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Editors

Rosa Alonso
Marta Dahlgren

Pragmatic Interpretation in Translated Texts

Jamal al-Qinai
Kuwait University
jamalqinai@hotmail.com

Abstract

A pragmatic approach to translation studies the rules and principles governing the use of language over and above the rules of syntax or morphology, and what makes some uses of language more appropriate than others in communicative situations. It attempts to explain translation as a procedure and product. The Target Text (TT) will be subject to evaluation not as generated by the linguistic system but as conveyed and manipulated by participants in a communicative situation according to referential and pragmatic standards. The failure of a purely lexical or structural translation stems from ignoring the relation between words as signs and the effect they have on their users. Extra-linguistic or intuitive processes which translators strive to reproduce unscathed in translation should also be considered. We need to grasp the kind of actions an ST author performs combining linguistic and non-linguistic elements against a backdrop of beliefs and cultural values. Aside from the cohesive ties at the textual level, one needs to understand how the ST discourse hangs together logically in order to reproduce a coherent TT. This demands an analysis of the pragmatic elements of presuppositions, implicatures, and acts performed in the Source Text (ST). Establishing cohesive ties within a text may require seeking reference outside the immediate text. The illocutionary functions in one language are relatively autonomous cultural/linguistic categories, but are imaginable by members of other cultures and are translatable though not without translation loss. Globalization and the spread of literacy may have facilitated the comprehension of performative utterances when explained by approximate glosses or by paraphrase. Yet, it is often the multilayered and culture-specific nature of illocutionary functions that de-universalize their possible interpretati

This paper addresses the pragmatic interpretation of culturally-specific texts with examples adduced from a number of distinct settings to illustrate the influence of the pragmatic factors at stake.

Keywords: pragmatics, translation, cohesion, implicature, presupposition.

Resumen

Una visión pragmática de la traducción estudia las reglas y los principios que gobiernan el uso del lenguaje por encima de las reglas de sintaxis y morfología, y determina qué es lo que hace que algunos usos del lenguaje sean más apropiados que otros en situaciones comunicativas. Intenta explicar la traducción como procedimiento y producto. El TM será objeto de evaluación, no en su aspecto de algo generado por un sistema lingüístico, sino de acuerdo con los estándares referenciales y pragmáticos usados. El fallo de una traducción puramente léxica o estructural se origina en la ignorancia de la relación entre palabras como signos y el efecto que tiene sobre sus usuarios. Hay que tener en cuenta los procesos extra-lingüísticos o intuitivos que los traductores tratan de reproducir sin merma en el proceso de traducción. Es necesario entender el tipo de acciones que lleva a cabo un autor en el TF combinando elementos lingüísticos y no lingüísticos teniendo en cuenta un fondo de creencias y valores culturales. Aparte de considerar la cohesión a nivel textual, hay que comprender cómo se cohesiona el TF entero lógicamente para reproducir un TM coherente. Se puede conseguir únicamente mediante un análisis de los elementos pragmáticos de presuposición, implicaturas y actos de habla en el TF. Establecer elementos cohesivos dentro de un texto puede requerir la búsqueda de referencias fuera del texto inmediato. Las funciones ilocutivas en una lengua/cultura son categorías culturales/lingüísticas relativamente autónomas, pero son imaginables por parte de los miembros de otras culturas y son traducibles aunque no sin pérdida traductiva. La globalización y la extensión global de la alfabetización puede haber facilitado la comprensión de enunciados performativos si se explican mediante comentarios o paráfrasis. Sin embargo, son a menudo las facetas múltiples y específicas de las funciones ilocutivas que impiden que sus posibles interpretaciones sean universales.

Este artículo trata de la interpretación pragmática de textos con especificidad cultural y presenta ejemplos sacados de diferentes ámbitos para ilustrar la influencia de los factores pragmáticos implicados.

Palabras clave: pragmática, traducción, cohesión, implicatura, presuposición.

