodology.

(d) the *scattered nature of the literature* across a large number of languages constitutes real

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obstacles in the way of the Arab translation teacher and researcher. Furthermore, the multiplicity of the theoretical views and approaches advanced within the field and the lack of consensus among translation and language theorists, make it difficult to adopt some common theoretical ground for the investigation of the translation phenomenon,

(e) the long-standing skepticism vis-a-vis translation as a relatively autonomous field of study which has its own objectives, and scientific methodology. This state of affairs has for a long time reinforced views on the *tentative* character of the translation task, and the relative and *probabilistic* nature of translation performance

(f) the lack of awareness of the crucial, even dangerous role of translation in a world marked by a rapid pace of economic, scientific and technological growth; and where cross-cultural communication and acquisition of information and knowledge of all types have, more than ever, come to mean power, development, security, even survival.

The development of the Linguistic sciences, however, as well as other related fields such as psychology, sociology, anthropology, communication theory and information science, has effectively contributed to the rise of the *science of translation* \*. This made it possible to challenge the practitioner argument that « *translators are born not made* », and the age-old dictum that « *the best way to learn how to translate is to translate* ». Translation reality may force us into the belief that this discipline, at least in some of its genres, remains an art based predominantly on the translator's intuition and practical experience. Yes, it has also become possible to *rationalize* \* the translational task, and to accurately describe the process in all its factors and variables. The findings of translation theory have provided the translation student, teacher and researcher with considerable *descriptive* \* and *explanatory* \* information about the translation process which made it possible to *systematize* \* translation didactics.

The present research project is a *series of papers* which are meant to investigate the various *theoretical* and applied aspects of translation as an *academic discipline*. The endeavour is based on the belief that translation *can be taught* and that *competent translators* « *can be made* ». The knowledge of the factors, tasks, competencies as well as the limitations and problems of the translation operation can be determined, explained and communicated with considerable *systematization* and scientific rigor. Specifically the General study addresses the following major issues :

(a) an analysis and discussion of translation theory, indicating what *it can contribute* to translation practice. Within this context, aspects of the content of a pedagogical, multidisciplinary model of General Translation Theory are suggested by the investigator for the discussion. (See papers on : « *Translation Theory and the Translation Curriculum: Research and Application Possibilities.* »)

(b) a comprehensive analysis of the major constitutive elements, factors, tasks, required knowledges and competencies as well as the problems of the « *Process of translating* ». This is conducted in relation to an *eclectic*\* model worked out by the investigator and which may be applicable and in various degrees to any language-pair.

The model displays « the process » as the « heart and soul » of any translation activity, and whose systematic analysis and thorough comprehension determines, to a great extent, *the scope, content and methodology* of translation didactics. (See: « *The Process of Translating: Factors, Tasks and Challenges.* »);

(d) An analysis of a *translation-performance corpus* (Arabic/English and English/Arabic) collected over a period of several semesters of a college translation course the researcher has been teaching. This *Applied Translation* exercise is meant to *test* a number of *hypotheses* and inductively determine some of the most salient *procedures* and *techniques* used by the students in performing their bi-directional translational task. The investigation is also a multi-level language analysis for the purpose of determining the *types of mistakes* and *errors* made in the process of translation as well as providing some *explanation* for their occurrence and indicating their significance and *pedagogical implications*. (See: « *Constrastive Textology and Language Analysis: An Arabic-English Corpus* »).

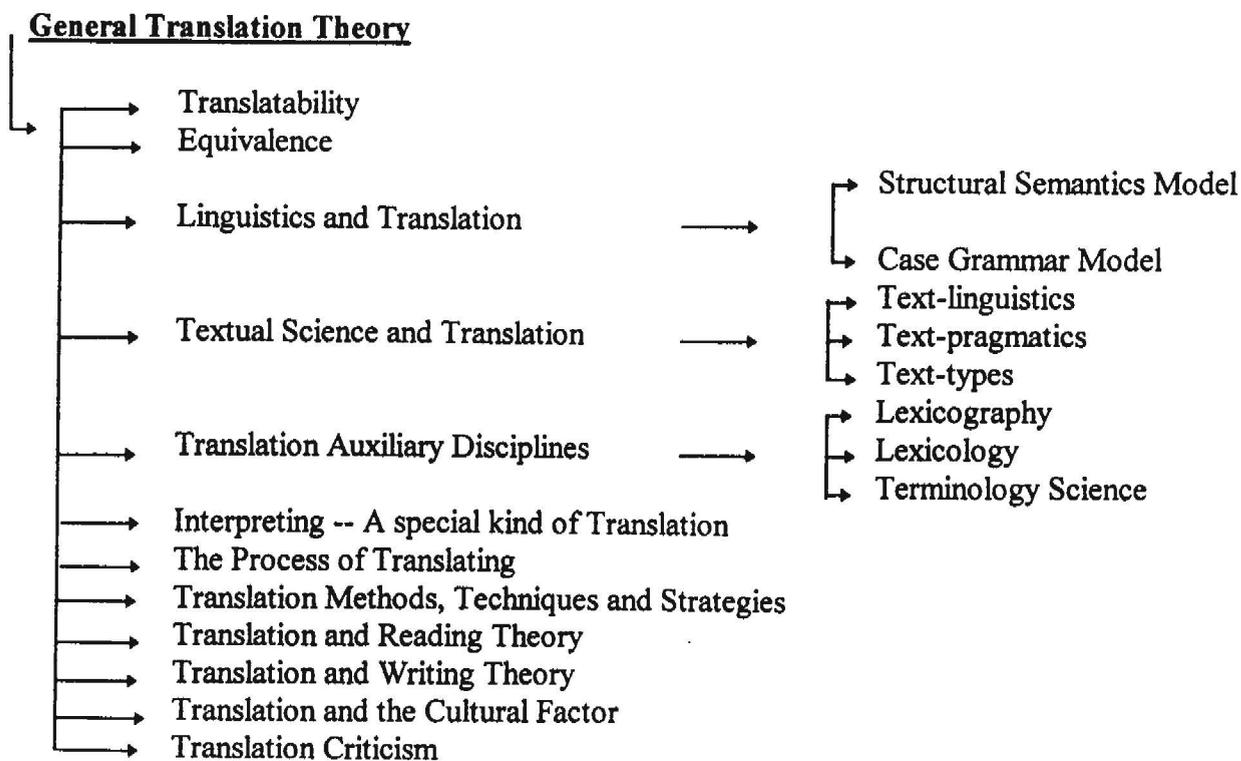
Translation, like any other young scientific discipline, requires its own *metalanguage\** or subject matter related *Terminology\** which the discipline uses to describe, define and explain its own concepts, objectives and methodologies. In this context, we have worked out a *multilingual\** glossary of relevant terms. The list includes terms *actually* used in the test of the present research.

The selection for the present investigation of specific theoretical issues and practical tasks, the suggestion of models and the adoption of particular organization and presentation steps are based on a *comprehensive analysis* of translation literature published mainly in *English, French* and to some degree in *Spanish, German* and *Arabic*. Our choices are, in the final analysis, motivated by the concern to provide some useful insights and practical guidance to translators in general and to translation students and teachers in particular, as to what may constitute a balanced and well-structured framework for a systematic translation training. The views and analyses included in the study are not meant to be finite or exhaustive; nor can they claim to be some sort of a « *panacea* » to the many problems of translation. Indeed, such activity remains, in the words of I.A Richards (1953:250), « *very probably... the most complex type of event yet produced in the evolution of the cosmos* ».

# Translation Theory and the Translation Curriculum (Textual Research and Applications)

## I. Introduction

In a previous research paper (translation paper one) we have looked at *Translation Science* and the factors and the disciplines which have contributed to its inception and development. This paved the way for the exploration of the first part of the *content of a Model of General Translation Theory* which can be integrated in a syllabus for teaching translation as an academic discipline. The discussion involved issues such as *Translatability and Untranslatability, Equivalence* and the relevance and applicability of aspects of the *Linguistic Science* to translation theory and practice, particularly at the *word* and *sentence* levels. The present paper investigates further aspects of the suggested Model of General Translation Theory and constitutes, as a result, a natural continuation and a complement to paper one. The focus here, however, is on areas of the linguistic science which are relevant to translation studies *beyond the sentence level*. Such areas include *Text-linguistics, Text-pragmatics, Text-typology, Sociolinguistics* and *Functionalist* views of translation. For purposes of clarification our suggested model of General Translation Theory is reproduced below. (See figure1).



**Figure 1 : A Didactic Model of General Translation Theory.**

## II General Translation Theory-- Textual issues

### 2.1. Text-linguistics and translation

... *Text-linguistics\** is best viewed not as single theory or method, but as a « *comprehensive discipline* » which focuses on the 'text' as an object of study. As such, and because of the comprehensive nature of the phenomenon 'text' itself, text-linguistics shares its « *inquiry interests* » with other related disciplines such as stylistics, pragmatics, sociolinguistics and *narrative analysis\**(1).

As a branch of linguistics, text-linguistics or Textology\* only started to develop in the late sixties, when sentence-linguistics seemed to have reached an impasse (2). Consequently, the need was felt within linguistic research for some new perspective of analysis to deal with language « *beyond the sentence level* ». This perspective was provided by the emergence of the new fields of « *Discourse Analysis* »\* and « *Text-grammar* »\* or « *Text-Linguistics* ». Such disciplines are said to be guided by the principle known as the « *transphrastic textuality hypothesis* » which postulates (a) the need for characterizing the linguistic patterns « *beyond clause or sentence* » boundaries, (b) the focus on the « *text* » as the area where both « *linguistic and extra-linguistic elements* » mutually interact and (c ) the need to realize and act upon the fact that notions such as « *phonemicity* », « *grammaticality* » and « *semanticality* » may just be too narrow and less realistic to « *capture communicative events* » than the notions of « *text-ness* »\*, « *texture* »\* or « *textuality* »\* (3).

Of the central issues investigated by text-linguistics, two are of a direct relevance to our present discussion : (a) defining the concept of text and (b) identifying the communicative aspects of a text.

The concept « *text* » which constitutes the object and subject-matter of textual science (and consequently of translational theory) has not been an easy one to define due to its comprehensive nature and the variety of disciplines that claim interest in it (4). Perhaps the most relevant definitions to our discussion of translation theory and practice are those provided by (a) Halliday and Hasan (1976) and (b) de Beaugrande and Dressler (1981). According to Halliday and Hasan (1976: 1-2):

*« the word text is used in linguistics to refer to any passage, spoken or written of whatever length, that does form a unified whole... A text is a unit of language. It is not a grammatical unit like a clause or a sentence... A text is best regarded as a semantic unit: a unit not of form but of meaning ».*

For de Beaugrande and Dressler (1981:3), a text is defined as :

*« communicative occurrence which meets seven standards of Textuality [i.e. cohesion, coherence, intentionality, acceptability, informativity, situationality and intertextuality].*

« *Cohesion* » and « *coherence* » refer to the manner in which the « *clauses* » and the « *propositions* » respectively hold together in a text. « *Intentionality* »\* tells us « *why the speaker or writer has produced the text* » while « *informativity* »\* and « *acceptability* »\* respectively cover

« *what the text tells us* » and « *how the receptors of the message take it* ». Finally, « *situationality* »\* deals with the « *relevance* » of the text-- « *what the text is for* » and « *intertextuality* »\* covers the issue of « *resemblance* » between a text under consideration and other texts. If a text fails to meet one of these standards, it is not considered communicative and is categorized as a « *non-text* » (5).

The above theoretical views emphasize, among other things, two aspects of texts which are crucial to translation as an interlingual activity: (a) the internal grammatical and semantic structure of texts, which highlights the importance of « *relational grammar* »\* or the communicative function of syntax, and (b) the communicative nature of texts (with its linguistic and social factors) (6).

### 2.1.1. Cohesion and translation

Newmark (1987:295) writes: « *the topic of cohesion...has always appeared to be the most useful constituent of discourse analysis or text-linguistics applicable to « translation* ». Cohesion essentially covers those « *relations of meaning* » which allow the parts of a text to « *hang* » or « *stick* » together and consequently to « *function as a text* ». These relations are represented by a number of linguistic devices (lexical, grammatical and other) and are known as: *reference\**, *substitution\**, *ellipsis\**, *conjunction\** and *lexical cohesion\** (7). A detailed discussion of such *cohesive devices\** is beyond the scope of the present study. In what follows, however, we provide a brief introduction of each device.

*Reference* covers a number of language items namely « *personals* », « *demonstratives* » and « *comparatives* » which « *make reference* » to other items in the text or discourse where they are used in order to be semantically interpreted. Textual cohesion in this case is provided by the « *continuity of reference* » through which the same item is used in the text « *a second time* » (8). Generally speaking, reference is either « *endophoric* »\* (i.e. textual) or « *exophoric* »\* (i.e. situational). Endophoric reference is further subdivided into (a) « *anaphoric* »\* , when reference is to the preceding text as in (1) and (2) and (b) « *cataphoric* »\* , when reference is to the following text as in (3-8):

- (1) *The Johnsons* have returned. *They* were in Spain for their vacation
- (2) *John* passed his tests with a distinction. *This* made his parents happy
- (3) *They* have returned from Spain, *the Johnsons*
- (4) *He* has blocked their driveway again, *that irresponsible neighbour*
- (5) Here is *the news*: *President Nixon* has resigned
- (6) *He* was only 15 years-old when *my brother* got married
- (7) Nobody can believe *it*. *The old man* is running for office again
- (8) It is the *same* film as *the one* we saw on T.V last week

Exophoric reference, on the other hand, covers items which refer to things that are identified and semantically interpreted in the « *context of situation* » as in (9) and (10):

- (9) *They* have to be *there* immediately
- (10) Only a fool would have done *that*

The reference of items such as « *they* », « *there* » and « *that* » can only be semantically interpreted in relation to the situation in which the text/discourse is produced, and which involves crucial elements such as the participants, the time, place, and the subject discussed.

For the sake of a better view of some of the aspects of the behaviour of « *reference* » as a cohesive device, consider the network of semantic relations which hold between the underlined linguistic expressions in the following text, as indicated by the encircled cohesive devices:

within an organization, the participant (members) will have a certain number of similar characteristics that (they) both bring to the (organization) or acquire once (they) are (there). (These) may be termed the structural and the cultural characteristics. The (former) relate to the size of organizations, and age, sex and social background of the individual within (them) and factors such as education, training and income; whilst (the latter) is the the interpretation and meaning that individuals attach to (that structure).

(from: Thomas 1986: 9; also appearing in: Hayward and Wilcoxon, the Forum, July 1994, p: 22).

**Figure 2: An illustration of the cohesive device of « reference »**

The *substitution* device is a grammatical one. It is a « relation in the wording » but not a semantic relationship. It involves the « *replacement* » of linguistic items by other items, often proforms, which are of the « *same grammatical class* » (9). the cohesive « *substitutes* » are either « *nominal* » « *verbal* » or « *clausal* » is illustrated in (11-14):

- (11) His old car is giving him too much trouble. He must buy a *new one*
- (12) She got a 'B' average in Math and her brother got the *same*
- (13) - Do you think Peter owns a car? - I think everybody in that family *does*
- (14) - Is everybody ready to go? - It seems *so*

Like *substitution*, *ellipsis* is a grammatical relationship. It involves omitting a linguistic expression and not replacing it by anything-- a case of « *zero substitution* » whereby something is « *left unsaid* » but is « *understood nevertheless* » (10), as illustrated in (15-18):

- (15) I am happy *if you are*

- (16) George was angry, and Bob certainly seemed *so*
- (17) - Have you been sleeping? \_ Yes I have
- (18) There are three extra pairs of shoes. You can take *any*

*Conjunction* is a different type of cohesive relations. It is not « *simply anaphoric* », rather it establishes relationships between parts of the text such as sentences, clauses and paragraphs through the use of formal markers. Unlike *reference*, *substitution* and *ellipsis*, *conjunctions* are not primarily meant to be devices that instruct the reader to supply some missing information by « *reaching out into the preceding or following text* ». The cohesive function of conjunctions is to specify to the reader the systematic connection between what has already been established in the text and what is about to be introduced in it (11). Conjunctions express a number of semantic relations (i.e. *additive*, *adversative*, *causal*, *temporal*, and *continuative*) as illustrated in examples (19-23):

- (19) He bought roses *and* tulips
- (20) They tried hard *but* they failed
- (21) The taxi was late *so* he missed flight to London
- (22) He had lunch with his son, *after that* he went to the office
- (23) You needn't feel sorry. *after all*, nobody could have prevented it.