1. Introduction

When Nida (1964: 159) introduced the term ‘dynamic equivalent effect’, he was criticized for being an idealist since it is impossible to achieve such an effect between different languages in different times and cultures and the measures for gauging it are purely subjective (Munday 2001: 42-3). But it is this effect that remains of the ST when all other formal elements are transformed into TT. Indeed the very concept of translation as a transfer or translocation process is elusive. Why do we transfer the author's intended meaning (message) and stylistic peculiarities and what is the finite goal of the translation? Wouldn't a translation be considered successful if it stimulates in the TT reader an effect similar to that intended in the ST? I think the issue lies in defining the level of equivalence and means of attaining it. The Chomskyan influence and Nida's interest in semantic analysis in the sixties diverted the concept of equivalent effect from achieving its deserved prominence. Under contrastive analysis, the focus was on the transfer of those linguistic elements in the text in order to fit into the receiving language. The failure of a purely lexical or structural (formal) translation stems from ignoring the relation between words as signs and the effect they have on their users. Nida's 'dynamic effect' set the stage for the introduction of pragmatics in translation as a means of analyzing and reproducing the effects of ST by resorting to contextual clues in order to determine any textual fuzziness.

With the advent of Austin's 'perlocution' & Searle's 'speech act', Grice's 'cooperative principle', Sperber & Wilson's relevance' and many others, translation theorists began to tackle the translating as a process of exploring a dynamic and operative product rather than the examination of a static linguistic system. Pragmatics differs from structuralism and generativism in that it applies an interdisciplinary empirical approach to analyze 'parole' and 'performance' as passed over by Saussure and Chomsky (Alcaraz, 1996:104). Instead of a superficial description of text, the mainstay of translating has shifted to discourse as a series of utterances. Every message is wrapped up in a complex of assumptions, presuppositions, implicatures and inferences. Meaning, thus, becomes an act of negotiation between producers and receivers of text.

A more refined approach would also consider those processes that are sometimes labeled extra-linguistic or intuitive and which translators strive to reproduce unscathed in the translation process. We need to grasp the kind of actions an ST author performs on his readers by combining linguistic and non-linguistic elements against a backdrop of cultural beliefs, connotative values, audience design and norms of usage. In other words, aside from considering the cohesive ties at the textual level, one needs to understand how the whole ST discourse hangs together logically in order to reproduce a coherent TT. The latter can only be achieved by a contrastive pragmatic analysis of presuppositions, implicatures and acts performed in the ST.

A pragmatic approach to translation studies the rules and principles governing the use of language over and above the rules of language itself, grammar or vocabulary, and what makes some uses of language more appropriate than others in [communicative] situations. It attempts to explain translation as a procedure and product from the point of view of how, why and what is done by the ST author and what is to be done in the TT rendition (Hickey, 1998: 4). The latter will be subject to evaluation not as generated by the linguistics system but as conveyed and manipulated by participants in a communicative situation according to the referential and pragmatic standards employed. Such standards involve socio-textual practices recognized by given language communities and sanctioned by the rhetorical conventions at work. Equivalence is thus never to be conceived as absolute but rather as inherently relative emerging from the context of situation as defined by the interplay of different factors and has no existence outside the context (Ivir, 1996: 155). Thus, for example, determining the intensity of modals (e.g. adverbs: hopefully, possibly, and adjectives: beautiful, dreadful) will depend on the pragmatic input of the (con)text including tenor (level of participants), interpersonal meaning, social role and attitude.

The illocutionary functions manifested in one language/culture are relatively autonomous cultural/linguistic categories, but are imaginable by members of other cultures and, to some extent, are translatable though not, of course, without translation loss. (Hervey, 1998: 12). Globalization and the spread of literacy worldwide may have created a universal empathy to comprehend the performative aspect of utterances when explained by approximate glosses or by paraphrase. Yet, it is often the multilayered and the culture-specific nature of illocutionary functions that de-universalize their possible interpretations. A simple question such as "Have you visited this country?" could have a plain illocutionary function of eliciting information which coincides with the grammatical interrogative function. But it may also raise other illocutionary functions such as 'patronizing' [e.g. a rich man addressing a poor friend], 'embarrassing' [e.g. a religious man questioned about a visit to a promiscuous country] or even 'accusing' the interlocutor [e.g. a defendant accused of visiting an enemy country].

2. Synthetic and analytic interpretation; context vs. co-text

Lyons (1977: 637-8) uses the term 'canonical situation' to refer to utterances where all the participants are present in the communicative situation and are aware of the paralinguistic features as each assumes the role of sender and receiver in turn. The same utterances will be subject to ambiguity or indeterminacy if rendered in a non-canonical situation: if they are written in a manner dissociated from the prosodic and paralinguistic features or if the participants are separated in space and time. In translating written texts the non-canonical setting is predominant. Thus the truth of a given statement will be analytically evaluated according to the coherent relations that link the words of the ST. Yet any discerning translator will soon realize that even apparently analytic truths can be given up when synthetically revised according to the experiences of the physical world. In the following quotation from a tenancy contract, one can distinguish between an analytic (textual) truth and a synthetic (world) one.