The « *selection* » of vocabulary items can be used to achieve a « *cohesive effect* », that is of establishing relations within a text or discourse. This is the case of *lexical cohesion* which is generally divided into two categories: *reiteration\** and *collocation\**. While *Collocation* involves lexical items which are associated because they « *regularly co-occur* » as in illustrated in (24), *reiteration* involves the repetition of an earlier item (i.e. the same word, a synonym or near-synonym, a superordinate or a general word) as illustrated in examples (25) and (26 a,b,c,d):

- (24) He brought a variety of fruit-- bananas, apples, oranges etc.
- (25) He drank *coffee* after *coffee*
- (26) The *boy* is climbing that tree
  - (a) *the boy* is going to fall if he doesn't care
  - (b) The *lad's* going to fall if doesn't take care
  - (c) the *child's* going to fall if he doesn't take care
  - (d) the *idiot's* going to fall if he doesn't take car (12).

The textual standard of « *cohesion* », as just discussed, indicates all means of indicating text surface relations or « *surface dependencies* » which provide the essential « *signals for sorting out meanings and uses* ». Surface or grammatical dependencies, however, may give rise to ambiguity and may not be enough means for efficient communication . This creates the need for an « *interaction between cohesion and the other standards of textuality* », particularly the standard of coherence (13).

### 2.1.2. Coherence and translation

Unlike cohesion which involves interrelatedness or « *mutual connection* » of elements of the « *surface text* » by lexical and syntactic means, *coherence* involves « *the conceptual dependencies in*

*the textual world* ». Both standards share the function of creating « *sequences of meanings which bind the text together* ». In the case of coherence, textual connectedness involves « *concepts* » and « *relations* », the « *propositional structures* » which « *underlie and are realized by the surface text* » (14). coherence theorists argue that a text must be viewed as a « *human activity* » whose sense is derived from an interaction between the listeners or readers « *cognitive processes* » and their « *background linguistic knowledge* », their « *prior knowledge of the world* » or « *memory schemata* », and « *the knowledge presented by the text itself* » (15).

Cohesion and Coherence, the two major linguistic criteria of textuality, may be best viewed as « *mutually dependent aspects of a text* ». But they must not necessarily be « *confused or conflated* » having to do with two different types of connectivity; and a text need not necessarily be coherent in order to be cohesive (16). In this light, we tend to subscribe to the hypothesis that « *texture* » is realized not so much by the presence in a text of « *cohesive ties* » as by the readers' « *ability to recognize underlying semantic relations which establish continuity of sense* » (17). While cohesion is an « *objective* »\* and « *variable* »\* being dependent on the intelligibility of the text to the reader and his evaluation of it (18). The value of « *cohesive ties* », consequently, may be best viewed to reside in the extent to which they are used to determine and correctly interpret the conceptual relations underlying a text (19). While the same logical relationship may be expressed by different surface connective devices 'e.g. the relation of « *contrast* »\* which can be expressed by both the conjunctions « *but* » and « *however* »), one and the same surface text cohesive device, may be used to express different underlying semantic or « *logical* »\* relations (e.g., the conjunction « *therefore* » may indicate either reason or *consequence*). In situations such as this one, the reader is called upon to perceive the correct logical relationship in order for the text to « *cohere* » or make sense to him (20).

The analysis and comprehension of a SLT, as the argument generally goes, relies less on cohesion than on coherence-- the network of logical relationships which provide the text with its underlying « *sense continuity* »\*. This state of affairs is highlighted by the fact that speakers of different languages are likely to think and arrange their ideas in different ways depending on the « *cultural* » « *logical* » and « *rhetorical* » habits or conventions of their specific languages. For the purpose of illustration, consider the types of logical relationships involved in the following text:

Evidence*	—————>	Each civilization is born, it culminates, and it decays.
Contrast	—————>	There is a widespread testimony that this ominous fact is due to inherent biological defects in the crowded life of cities. Now, slowly and at first faintly, an opposite tendency is showing itself. Better roads and better vehicles at first induced the wealthier classes to live on the outskirts of the cities. The urgent need for defense had also vanished. This tendency is now spreading rapidly downwards. But a new set of conditions is just showing itself.
Evidence	—————>	Up to the present time, throughout the eighteenth and nineteenth centuries, this new tendency placed
Parallel idea	—————>	
Contrast	—————>	

Exemplification	→	the home in the immediate suburbs, but concentrated manufacturing activity, business relations, government, and pleasure in the centres of the cities.
Related idea	→	Apart from the care of children and periods of rest, active lives were spent in the cities. In some ways
Amplification*	→	the concentration of such activities was even more more emphasized, and the homes were pushed outwards even at the cost of the discomfort of commuting long distances. But if we examine the trend of technology during the past decades, the reasons for this concentration are largely disappearing. Still more, the reasons for the choice of sites are also altering. Mechanical power can be transmitted for hundreds of miles, and men can communicate almost instantaneously by telephone. The chiefs of great organizations can be transported by airplanes. Theaters can present plays in every village, and speeches can be broadcast. Almost every reason for the growth of cities, concurrent with the growth of civilization, has been profoundly modified. (21).
Contrast	→	
Related idea	→	
Illustration*	→	
Summary	→	

**Figure 3. Logical relationships and text coherence.**

A text, such as the above, may involve some overt cohesive markers of coherence such as « now », « but », « up to the present time », « at first » « apart from » « still more ». The task of the reader/translator, however, may be more involved when the underlying conceptual relationships are not indicated by any obvious « graphic links ». Consider the following Spanish example and its English renderings:

- (27) Nada temo, estando aqui vosotros  
(Lit. nothing I fear, you being here  
= I fear nothing, you being here )

There are at least three different semantic or logical relations underlying the Spanish text: (a) *condition* (= I fear nothing if you are here), (b) *causality* (= I fear nothing since you are here) and (c) *temporality* (= I fear nothing as long as you are here). The Spanish text does not display any surface text markers of coherence (in contrast, for instance, to a text in Arabic which relies heavily on surface structure connectivity) (22). All is left to the interpretation and evaluation of the reader. For the text to 'cohere' or make sense to him, he must recognize the specific underlying semantic relation which is appropriate to the « context of situation » in which the text is produced. This is akin to analyzing the text as a « *communicative occurrence* », a « *performance product* », that is with relevance to the factors of the communication situation which is the domain of **Text-pragmatics\*** (23).

## 2.2. Text-pragmatics and translation

The study of the communicative aspects of texts has been the interest of linguists, sociolinguists and philosophers alike (24). Texts have been investigated primarily in terms of their « *thematic* »\* and « *functional/pragmatic* » dimensions. The study of the thematic communicative dimension has encompassed a number of issues such as the « *content of the message* », « *the topic or topics dealt with* », the « *presentation of the subject matter* » and « *the means of achieving semantic cohesion and coherence* ». The functional dimension involves, among other things, an investigation of the « *function* » or « *functions* » (both primary and secondary) of a text. The notion of communicative functions (a continental creation), was subsequently borrowed, modified and referred to as « *the illocutionary dimension* » of texts by the American pragmaticists or speech act theorists such as Austin, Searle and others (25).

We have touched upon some aspects of the « *thematic dimension* » of texts in parts (2.1.1. and 2.1.2.). Aspects of the functional dimension are discussed under part (2.3.1). Next, however, we investigate some issues of the « *pragmatic dimension* » of texts as deemed relevant to translation theory and practice.

The *pragmatic* dimension of texts is said to involve a number of communicative factors such as (a) the type of addressers and addressees involved, (b) the type of *personal* relationship between the Sender and the receptor audience (i.e. being on *equal* or *different* footing), (c) the intention of the author, (i.e. his plan to *describe, comment, teach, motivate, deceive, influence, criticize*, etc.), (d) « *the communicative presupposition* » implied by the author and the receptors' interpretation ability (i.e. the relative level of *linguistic* and *extralinguistic*\* knowledge shared by the sender and the receptors, which helps in text comprehension), (e) the role of the context in the author's production of the text and the receptors' comprehension and reaction to the message, and (f) the type of *action* or *acts* performed through the use of language (26).

The *pragmatic* approach to texts shares some features in common with semantic models such as the *functionalist*\* one, for example (see part 2.3.1.). Pragmatics, however, is singled out by its treatment of language as a « *mode of action* » (i.e. the etymological sense of the term being « *the study of action or doing* »). It came to be viewed as a « *theory of social pragmatics* », or « *theory of speech acts* » which involves « *saying as doing within the framework of social institutions and conventions* » (27). This new shift in perspective in the study of language and meaning came as a result of the dissatisfaction with the « *descriptive fallacy* »\* or the concentration on the notion of « *referential meaning* » in traditional semantics, and the emphasis placed on « *declaratives* »\* and « *truth-conditional meanings* » by the theories of logic and sense relations (28).

According to the pragmatic approach, a distinction is made between (a) the *locutionary*\* meaning of utterances which is roughly the cognitive or referential meaning conveyed by such utterances, (b) the *illocutionary force*\* of utterances-- their « *communicative force* » or the « *acts* » they perform in social reality, and (c) the *perlocutionary*\* effect-- the effect produced by utterances on the hearer, and the extent to which they function to modify his « *state of mind, knowledge or attitude* ». The locutionary meaning, illocutionary act and perlocutionary effect constitute together what is referred to as *Speech Acts*\* (29).

The « *speech act theory* »\* bears directly on the work of a translator. Translation is better viewed as the rendering of « *one discourse into another discourse* ». Consequently, the proper comprehension of a SLT should not take place at the mere « *declarative* » (i.e. lexical, syntactic..) and « *structural* » (i.e. compositional features and information clusters, etc.) but also, and more importantly, at the « *situational* » and « *intentional* » levels which better display the essentially « *pragmatic nature* » of language (30). The function that utterances or sentences perform may be only indirectly related to their « *surface* », « *conceptual* » or « *truth-conditional* » meanings. They may perform a variety of speech acts. Consider the following examples:

- (28) Nurse to visitors : « I'm afraid it's Peter's bed time now , Mr. and Mrs. Johnson ».
- (29) Customer in a restaurant :« waiter ! there is a fly in my soup »
- (30) Student to roommates: « somebody has broken the space-bar on my typewriter »
- (31) Speaker on political issue: « is it right to condone thuggery? »
- (32) Father to reckless son: « is that your new coat on the ground? »

In terms of their « *conceptual* » meaning utterances (28), (29) and (30) are viewed as declarative sentences which perform their typical traditional act of « *asserting* » whose sole purpose is the description of some state of affairs. When considered in terms of their social reality, the reality of « *everyday usage* », however, these utterances take on the force of a number of different speech acts. Utterance (28), while it is first interpreted as an act of « *informing* » (what may be considered its « *direct illocution* »\*), it may also be interpreted as acts of « *apologizing* » and « *requesting* » (the « *indirect illocutions* »\* of the utterance). Utterances (29) and (30) are also interpreted as performing the act of « *informing* ». In addition, they acquire the communicative or illocutionary force of « *complaining* », « *requesting* », « *ordering* » or « *threatening* ». Utterance (31) is « *interrogative* » and is consequently linked to the typical traditional linguistic act of « *asking* ». In this context, however, it is interpreted as performing the act of « *asserting* »; an act traditionally performed by declarative sentences. Similarly, utterance (32) may be interpreted as an act of « *asking* ». But it also performs the acts of « *asserting* », « *blaming* », « *requesting* », or « *ordering* » (31).

For illocutionary acts, to be « *felicitous* »\* (i.e., to « *succeed* » or « *be carried out properly* »), some conditions must be fulfilled in the situation of the utterance. these are called « *speech act conditions* » or « *felicity conditions* »\*(32). For the act of « *naming* » to succeed, for example, the thing or person named must not already have a name and the speaker must have the proper « *official* » or « *legal* » authority to do so (being a priest, a judge, a mayor, a governor, etc.). Similarly, for the act of « *ordering* » to be felicitous, the speaker must have « *authority over* » or « *be superior* » to the listener and the hearer must be able to carry out the order (i.e. one cannot be ordered to perform something impossible to do) (33).

A crucial issue to all approaches to textual or discoursal analysis is that of « *context* ». The appropriate interpretation of utterances we make may depend largely on the « *pragmatic situation* »,

the « contextual » information which is predominantly « *implicit* »\* (34). It has been argued that for a better account of meaning in language, a « marriage of convenience » must be established between semantics and pragmatics (ie., a « complementarist view » of meaning analysis in language). While the former alone accounts for the « locutionary » aspect of the utterance (i.e. its propositional content), both models allied will account for the communicative or illocutionary force accompanying the utterance. But pragmatics, unlike « truth-conditional » semantics, seems to have more explanatory power for the phenomenon of the « *implicit* » or « *presupposed* »(35).

The notion of « *implicature* »\* was introduced into linguistics from the philosophy of language and has been considered one of the most important ideas in the field. It has provided « *significant functional explanations* » for some linguistic phenomena which have been considered problematic for « *formal semantics* »\* such as « contradictions », « *indirect speech acts* »\* and the « interpretation of metaphors » (36). Consider the following examples:

- (33) (a) What do you think of John, our neighbour?  
 (b) He'd share his last crust of bread with you

(34) She is poor but she is honest

- (35) (a) How was the movie?  
 (b) The popcorn was good

- (36) (a) The clock is slow  
 (b) There was a power cut this morning

- 37) (a) Visitor: « excuse me, do you know where the Ambassador hotel is? »  
 (b) Passer-by: «Oh, sure, I know where it is (and walks away)

- (38) (a) Can you tell me the time?  
 (b) Well, the milkman has come

- (39) (a) How is the Canadian economy?  
 (b) The liberals are still in Power

- (40) (a) Traffic Warden to motorist parked on double yellow line:  
 « Is that your car, Sir? »  
 (b) Motorist (looking at the black clouds):  
 « I think it's going to rain »

(41) John is a tiger

- (42) (a) Can George cook?  
 (b) He can boil water

- (43) (a) Dear, could you tell me why our grocery bill is so high these days?  
 (b) Honey, it is because we are feeding two horses

- (44) (a) Personally, I found the concert disgusting  
 (b) Excuse me. I'm sorry to change the subject, but all of the passengers have deplaned, and I cannot remember what Greg said his friend is supposed to look like (37).

Looking at some of the examples above, one realizes a clear discrepancy between what the sentence says and what the speaker/writer intend. There exists a « variable » and « unsystematic » relationship between the sense of the utterances and their communicative force (38). Furthermore, there seems to be an ambiguous, even illogical relatedness between the question and the response in pairs of utterances/ sentences such as (33), (35) and (37-40). The texts involved in these pairs do not seem to cohere, as there is no continuity of sense. Grice's notion of implicature can help account for such discrepancies and seemingly illogical propositional relationships.

The hearer is required to make the inferences which the speaker wants him to make (39). The implied meaning can be signaled conventionally using textual resources which are customarily used to indicate specific relationships between propositions. Consider, for instance, the use of the « adversative »\* conjunction « but » in example (34) above; where, out of context, a number of propositions may be implicated by the speaker such as (a) it is unusual for anyone to be both poor and honest and (b) it is surprising that a woman should be poor and honest (40). There remains, however the issue of how meaning not conventionally coded in language is signaled by the speaker and interpreted by the hearer?

The answer for this question is found in the Gricean « *Cooperative Principle* »\* which postulates that some aspects of conversational behaviour can only be interpreted and understood if the participants in the conversation « *behave cooperatively* »--if they obeyed a number of rules or « *maxims* » of « *good conversational behaviour* »(41). The maxims constituting the Cooperative Principle are those of (a) « *quantity* »\* (i.e. the component of « *informativeness* ») which is to provide the hearer with the right amount of information required, and no more than is needed, (b) « *Quality* »\* (i.e. the component of « *truthfulness* ») which requires the speaker not to say what he « *believes to be false* », or what he « *lacks evidence for* », (c) « *relation* »\* (i.e. the component of « *relevance* ») which is to observe the subject of conversation, and (d) « *Manner* »\* (i.e. the component of « *clarity* » or « *perspicuity* ») which is to be « *brief* » and « *orderly* » in one's conversational contribution, and not to use language that is « *obscure* » and « *ambiguous* » (42).

The Gricean maxims can, therefore, explain why utterances we make « *often seem to mean more than they say* ». The parties to a conversation ideally have a « *common objective of communication* » which is realized by means of observing the conversational maxims. If the speaker, however, violates or « *flouts* » one of the maxims, this indicates that he is not cooperating, or that he wants to convey an implicature (43). Thus examples (33), (35), (36), (38), (39), and (42) are cases of *implicature*. Examples (37), (40) and (44), however, are cases of *uncooperativeness*. Example (43) can be said to violate the maxim of *Quality*, and examples (37) and (42) that of *Quantity*.

Examples (40) and (44), however, violate the maxim of *relation*, and examples (33), (36), (176), (38) and (42) can be said to « *flout* » the maxim of *Manner*.