مدة هذا العقد سنة واحدة تبدأ في 1 مارس وتنتهي بتاريخ 29 فبراير.

The duration of this contract is one year; it begins on March 1st and expires on February 29th.

In a non-canonical situation, the above statement could be analytically true, bearing in mind that the tenancy contract is valid for 12 months. Likewise, it is synthetically true if the year of expiration is a leap year. In case of renewal or if the same contract form is used for a later year, the translator should draw the attention of the commissioner that the expiration date should be modified accordingly. In other words, the synthetic interpretation cannot be ruled out even if at the immediate textual level the statement may have an analytic truth. This coincides with Grice's maxim of quality "do not say what you believe to be false".

In an interpretation session on 'Combating money-laundering' (Kuwait 2002) a video clip was presented before the audience to demonstrate some of the tactics used by the suspects involved in the act of illegal money transfers. The noise interference was misleading and the subtitle read "*I have been using different mobiles for forty years to avoid police tapping of land lines*". My fellow interpreter hesitated for a second and instead of following the subtitles concluded that the correct number would be 'fourteen' years as mobile telephone service was not available to the public forty years ago! Once again the synthetic takes over the analytic interpretation.

In the following example, the writer of the letter is responding to a complaint from a subscriber to a newsletter. The complaint concerns a male-oriented article that appeared under the title "Looking Your Best on the Road".

> Unfortunately, we goofed this time. In our attempt to please our market, we made the mistake of alienating many of our female readers by not giving both sides of the coin to "how to look your best." This is a mistake, I trust, that we do not make very often, and I sincerely apologize for our shortsightedness. I hope that *you will continue* to read our publications and that *you'll let me know* if we cross that male chauvinistic boundary into bad taste.

The ST does not pose any difficulty to the reader. Yet, in translating it into Arabic, it is crucial to determine whether one would use the polite 3rd person masculine plural (equivalent to French *vous êtes*) ستواصلون...ستبلغونني... to render *you will continue* and *you'll let me know* or instead the 3rd person feminine plural ستواصلن... ستبلغنني... The latter is traditionally used as a gender rather than deference marker. Analytically, we know that the text addresses a single subscriber and, therefore, it is grammatically incorrect to use the 3rd person feminine plural. Synthetically, our world knowledge informs us that since this is a letter of apology then, sociolinguistically speaking, we should use the plural (male-dominated) form to show our reverence. Yet, once again, we perceive from reading the text that it is this particular male chauvinistic view of the article that triggered the complaint. Therefore, the pronominal reference is better be translated in the 3rd person singular form ستواصلين... ستبلغينني... This example demonstrates how vital is the interplay of the analytic and synthetic interpretation in modifying the final rendition.

According to relevance theory, a context is a set of premises used in interpreting an utterance. Such premises are not limited to the immediate physical (textual or discoursal) environment i.e. the surrounding co-text but may extend to past or future hypotheses, cultural assumptions, anecdotal memories, beliefs about the mental state of the speaker, etc, which may all play a role in interpretation. (Sperber and Wilson, 1986: 15 ff). In a major story in *ABC World News Tonight* (5/18/98) on the cartels of drug trafficking and money laundering, the reporter passes the following comment:

> The law enforcement people have known for a long time that drug trafficking *has gotten into* the very fabric of the Mexican economy.

The overall context gives the impression that the expression *has gotten into* may carry negative connotations in view of the assumption that the Mexican government exerts efforts to stamp out the illegal trade in cooperation with the U.S. Customs Service. Yet, the co-text implies otherwise. In the preceding paragraphs, the reporter points out that 12 senior officials in 9 of Mexico's most prominent banks were indicted, "a damning indictment of the Mexican banking system". When rendered into Arabic, the translator may be baffled by three possible versions:

تغلغلت في جسد الإقتصاد المكسيكي. [has infiltrated the fabric (body) of the Mexican economy]

تنخر في جسد الإقتصاد المكسيكي. [is eating away at the fabric (body) of the Mexican economy]

أصبحت جزءا لايتجزأ من تركيبة الإقتصاد المكسيكي. [has become part and parcel of the structure of the Mexican economy]