It is argued that the Theory of Speech Acts « complements » Grice's approach to meaning as expanded through the issues of « conversational implicature » and the maxims of the « cooperative principle ». Both types of analysis focus on the « intended », or « implicit » meaning of utterances. The affinity, indeed « overlap » between the two approaches is illustrated by the fact that « indirect speech acts » are viewed as utterances whose literal by the fact that « indirect speech acts » are viewed as utterances whose literal meanings in a conversation are considered « *contextually inadequate* » and are, consequently corrected or « *repaired* » by means of a « *reference* ». More specifically, it is the violation of one or the other of the conversational maxims which make utterances have « *indirect illocutionary meanings* » (44).

Textual science, in its text-linguistic and text-pragmatic aspects, stresses the importance of the « *theme, function and communicative roles of texts* ». These very issues are instrumental in determining text types which a translator needs to recognize in order to adopt the « *proper translation procedural behaviour* » (45).

### 2.3. Text-types and translation

Text typology is another major concern for textual science and consequently for translation theory and practice. Texts are best viewed as *communicative occurrences*, and the intention or intentions of the author have been viewed to be an « integral part of the communication situation ». The author may choose the communicative role of informing, persuading, influencing or other. This, in turn, helps determine the choice of text type, textual organization and theme line. For example, in order to « inform », the writer (and consequently the translator) uses a « *narrative* »\*, « *expository* »\*, « *explanatory* » or « *descriptive* »\* text. If, on the other hand, his intention is « influencing », he may choose a « *hortatory* »\* or « *supplicatory* » text. Also, if he intends to perform the function of « proving » or « convincing », he may best choose an « *argumentative* »\* text type (46).

Traditionally, text-types have been informally identified on the basis of their « topic », or « propositional content ». Thus, texts were distinguished as *literary, technical, scientific*, etc. Such categorization, however, did not overcome the problem of « definition »--what is meant, for example, by « scientific », « technical », « commercial », « economical », « general », « poetic », « literary » etc. This situation is further complicated by the considerable overlapping that exists between these text-types both at the levels of content and form (47). Considering the relative inadequacy of « text discriminators » such as *text content* and *text formal characteristics*, texts came to be best characterized from a **functional\* perspective**.

#### 2.3.1. Functionalism, translation and text types

The concern in linguistic research (as in most areas of human thought) with the scientific method which characterized twentieth century scholarship, led to the argument that meaning in

language should be studied in terms of « *use* », « *situation* » or « *context* » -- the 'observable correlates of language behaviour'. This marked the birth of the « context-oriented linguistic theories » as championed by scholars such as Malinowski (1923), Firth (1957) and Halliday (1975;1978). « *Contextualism* »\* came as a reaction to both « structuralist » and « generative transformational » approaches which deal with language mainly as a « static » and « abstract » system rather than as a « system of interpersonal communication ». It is well argued that the aim of « contextualism » is the realization of a possible intermarriage between the « syntactics » and the « semantics » of context; the attempt to clarify « *the relationship between linguistic (co-textual, text internal) and extralinguistic (contextual, text-external) factors* » towards formulating « *a theory of performance linguistics* » (48). Firth's concept of « *context of situation* »\* which ties linguistic analysis to the concept of « *usage* » is undoubtedly and psychology and sociology.

Sociolinguistics views language as an « interpersonal behaviour » where meaning is best approached in the study of language as a form of *social interaction*. As a result, a sociolinguistic approach to translation, for example, necessarily focuses on the SLT as a communicative act-- « *who said what to whom under what circumstances, for what reasons and for what purpose?* »(49). The concern, in other words, of any kind of linguistic analysis is « *with meaningful behaviour in society* » (50). This state of affairs cannot be in any way avoided because people's « *semantic competence is harnessed to various social needs* » (51). The value of our linguistic utterances, as a result, remains tied to their « functional context ». A sociological view of the translational task, therefore, necessarily implies an analysis and understanding of the « *communicative functions* »\* of language. In other words, the proper interpretation and comprehension of the SLT cannot be materialized without « *an analysis of the function of functions which characterize the communication* » (52).

Of considerable importance for translation theory and practice is the work of scholars such as Halliday (1973; 1975); Malinowski (1923; 1935) and Firth (1957; 1964; 1968) whose work is clearly sociological and functionalist in character. Perhaps the most widely adopted *functional theory* and the most applicable to translating is the Prague School model of language functions as elaborated by Roman Jakobson on the basis of Bühler's functional linguistic views (53).

According to Jakobson's model (1960: 353-357), the « full meaning » of a communicative transaction is not and cannot be supplied by the « message alone ». It is rather provided by the « total act of communication » which involves a number of factors-- a « *message* »\*, an « *addresser* »\*, an « *addressee* »\*, a « *contact* »\*, a « *code* »\* and a « *context* »\*. Any « speech event » or « act of verbal communication » consists of a *message* sent by an *addresser* to an *addressee* or *addressees*. The message must be verbalized in the form of a *code* (i.e., speech, writing, etc.) which is partially of fully known to addresser and addressee. In order to make sense the message requires a *context* (i.e. a topic, subject matter) which is understood by both sender and receiver of the message. Finally, a *contact* or *channel*\* (i.e. visual, electronic, etc..) is needed to allow the addresser and the addressee to « *enter and stay in communication* » (54).

According to Jakobson, each of the six factors involved in the communicative event determines a distinct *functional role* in language. In any particular speech event, one of the factors is dominant and the verbal structure of the message consequently takes the functional character of that factor. The six functions, as worked out by Bühler and Jakobson are as follows:

The « *referential* »\* function (also referred to as « *informative* », « *representative* », « *denotative* »\* or « *cognitive* »\*) (55) conveys « *concrete and objective* » information about what the message refers to and is considered fundamental to all types of communication. For translation purposes, standard informative texts include « *textbooks, newspaper or periodical articles, memoranda, scientific papers, etc..* » (56).

The « *emotive* »\* or « *expressive* »\* function shows the relationship between the message and its emitter. It expresses the latter's attitude towards the referent or his emotional response to a particular situation. Typical expressive texts include: « *creative literature--poetry, short stories, novels and plays; authoritative political speeches, legal documents and philosophical works, etc.* » (57).

The « *conative* » function (also known as the « *injunctive* », « *imperative* », « *vocative* »\*, « *instrumental* », « *operative* » and « *pragmatic* » function) focuses the communication on the receiver, addressing either his « *intelligence* » or « *emotional sensitivity* ». Typical conative texts include « *instructions, notices, propagande, publicity and popular fiction* » (58).

The « *poetic* »\* or « *aesthetic* » function indicates that the communication is oriented towards the message which then « *ceases to be the instrument of communication and becomes its object* » (59). It is that function of language which utilizes « *sound* » and « *metaphor* » in order « *to please the senses* » (60).

The « *phatic* »\* function serves not to impart any new information, but to « *establish and maintain* » communication. « *Phaticisms* » or phatic verbal exchanges (which are either universal or culture-specific) help keep « *the social wheels turning smoothly* » and to ensure that the contact between the interlocutors is operational (61).

The « *metalingual* »\* function indicates that the communication is code-oriented. This « *glossing* » function helps make sure that either or both interlocutors use or understand the same code. It points to « *a language's ability to explain, name, and criticize its own features* » (62).

The foregoing discussion clearly indicates that, unlike traditional approaches which were inadequate text categorizing tools, functionalism offers a better alternative towards a precise and unambiguous characterization of text types. This approach looks at texts in terms of their functional roles in communicative transactions or interactions. Of all the text types, the one that tests best the student's translational competencies is undoubtedly the **literary text** (both poetry and prose). The nature as well as some of the challenges of the translation of this text-type are discussed next.

### 2.3.2. On literary translation

Lacesar Stancev (1970:181) wrote:

« *Traduire c'est aimer: aimer la poésie, la littérature des autres peuples et les autres peuples eux-mêmes. La connaissance des littératures étrangères rapproche les peuples. Traduire est un art épineux qui a la noble mission d'ouvrir de nouvelles voies de rapprochement, des voies menant à la paix.* »

The literature of a people reflects their way of life, their vision of the world and their cultural values. This highlights, as just pointed out, the importance and nobility of the translator's task of bringing different peoples together via a mutual knowledge and understanding of their literatures, thus opening new paths towards mutual respect and peace. ○

Literary translation, however, constitutes a special area of difficulty for both the student and the professional. Other text-types such as the general « *pragmatic* » or LSP texts are predominantly determined by their propositional content and may, to a great extent, be interpreted and construed on the sole basis of a semantic analysis (63). Literary texts, however, display a number of characteristics which make them a special type of texts:

Literary texts are viewed as being « *less institutionalized* » and as adhering particularly to the norms of « *semantic, metaphorical and stylistic innovation* ». Yet in such texts form or expression is as important as content. Literary writers make a personal usage of language, inventing metaphors and creating images at will. Such predominant elements of expression however, have a different distribution in the source and target languages which makes the task of a translator a creative one as he strives to reproduce a work of art on both the « *content* » and « *expression* » levels (64).

Literary texts have a predominant « *expressive function* ». The author of creative literary work expresses his feelings and emotions, his personal perception of reality and world view. Such factors, it is argued must not be neglected, as it is often the case in translation work. The receptors of a translation must not only « *understand* » but also « *feel* » what is said. A translated poem, for instance, must read like poetry and not like « *dull prose* » (65).

Another characteristic of literary texts is their « *symbolic* »\* and « *evocative* »\* power. Not everything in literary messages is made explicit, and connotation is predominant. The *connotative* use of language which is the trade mark of imaginative literature constitutes a major problem for the translator who has to strive to make much of the *implicit explicit*. On this obstacle to interlingual, intercultural transfer potential, Mounin (1963 : 168) writes:

« *Quand on dit que la traduction est impossible, neuf fois sur dix on pense à ces connotations qui mettent en cause non seulement la possibilité de transfert de civilisation, de « vision du monde » à « vision du monde » de langue à langue mais finalement d'individu à individu même à l'intérieur d'une civilisation, d'une vision de monde d'une langue qui leur sont communes* ».

Opacity may be considered another characteristic of literary texts. as a result, they are likely to have multiple interpretations by different readers. For the translator, it becomes a crucial matter to determine as much as possible the intention or intentions of the original writer to be able to faithfully reproduce the message.

Literary translation ought to be a personal creative work. A good literary translator is one who creates some sort of a « *double original* ». For that reason, he must himself be an artist, a man of letters, a creator or one capable of creativity (66). The translator must have *empathy*\*, or « *thought communion* » with the author of the original. This will help the translator read, understand and appreciate the SLT in all its aesthetic dimensions, what Jacques Flammand (1963:121) refers to

appreciate the SLT in all its aesthetic dimensions, what Jacques Flaminand (1963:121) refers to as : « *la sonorité des mots, le rythme des phrases, le symbolisme des images, bref, toute la beauté du texte* ». It is, perhaps, this state of affairs which lead to the argument that literary translation is more of an « art » than a « craft » or a « science », and that it is difficult, if not impossible, to consider the « *theory of literary translation* » separately from the « *theory of poetic art and hermeneutics* » (67).

In the light of the facts just outlined, a literary translator cannot be trained as easily and as systematically as a translator of « informative » or « vocative » text-types. Short of being a « *man of letters* » himself, a literary translator can best be taught how to strive for « *approximate artistic equivalence* », how to produce an « *illusionistic rendition* » which makes the reader feel that he is reading the original (68). Perhaps the cliché « *traduttore, traditore* » best applies to the translator of imaginative literature. Rabassa (1984:21) eloquently describes the nature, indeed the dilemma of creative literature translation:

« *if it is not clearly derivative, it is, then treasonous and even treacherous, for it will be misleading. If it is too servile to the alien form, then it is guilty of misfeasance rather than malfeasance, for it has not carried over the natural feel of the original.* »

The literary text-type is thus distinguished from all other types of texts, particularly the informative ones which are concerned with those topics of knowledge constituting the bulk of a translator's work. The following figure outlines some of the most salient characteristics of « expressive » texts as opposed to the so-called « *textes utilitaires* » (i.e., « informative », « pragmatic »\* or « utilitarian »\* texts). These characteristic features highlight some of the translator's procedural behaviour :

<u>Literary texts</u>	<u>General or Utilitarian Texts</u>
(a) Predominantly expressive	predominantly informative.
(b) Predominantly connotative	predominantly denotative.
(c) Symbolic and evocative	highly explicit, clear and straightforward.
(d) Focus on both form and content or « matter » as well as « manner »	focus particularly on content or matter.
(e) Highly <i>subjective</i> *	predominantly objective
(f) Allows multiple interpretation	allows single interpretation only.
(g) Timeless and universal	temporary, may have immediate utility only.
(h) Distinguished by overall « patterning » -- The « selection » and « arrangement » of linguistic items, and the use of special devices to « heighten » communicative effect	less conscious or concerned with « selection » or « choice » and more « spontaneous ».
(i) Tendency of « literary style » to « deviate » from the « standard » of the « standard » use of language	consistent adherence to the « common core » of the language.

Figure 4. Some characteristics of « literary » and « utilitarian » texts (69).

### III. Summation

- 3.1 The present study is a natural sequence for *paper one* on translation theory and practice (see general introduction). Further issues of a *didactic model of general translation theory* are explored. The discussion focuses on relevant areas *beyond the word and sentence levels*.
- 3.2. The « *nature* », « *organization* » and « *typology* » of texts are investigated with the goal of determining some of the ways they can be analyzed, interpreted, and consequently better translated.
- 3.3. The approach adopted for the analysis is predominantly functional and sociolinguistic, one which focuses on the identification of the communicative aspects of texts as social events-- a line of thought which is much akin to the nature of translation as an « *interlingual* », « *intercultural* » communicative act.
- 3.4. *Text-linguistics* whose object of study is the *text* came to make up for the limitations of *sentence-linguistics* and to broaden the scope of linguistic analysis. Several standards of *textuality* are identified as useful factors which contribute to a better understanding of texts and their accurate *transfer* across languages.
- 3.5. Of particular interest to the student translator are the standards of « *cohesion* » and « *coherence* » which deal with the *internal* grammatical structures of texts. As a feature of text or discourse analysis, *cohesion* covers a number of « surface relations » or « grammatical dependencies » which make a text « stick » together as a « unit ». Such relations are generally represented by linguistic devices known as : *reference, substitution, ellipsis, conjunction and lexical cohesion*.
- 3.6. Cognizance of surface dependencies of a text, however, may not be enough to understand and use the text as an efficient communicative occurrence. Thus the need for other standards of textuality such as « coherence ». Both cohesion and coherence function to create textual *connectedness*. Coherence, however, focuses on the textual « *underlying continuity of sense* » which is a function of the interaction between the « knowledge » brought by the text and the reader's cognitive and interpretive abilities, his linguistic knowledge and his « memory schemata » or prior knowledge of the world.
- 3.7. The study of the « *thematic* » aspects of texts needs to be supplemented by an investigation of their *functional* and *pragmatic* dimensions. The functional perspective, which is sociolinguistic in nature, focuses on the functions of language as brought by the text. Perhaps the most widely known functional theory is that of Roman Jakobson which maintains that any speech event must involve the presence and interaction of a number of *factors*-- a *message*, an *addresser*, an *addressee*, a *code*, a *contact* and a *context*. The language functions as related to the factors of the act of verbal communication are the *expressive*, the *emotive*, the *conative*, the *poetic*, the *phatic* and the *metalingual*. The message takes the functional character of the factor which is *dominant* in the particular speech event.

- 3.8. The *pragmatic* approach to texts shares a number of features with the functional model. Pragmatics, however, is distinguished by its view of language as a « mode of action ». It came to be treated as a theory of « *Speech Acts* »--an investigation of the type of « actions » or « acts » which are performed through the use of language. The proper understanding and translation of a text must reckon not only with the « declarative » and « *structural* » levels of textual analysis but also and particularly with the « *situational* » and « *intentional* » levels which better express the « *communicative force* » of texts.
- 3.9. Of particular significance to text analysis for purposes of comprehension and translation is the notion of « implicature » (see Grice's « *Cooperative Principle* » maxims) which helps provide functional explanation of problematic phenomena such as « implicit » or « presupposed » meaning, contradictions, metaphorical use language, and « indirect *Speech Acts* ».
- 3.10. The student's awareness of the thematic, functional and communicative force of texts helps him determine the type of text he is dealing with, and consequently to adopt the proper *translational procedure* and translation style. Specific text types involve specific theme lines, and specific linguistic features and structural organizations. Thus, an *argumentative* text, for example, must not be construed and translated as a *narrative* or a *hortatory* text.
- 3.11. Traditionally, texts have been categorized on the basis of their *propositional content* as literary, technical, scientific, etc. Functional theories, however, have helped more accurate criteria of categorization according to which texts are distinguished in terms of their functional roles in communicative interactions (see 3.7. above).
- 3.12. One of the most challenging types of texts for the student translator is the literary genre. Unlike *general, pragmatic or utilitarian texts*, literary texts display a number of characteristics which make them more difficult to translate. Some of the most salient of these characteristics include: metaphorical and stylistic innovation, a focus on both form and content or matter and manner, a predominant use of connotation, the possibility of multiple interpretation, and the tendency to deviate from the conventional norms of language use.