While the first translation تغلغلت [has infiltrated] gives a less negative interpretation than the second تنخر في جسد [is eating away at], yet both rely on the contextual implications that drug trafficking and money laundering are illegal activities that are playing havoc with the Mexican economy. The third rendition أصبحت جزءا لايتجزأ [has become part and parcel] is based on the premise given in the co-text that most of the illegal gains are funneled into the banking business sector and consequently, they have become another source of revenue for the economy. This is attested to by the fact that the raids on the cartels are organized by the U.S. Customs Service rather than the Mexican government. This example demonstrates that the co-text may not necessarily concur with the context and interpretations vary as to the prominence of either.

3. The paradox of flouting the maxims

The meaning of a given stretch of text is not determined beforehand but is dependant on contextual factors and the recipient's cognitive processing according to the Gricean cooperative principle and the set of maxims that guide the interpretation of utterances. Yet, this is not always a straightforward process as ST producers may violate the maxims when it seems expedient (De Beaugrande and Dressler, 1981: 123). But the question that has to be addressed is: when and how do we know that a given maxim(s) has been flouted? And what is the implicature that results from such an infringement of the norms of interaction? Grice notes that non-conventional implicatures are created when a given maxim of conversational cooperation has been flouted (Grice 1975: 49). For instance, the quality maxim may be breached when the speaker says something that s/he knows to be untrue or unfeasible. During negotiations between Japan and the US in 1970 on textile exports, the Japanese premier said in Japanese (I'll handle it as well as I can) which is a polite way for ending a failing conversation (Loveday, 1982: 14). The latter statement is equivalent to the Arabic إنشالله يصير خير [God willing] which often indicates the speaker's unwillingness to take action or his tendency to procrastinate. According to US cultural quality and relevance maxims, this was construed as a promise to sort out the problem. This misunderstanding shows the need for the translator to be aware of the different cooperative principles in operation in the ST and TT.

In the same way, the quantity maxim may be flouted on some occasions in languages like Arabic which value prolixity. For instance, the maxim of manner (be brief; avoid unnecessary prolixity) may be violated when a translator inserts a long paraphrase on the assumption that the TT readers may not be familiar with a given jargon. In the following example the jargon *quantity discount* (a discount given to large orders) is rendered in the Arabic translation by an eight-word paraphrase.

Please inform us of your quantity discount.

نرجو أن تبلغونا بمقدار الخصم الذي تسمحون به على الكميات الكبيرة.

[please inform us of the discount rate that you give for large quantities]

In the genre of public orations, optimal reception may be achieved despite the infringement of the maxims of quantity and relevance.

Grice's maxim of relevance may be flouted. Instead of providing adequate contextual effects at minimal processing cost an author such as James Joyce may involve the reader into an introspective stream of consciousness that at face value has no thread of consistency. Similarly, the maxim may be deliberately flouted for aesthetic or humorous effects as in creating paradox or comedies. In 1999 European Parliament, Sir Leon Britten used the phrase "let me now turn to Bananas" which presupposes that the (immediate) receivers know about the trade dispute between the EU and the USA over banana imports. Had Leon Brittan said 'let's discuss the value of bananas for breakfast' he would have violated the maxim of relevance (Munday: 98).

Some writers may infringe the maxim of manner by applying a marked omission of junctions and other cohesive devices, creating a case of ellipsis which leads to a need for processing implicatures and unstated assumptions on the part of the recipients. Such implicit junctions will draw the attention of the reader to retrieve the omitted element from the co-text and context and thus highlight his involvement in drawing conclusions in an interactive manner. When a translator acts on behalf of his target language (TL) readers, he may erroneously restore the maxims by reinstating the ellipted items and making what is implicit explicit. Domesticating the ST by a systematic restoration of explicitness will result in a mediated version that shrouds the original's rhetorical conventions and defeats the purpose of a motivated use of ellipsis thus causing a loss of equivalent effect in translation (Mason, 1998: 178-80). The translator's best policy would be to relay the ellipsis in order to achieve the same purpose of the ST author.

Intentionality accounts for the fact that no text is neutral: there are always some linguistic traits that uncover the stand taken by the author: an adverb or adjective placed in a strategic position, a certain thematic sequence, or a series of repetitive utterances or ellipsis that may lead the recipient to infer the position of the author (Alcaraz, 1996: 105). A successful communication aims at achieving optimal relevance by enabling the audience to find, without unnecessary toil, the meaning intended by the communicator. This calls for making the right context readily accessible to the recipients in order to accept the first interpretation as the right one intended by the speaker (Sperber and Wilson, 1995: 270). However, this idealistic descriptive approach does not always go uncontested as communication is constrained by co-textual and social factors. First, when a text is translated to an audience of a different cultural background, then the writer is quoted out of context and the degree of optimal interpretation will depend on whether the translator carries his TL readers to the SL author or instead adapts the ST to the target audience background. Second, the factor of text typology (novel, report, CV., essay…) comes into the picture to determine the range of shared implicatures and explicatures. A satirical text will be interpreted at a different level than that of, say, a financial report. Third, as translators crave for interpretative resemblance of the original there is bound to be psychological (individual) imprints that underscore a particular aspect of interpretation. This could be manifest in the lexical and syntactic selections made in the TT as well as the exegetical and paraphrastic renditions. A translator may even intervene to explain the setting of a given text or provide notes to clarify a certain expression and in extreme cases amend the original text.

Another instance where the maxims are flouted concerns the principles of politeness. Thus while Grice emphasizes clarity, politeness introduces a gray area whereby the modes of address are defined according to social norms as for example in the manuals of etiquette. Such de-contextualized real-world knowledge will vary from one language to another and the translator finds himself obliged to apply a pragmatic interpretation to the ST. A case in point is the formality level shown in the deference style of T/V (i.e. *tu* versus *vous*) in French, German, Arabic and the honorifics in Japanese which reflect certain social conventions. The second person singular pronoun أنت and its construct affixes in Arabic is equivalent to the *tu* in French in terms of being less formal than the second person plural pronoun أنتم , *vous* in French. The translator has to observe such cross cultural differences in politeness before attempting his rendition. In the 2006 parliamentary elections in Kuwait, a female candidate was interviewed by a local network about her chances of securing a seat in the National Assembly. The interviewer posed the following question:

هل بإمكانكم تقدير عدد الأصوات الرجالية التي ستحظون بتأييدها؟

> [Can you (plural masculine 2nd person pronoun) estimate the number of male votes that will support you (plural masculine 2nd person pronoun)?]

According to the Gricean conversational implicature, the pronoun *you* in Arabic is intended here to express deference and show politeness to a would-be public figure who will no longer be confined to a grammatical feminine gender. This in itself is paradoxical as feminists may prefer to be referred to through the use of feminine pronouns as a way of asserting their identity rather than being included under the dominant masculine pronoun. Unfortunately, this interpretation is lost in the English 'neutral' rendition.

Indirect speech acts such as non-conventional indirect requests, hints and irony are viewed as less polite, presumably owing to the high processing load imposed on the receptor (House, 1986: 289-292). Through an empirical contrastive study, House (1996) found that there are cross-cultural differences in terms of the discourse strategies between English and German. Thus, the Germans use fewer phatic phrases, more explicit expressions and content is given priority over the tactics of conversational routine. In a German translation of an English commercial circular, the translator applies a cultural filter whereby a covert, implicit suggestion is turned into a more overt direct request. And while the English original suggests that the action to be taken is required by some external necessity, the less subtle German version proposes more explicitly that the recipients should perform the action. In order to accommodate the target's group presuppositions about communicative norms, the translator replaced the Anglophone politeness maxims of being friendly and giving options to the recipients by a direct content-focused German politeness norms (House 1998:67).

Similarly, in a journalistic text on an anthropological topic, the interpersonal component in the English original is weakened in favour of a more ideational, sober and factual German document about anatomy while personal pronouns are replaced by neutral and impersonal German pronouns. Simple and vague phrases which make the English original interesting and digestible are rendered more precise and scientific. House (1998: 67-8) attributes such changes to the cross-cultural differences in the functionally equivalent norms of politeness in German which call for a different 'pragmatic' interpretation of the tenor and mode of the original.

In a translation of Jarvis's *Primary Sciences* (Marzouq and alQinai, 1999) for Arab children, the translators applied a process of toning down the often formal scientific register in Arabic by simplifying complex syntactic structures and paraphrasing jargons while adapting tenor by inserting personal pronouns to emphasize interaction. Mode was also modified by inserting diagrams and illustrations to accommodate the needs of young children by a more explicit layout. Overt references to taboos in Arab culture were discarded in favour of indirect reference. Here, the translators' approach is based on a pragmatic interpretation of the commissioner's objectives and the recipients' sociolinguistic needs as per their age, education and cultural background.