#### IV. Endnotes

- (1) Wakes (1989:458-461); De Beaugrande and Dressler (1981: 14-30)
- (2) The preoccupation with « texts », however, dates back to Antiquity when Marcus Fabius Quintilian (35-96) worked out, within the context of « Rhetoric », his famous « five parts » or « stages » in oration composing and his « three types » of discourse or « constraints » on the types of oratory. The five types are (a) the selection or choice of « subject matter » (« *inventio* »), (b) the ordering or arrangement of the material (« *dispositio* »), (c) the presentation style (« *elocutio* »), (d) the techniques of learning by rote (« *memoria* ») and (e) the way of oration delivery (« *pronunciatio* »). The « types », on the other hand, are the « politician's » « *deliberative- persuasive* », the « attorney's » « *forensic-defensive* » and the « preacher's » « *epideictic-ceremonial* » discourse. (Quintilian, « *institutio oratoria* », « Guide to Rhetoric », 96 A.D; Hartmann 1980: 10-18).
- (3) Hartmann (ibid.: 18)
- (4) A « text » has been defined, for example, as « ... a document containing a sample of a particular variety of language, and serves as the basis for linguistic analysis » (Hartmann and Stork 1972: 236,237); See: Beene et al. (1985: 6-9) for some other definitions of « text ».
- (5) Bell (1991: 163-174)
- (6) De Beaugrande and Dressler (1981:3)
- (7) Halliday and Hasan (1976); de Beaugrande and Dressler (1981:48-83); Bell (1991:154-156); Baker (1992: 180-216)
- (8) Halliday and Hasan (ibid.: 31)
- (9) Baker (ibid.: 186, 187); Halliday and Hasan (ibid.: 32, 88-141)
- (10) Halliday and Hasan (ibid.: 142; 143)
- (11) Baker (ibid.: 190,191); Halliday and Hasan (ibid.: 220)
- (12) Halliday and Hasan (ibid.: 274-285)
- (13) De Beaugrande and Dressler (1981: 3,4)
- (14) Bell (1991: 164,165)
- (15) Beene et al (1985:5); Witte and Faigley (1981: 199) de Beaugrande and Dressler (1981: 4-7 and 84-112)
- (16) The following passage is an example of a « cohesive » text which may not be said to be « coherent »: « *the quarterback threw the ball toward the tight end. Balls are used in many sports. Most balls are spheres, but a football is an ellipsoid. The tight end leaped to catch the ball.* » (Witte and Faigley 1981:201). For another example of this type, see: Enkvist (1978<sub>b</sub> : 110,111). Reproduced in : Baker 1992: 218)
- (17) Baker (1992: 219)
- (18) Hughes and Duhamel (1962: 19-20); Hoey (1991:12)
- (19) Baker (ibid.: 218,219)
- (20) Consider the following sentences where the two structure elements « *but* » and « *however* » express the same logical relationship of « *contrast* »: (a) *He attacked the Senator viciously but he was never called before the committee*, (b) *the Smiths are taking good care of their lawn. Their neighbours the Johnsons, however, do not seem to bother.*
- (21) Some of the most common « *logical relationships* » include: *interpretation, contrast, comparison, definition, cause, inference, exemplification, enumeration, reformulation, summary, conclusion, amplification, evaluation, restatement, result, parallel idea, evidence, illustration, related idea, specification, etc.* (Ding Xin-Shan 1994: 28-30; Quirk 1973: 287-294); Barnwell 1980: 177-246)
- (22) Reiss (1881: 130). See Baker (1992: 217-258) for other examples on « text coherence ».
- (23) Reiss (1976: 333,334); de Beaugrande and Dressler (1981: 11)
- (24) See, for example, Dell Hymes (1972; 1974); Pergnier (1981); Austin (1962,1970); Grice (1975); Searle, Kiefer and Bierwisch (1980); van Dijk (1977).
- (25) Willis (1982<sub>b</sub> : 116, 119, 120)
- (26) Leech (1981: 320, 321);

- (27) Lyons (1981: 175);
- (28) Leech (1981: 321); Hurford and Heasley (1983: 233, 240); See also the works of Austin (1962) and Searle (1969; 1971; 1975).
- (29) Austin (1962: 59,60); Leech (1981:321); Hurford and Heasley (1983: 243, 244) Different classifications of « *speech acts* » have been advanced. One of the most common typologies is perhaps the one that Searle (1969, 1976) worked out on the basis of Austin's (1962) work and which is composed of the following basic categories: (a) « *representatives* » (i.e. asserting, concluding), (b) « *directives* » (ordering, requesting), (c) « *commissives* » (i.e. promising offering, threatening), (d) « *expressive* » (i.e. apologizing, thanking) and (e) « *declaratives* » (i.e. naming, firing from a job) (see: Levinson 1983: 240)
- (30) Louw (1985: 104, 107)
- (31) Hurford and Heasley (ibid.: 233, 241-243)
- (32) Leech (1981: 321, 322); Levinson (1983: 229);
- (33) Hurford and Heasley (ibid: 250-256)
- (34) Louw (1985: 103); Lyons (1981: 201-219)
- (35) Leech (1981: 331)
- (36) Levinson (1983: 97); Lyons (1981: 213)
- (37) The examples are adapted respectively from: Lyons (1981: 207); Lyons (ibid: 208); Baker (1992: 223); Lyons (ibid.: 213); Yule (1985: 101); Levinson (1983: 97); Thomson (1982: 3); Hurford and Heasley (1983: 281); Lyons (ibid.: 213); Thomson (Ibid: 5; 5; 6).
- (38) Leech (1981: 331)
- (39) What the speaker implies, however, should not be, as Baker (1992:223) points out, confused with « *idiomatic meaning* ». The latter is conventional and is interpreted on the basis of a good mastery of the linguistic system, while implicature depends on the successful interpretation of the speaker's implied meaning.
- (40) Lyons (1981: 208); Baker (1992: 224)
- (41) Grice (1975: 45); Leech (1981: 296, 297, 331)
- (42) Grice (ibid.: 45, 46); Hurford and Heasley (1983: 282)
- (43) Thomson (1982: 4); Baker (ibid.: 227)
- (44) Levinson (1983: 270); Baker (ibid.: 259, end note 2)
- (45) E.L. Hohulin (1982: 71, 78, 79)
- (46) E.L. Hohulin (ibid.)
- (47) Bell (1991: 202, 204); E.L. Hohulin (ibid.: 78, 79); Newmark (1988: 39-44);
- (48) Leech (1981: 61, 62); Wilss (1982<sub>b</sub>: 71)
- (49) Nida (1979: 104)
- (50) Firth (1968: 146, 147, 161). See also: Malinowski (1923).
- (51) Leech (1981: 57)
- (52) Nida (ibid.)
- (53) Bühler (1934; 1965); Jakobson (1960); Vachek (1972)
- (54) Jakobson (1960: 353-357)
- (55) Bühler (1965; Guiraud (1975); Hawkes (1975;1977); Newmark (1988)
- (56) Newmark (1988: 40)
- (57) Newmark (ibid.: 39)
- (58) Newmark (ibid.: 41)
- (59) Guiraud (1975: 5)
- (60) Newmark (ibid.: 42)
- (61) Hurford and Heasley (1983: 4,5); Newmark (ibid.: 43)
- (62) Newmark (ibid.)
- (63) Wilss (1982<sub>b</sub>: 76)

- (64) Wilss (ibid.: 125);  
 (65) Nida (1974: 25)  
 (66) Stancev (1970: 180); Etking (1967: 23-30)  
 (67) Kloepfer (1967: 10); Wilss (1982<sub>b</sub>: 180)  
 (68) Levy (1969: 31f); Wilss (ibid.: 71, 77)  
 (69) Delisle (1982: 29-33); Flammand (1983: 116-120); Newmark (1988: 39,41) and Chapman (1973: 13-15).