4. The Pragmatic aspect of deixis

Being on the borderline between semantics and pragmatics, deictics fluctuate between full-notion lexemes and [grammatically] functional items and they may assume both an exophoric as well as an endophoric interpretation. They only acquire their meaning in a speech situation and they serve as a means of identifying size, distance, quantity and manner of the referent via demonstratives, pronouns, numerals or adverbials. At the level of the text, understanding the linguistic meaning of a pronoun -be it personal or demonstrative- depends on the dynamics of the context as propped up by deictics (also called indexicals). In translation, the deictic perspective of the SL must be modified to accommodate that of the TL. For example, the rendering of 'you' in an English business letter into its French translation (*tu/vous*) will be determined by the discoursal features of formality which in turn require an exophoric feedback that can be extracted from the spatial arrangements of the business letter. Similarly, a news report published in a given newspaper will have to be adjusted in terms of the spatio-temporal aspect when its translation appears in a foreign newspaper by transforming all spatio-temporal references according to the date of publication. Thus, 'today' will become 'yesterday', 'yesterday' will be ' two days ago' and 'tomorrow' will be 'today'. The reference to 'here' in a newspaper published in Kuwait will definitely be adapted or annexed with extra information while the use of 'National Assembly' will be replaced by 'the Kuwaiti Parliament' to contextualize the allusion to the orientation of foreign readership. Under such considerations, the translator should apply a pragmatic rather than simply a linguistic approach to decide on the functionality of the translation in the TL culture. "Next week" will certainly begin on Monday in the Western world and as such 'a meeting scheduled to be held on the first working day of next week' will have to be rendered functionally as "سيعقد إجتماع يوم الإثنين" [a meeting will be held on Monday] to avoid the misunderstanding that results in Arab and Islamic countries where the week starts on Saturday. In other words, the translator has to give equal attention to those deictic presuppositions that are lacking and those that exist in the TL.

Before embarking on the translation process, a translator has to investigate the discourse context and detect the cultural orientation of both the SL and the TL audiences. For example, the very mundane details of determining the naming of floors in a building might prove to be an exacting task. Thus, if the ST author uses the American floor naming convention, a three storey building will consist of first, second and third floor while the British convention will label the American first floor as ground followed by first and second (Farwell and Helmreich, 1997: 75-8). Now, the translator has to determine his target audience: if the TT recipient is an American real estate agent then the matter is resolved whereas a British agent will require re-labeling. But what if the British agent is selling the property to an American client? Wouldn't the translator be better off if he uses the flooring convention of the corresponding locale where the property is situated instead of shouldering the blame for the likely miscommunication?

Deixis is an area of language that is particularly sensitive to context, including the discourse genre in which it appears (Hosenfeld et al., 1995: 419). Thus, personal deictic references will be more frequent in persuasive and argumentative texts than, say, in an official memo for circulation in a commercial firm. The selection of the level of formality as marked by the *tu/vous* second person pronoun will depend on the purpose of the text and the relationship between writer and reader. In some school textbooks (*e.g.* science lab manuals) as well as cooking books, the first person plural pronoun 'we' is used as an inclusive reference in Arabic to express shared solidarity between author and reader, avoid gender bias and minimize the frequent usage of the passive or imperative structure which is so prevalent in English texts of this nature. However, upon translating the Arabic originals into English the 'we' reference is minimized since the 'royal we' in English is considered more pretentious than its Arabic counterpart. A similar process takes place in legal texts (*e.g.* contracts) where reference to Arabic pronouns is emphasized throughout the text by affixes that show agreement in the following verbal and adjectival structures.

e.g. ونتعهد أن نقوم بإجراء الإصلاحات اللازمة خلال فترة الضمان دون أن نطالب بأي أجور.

[We undertake to *we*-carry out the necessary repairs
during the warranty period without *us*-exacting any charges.]

Such cohesive devices are minimal in English and the translator has to replace the deictic reference by a repetition of the nominal reference to the contractual parties or instead establish a fixed pattern at the outset by stating that "*the first party will be used henceforth to refer to...while the second party will refer to ...etc.*"

In her example of a Hebrew translation of a scene from Pinter's *Old Times*, Blum-Kulka shows how establishing cohesive ties within a text may require seeking clues outside the text in order to determine deictic references. The inflectional nature of adjectives (to agree with the modified noun) in Hebrew (and in Arabic) forces the translator to make explicit the gender referent in the ST opening statement 'Fat or Thin'. What may be deliberately made ambiguous is thus interpreted as either a man or a woman (Blum-Kulka 1986/2000: 302-3). In such cases, the translator will be stepping into the realm of pragmatics to define the undefined and explicate the implicit.

Indexical expressions which specify their reference directly from situational features such as 'I' may be reproduced analogically and have a similar effect in the TT. Yet, cultural references such as 'draft law of 1998' or 'the institutional bylaw' or 'civil law' need to be labeled by inserting such qualifying words as in ' the Egyptian draft law of 1998' or ' the Kuwaiti civil law' in order to add the exegeses of locale to the text. An interesting example in this regard concerns the Ministry of Social Affairs and Labour in Kuwait where it is often referred to in the form of a synecdoche as شئون 'the Affairs'. Thus all workers will have to obtain 'an Affairs' clearance form which means nothing to a newcomer since al ministries are concerned with some sort of affairs, be it political, economic, religious or otherwise. Therefore, in translation, the form should be re-contextualised to read 'a labour clearance form' in order to maintain the perlocutionary effect of the original. Likewise, ST acronyms and abbreviations should be spelt out in order to produce an analogous effect in the TT. An abbreviation like 'CAA' (Clean Air Act) needs to be explicated in order to make its relevance obvious to the TT reader. Such micro explanations in the form of an adjective or a lexical substitution will help clarify the presuppositions of the ST without a longwinded translator's note that may disrupt the TT flow. Nonetheless, in humorous texts exegesis and explications will distort the intended perlocution of the ST. De-contextualising a humorous text by making congruent what is incongruent or resolving ambiguities and by correcting inappropriate lexical choices in the ST will kill the humor. If the amusement effect of an original humorous text cannot be rendered as such, then the translator would be better off if he reformulates in order to recreate an analogous perlocution on the TT reader.

The selection of personal or spatio-temporal deixis varies from one language to another. Choosing the right pronoun or tense in the TT is a stylistic decision rather than a linguistic one. For example, the present tense in Spanish is used sometimes to relate past states in order to make them more vivid by actualizing them in real time perspective (King, 1992: 22). English, on the other hand, offers more dynamic spatial markers of locale and direction than many languages by inserting place adverbial particles in phrasal verbs.

e.g. As the other contestants were closing *in on* him, the athlete climbed *up against* the wall. وحينما إقترب منه بقية المتسابقين تسلق اللاعب الحائط.

The Arabic translation does not render all the four corresponding equivalents to the spatial particle given in italics.

5. Presupposition and the goal of [textual] speech acts

Presupposition is defined as pragmatic inference and relates to the linguistic and extralinguistic knowledge the sender assumes the receiver to have in order to retrieve the sender's message (Munday, 2001: 98). It is a complex phenomenon that is fraught with indecision and difficulties. Determining such background assumptions would involve an approach that links (conventional) linguistic utterances to the context of use (non-linguistic knowledge). Linguistic triggers of presuppositions include temporal sequence words (*e.g.* then, before, next, consequently…) which link the order of events and assume that certain events take place when others do. Similarly, questions presuppose that the addressee understands the language of the question and is willing or in a state that enables him to respond. Verbs that indicate a change of state (*e.g.* cease, begin,) presuppose that the interlocutor was or was not doing something in the first place.

There are also discoursal (non-linguistic and cultural) triggers that go beyond purely linguistic concepts. Translation is not confined to the premises of linguistic signs; discoursal clues such as deixis, proxemics, stress and intonational patterns determine how a TT is rendered. For example, the question 'How often do you visit your uncle?' can be answered in a straightforward manner by specifying a given number of visits. It can also be sarcastically interpreted as 'you never do' when the intonation ends with an exclamatory note. Even those languages that do not have exactly the same or equivalent discoursal means will resort to other linguistic devices such as inversion, cleft structures and subjunctives to relay the contextual dimension of the utterance. Similarly, a cultural presupposition which is restricted to a geographical area will may be modified to an audience that does not share the cultural background presupposed by the author. The Arabic invocation "وامعتصماه" [Oh, save us Caliph Mu'tasim] may lose its presupposition if rendered by means of transliteration of the proper name "المعتصم". The cultural allusions are too obscure to be understood by an English reader without encyclopedic information that certainly does not fit in the body of the text. For this reason, it should be modified to read as "we need victory" despite the loss in the cultural inference that can only be reproduced in a footnote. The latter may not be feasible as the cultural allusion may not be retrievable from reference books as in the case of verbal folkloric traditions or nuances that have not yet been recorded. In turn, the TL audience may have no equivalent references in their culture and the translator has to decide in line with the nature of his readership: should he paraphrase, render by approximation or use encyclopedic notes with the ensuing frustration of making the TL audience read an annotated text.