## V. Glossary

<u>English</u>	<u>French</u>	<u>Arabic</u>
Acceptability	<i>Acceptabilité</i>	القبول - المقبولية
Addressee	<i>Allocataire</i>	المخاطب - المرسل اليه
Addresser	<i>Locuteur</i>	المتكلم - المرسل
Adversative	<i>Adversatif</i>	استدراكي
Amplification	<i>Aygmentation- Extension</i>	إسهاب - توسع - إفاضة
Anaphora	<i>Anaphore</i>	العائدية - الإحالة
Anaphoric	<i>Anaphorique</i>	عائدي - إحالي
Argumentative (text)	<i>Text argumentatif</i>	نص جدلي
Cataphoric	<i>Cataphorique</i>	عائدي - مرجعي لاحق
Channel	<i>Canal</i>	قناة
Coherence	<i>Cohésion</i>	ترابط - تناسق - (تماسك لفظي)
Cohesion (lexical)	<i>Cohésion lexicale</i>	الترابط المعجمي (المفرداتي)
Cohesive device	<i>Particule de cohésion</i>	أداة الربط
Code	<i>Code</i>	شفرة الإتصال
Cognitive	<i>Cognitif (conceptuel)</i>	معرفي - ادراكي
Collocation	<i>Collocation (alliance de mots)</i>	التضام - المصاحبة اللفظية
Communication	<i>Communication</i>	التواصل - الإتصال
Communication theory	<i>Théorie de communication</i>	نظرية التواصل
Communication act	<i>Acte de communication</i>	الفعل (العمل) الاتصالي
Communicative channel	<i>Canal de communication</i>	قناة الإتصال

Communicative function	<i>Fonction communicative</i>	الوظيفة التواصلية
Conative (function)	<i>Fonction conative</i>	الوظيفة الإفهامية
Conjunction	<i>Conjonction</i>	العطف - أداة العطف
Contact	<i>Contact, rapport</i>	تماس لغوي
Context	<i>Contexte</i>	السياق - القرينة
Context of Situation	<i>Contexte de situation</i>	سياق الموقف - مقتضى الحال
Contextualism	<i>Contextualisme</i>	نظرية السياق
Contrast	<i>Contraste</i>	التقابل - المغايرة
Cooperative Principle	<i>Principe de coopération</i>	مبدأ التواطؤ - التعاون
Denotative	<i>Dénotative</i>	معنى حقيقي - مرجعي
Descriptive	<i>Descriptif (-ve)</i>	وصفي
Descriptive fallacy	<i>Principe erroné de description</i>	المغالطة الوصفية
Dialect	<i>Dialecte</i>	لهجة - لغة محلية
Direct Speech Act	<i>Acte de langage directe</i>	الفعل الكلامي المباشر
Discourse Analysis	<i>l'Analyse du discours</i>	تحليل الخطاب
Eclectic	<i>Eclectique</i>	انتقائي - اصطفاي
Ellipsis	<i>Ellipse</i>	الحذف الإيجازي
Emotive Function	<i>Fonction émotive</i>	وظيفة انفعالية
Empathy	<i>Empathie</i>	التقمص العاطفي
Endophoric	<i>Endophorique</i>	مرجعي داخلي
Evidence	<i>Preuve-évidence</i>	احتجاج - استدلال - توضيح
Evocative	<i>Evocateur</i>	إيحائي - مثير للعواطف
Exophoric	<i>Exophorique</i>	مرجعي خارجي
Evidence	<i>Preuve-évidence</i>	احتجاج - استدلال - توضيح
Evocative	<i>Évocateur</i>	إيحائي - مثير للعواطف
Exophoric	<i>Éxophorique</i>	مرجعي داخلي

Explanatory	<i>Explicatif</i>	تفسيري - شرحي
Expository (text)	<i>Expositif</i>	توضيحي - تفسيري - تعليلي
Expressive function	<i>Fonction expressive</i>	وظيفة تعبيرية
Extralinguistic	<i>Extralinguistique</i>	ما وراء اللغة
Felicitous	<i>Heureux, à propos</i>	ناجح - صائب - لائق
Felicity conditions	<i>Conditions d à propos</i>	شروط نجاح الفعل الكلامي
Formal Semantics	<i>Sémantique formelle</i>	علم الدلالة الشكلية
Functions (of lang.)	<i>Fonctions de langue</i>	وظائف اللغة
Functionalism	<i>Fonctionnalisme</i>	نظرية وظائف اللغة
General transl. theory	<i>Théorie générale de traduction</i>	النظرية العامة للترجمة
Hortatory (text)	<i>Exhortatif</i>	وعظي - تحذيري - نصحي
Idiolect	<i>Idiolècte</i>	لهجة الفرد
Illocutionary Act	<i>Acte illocutoire</i>	فعل القصد
Illocutionary force	<i>Force illocutoire</i>	طاقة القصد
Illustration	<i>Illustration</i>	تمثيل - توضيح
Implicature	<i>Implication</i>	علاقة تضمينية
Implicit	<i>Implicit</i>	ضمني - تضميني - مضمّر
Indirect Speech Act	<i>Acte de langage indirecte</i>	الفعل الكلامي اللامباشر
Informativity	<i>Informativité</i>	الإعلامية - الإخبارية
Integration	<i>Integration</i>	التكامل - التوحيد - الدمج
Intentionality	<i>Intentionalité</i>	القصد - القصدية
Intertextuality	<i>Intertextualité</i>	التناص
Lexical Semantics	<i>Sémantique lexicale</i>	دلالة مفرداتية - معجمية
Manner (maxim)	<i>Maxime de manière</i>	مبدأ الطريقة
Message	<i>Message</i>	الرسالة
Metalanguage	<i>Métalangue</i>	اللغة الواصفة

Metalingual (function)	<i>Fonction métalinguistique</i>	الوظيفة اللغوية الواصفة
Monolingual	<i>Monolingue</i>	أحادي اللغة
Multidisciplinary	<i>Multidisciplinaire</i>	متعدد الدراسات- متعدد العلوم
Multilingual	<i>Multilingue</i>	متعدد اللغات
Narrative	<i>Récit, narration</i>	السرد - القص
Narrative analysis	<i>Analyse de récit</i>	تحليل السرد
Objective	<i>Objectif</i>	موضوعي - غير ذاتي
Perlocutionary act	<i>Acte perlocutoire</i>	الفعل التأثيري- الفعل الحاصل
Phatic(function)	<i>Fonction phatique</i>	وظيفة المجاملة- وظيفة انتباهية
Poetic function	<i>Fonction poétique</i>	وظيفة انشائية
Pragmatic (text)	<i>Texte pragmatique</i>	نص نقعي
Quality (maxim of)	<i>Maxime de qualité</i>	مبدأ النوعية
Quantity (maxim of)	<i>Maxime de quantité</i>	مبدأ الاقتصاد الكمي
Rationalize	<i>Rationaliser</i>	يعقلن
Reference	<i>Référence</i>	المرجع- الإحالة
Referential meaning	<i>Sens référentiel</i>	معنى مرجعي - معنى عام
Reiteration	<i>Réitération</i>	تكرار - توكيد
Relation (maxim of)	<i>Maxime de relation</i>	مبدأ العلاقة
Relational Grammar	<i>Grammaire relationnelle</i>	النحو العلاقتي
Rhetorical	<i>Rgétorique</i>	بلاغي
Science of translation	<i>Science de la traduction</i>	علم الترجمة
Sense continuity	<i>Continuité de sens</i>	الإطراد- اتصالية المعنى
Situationality	<i>Situationalité</i>	الموقف - سياق القول
Situation of utterance	<i>Situation d'énoncé</i>	موقف- سياق القول
Speech act	<i>Acte de langage, de parole</i>	الفعل الكلامي
Speech act theory	<i>Théorie des actes de langage</i>	نظرية الأفعال الكلامية

Subjective	<i>Subjectif(-ve)</i>	ذاتي - غير موضوعي
Substitution	<i>Substitution</i>	الإبدال - الاستبدال
Supplicatory text	<i>Texte supplicatoire</i>	نص يضرعي - توسلي
Symbolic	<i>Symbolique</i>	رمزي
Systematization	<i>Systématisation</i>	ترتيب - تنظيم منهجي
Terminology	<i>La Terminologie</i>	المصطلحات
Text grammar	<i>La grammaire de texte</i>	نحو النص
Text-Linguistics	<i>Linguistique de texte</i>	لغويات النص
Textology	<i>Textologie</i>	علم النص
Textual science	<i>Science du texte</i>	علم النص
Textuality (textness)	<i>Textualité</i>	النصانية - النظم
Texture	<i>Textualité</i>	النظم - النصانية
Text-pragmatics	<i>Pragmatique de texte</i>	برجماتيات النص
Text-types	<i>Types (genres) de textes</i>	أنماط - انواع النصوص
Thematic structure	<i>Structure thématique</i>	البنية الموضوعية - المحورية
Vocative function	<i>Fonction vocative</i>	الوظيفة الاستدعائية

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