The problem in translation occurs when the TT receivers cannot be assumed to posses the same background knowledge as the ST receivers either because of cultural differences or because the text is being translated after a time gap when the presupposition is no longer readily activated by the immediate reference. Fawcett (1997: 124) gives the example of the Hungarian place name of Mohacs where the Hungarians suffered defeat. This name means little to receivers in other cultures unless it is replaced by an explicitation such as 'crushing defeat'. In Arabic خط بارليف 'Barleef Line' implies 'victory to the 1970's generation when the Egyptian army crossed the invincible defense line in Sinai, but it means nothing to those who are younger than 30.

In order for communication to be bearable, we seldom state explicitly everything we mean. The fact that we make a very large number of presuppositions in a given discoursal event is inevitable to preserve the economy of communication. Alcaraz (1996: 109) cites Jane Austin's opening paragraph in *Pride and Prejudice* as a rare example of a classical literary text that provides the readers with the pragmatic presupposition that they must be aware of: "It's a truth universally acknowledged that a single man in possession of a large fortune must be in want of a wife". Yet, when a great number of the presuppositions and implications are left out, one may run the risk of being misinterpreted. Presuppositions must be true and must be assumed by the receiver of the message if the flow of information is to proceed unimpeded. The problem in translation occurs when the TT receivers cannot be assumed to posses the same background knowledge as the ST receivers either because of cultural differences or because the text is being translated after a time gap when the presupposition is no longer readily activated by the immediate reference. For instance, American speakers, let alone speakers of other cultures and languages, would make little if no sense at all of the reference to the Waterloo battle in the idiomatic expression 'meet your Waterloo', unless it is annexed with an explicitation such as 'to be decisively defeated'. The time gap factor may also be crucial to the interpretation of presuppositions invoked by obsolete expressions. The expression رعيص الدبس [ri'ees ad-dibs] was used in the old Kuwaiti Arabic dialect to indicate an extreme case of soggy weather caused by a southerly wind blowing from the sea in mid-August. The same expression was erroneously rendered by a non-native translator of Kuwaiti short stories as 'cheap malt' (al-Maleh and Farghal, 2004:79). Not only did the literal rendition depart from the figurative image that likens the sogginess of the weather to the stickiness of 'thick date nectar' but it also broke a social taboo of teetotalism. Such an instance demonstrates how translators‘ unfamiliarity with the presuppositions of local inferences may lead them astray.

Since the workings of translation deal mainly with written texts, the concept of speech act should be modified accordingly. Rather than face-to-face encounters, translators of written texts deal with the written mode of (speech) and illocutionary acts which are embedded in the ST. Yet, the interpretation of such acts is context-bound and cannot be dissociated from the socio-textual norms of the SL culture. For example, Kuwait has always boasted of granting loans to other countries through the Kuwaiti Development Fund. The headline of a press release published in *al-Watan* newspaper (12 November, 2006) reads as follows:

750 قرضا قدمتها الكويت بقيمة 13 مليار دولار!

Kuwait grants 750 loans worth 13 billion dollars!

The bewildering interpretation of the headline can only be appreciated by a perceptive translator who is at home with the intricacies of the Kuwaiti society. While it is commendable to extend a hand of cooperation to other needy countries, it is ironical that an increasing number of Kuwaiti nationals face a nightmare of repaying their personal debts. There have been calls by members of parliament to write off the debts of citizens before writing off debts of other countries. The exclamation mark at the end of the headline gives rise to an ambivalent interpretation; it could be construed as either an expression of admiration at the enormity of the sum or could equally indicate a sense of irony that reflects the feeling of incredulity when such sums are being channeled abroad while the Kuwaiti citizens need to solve their debt dilemma. To the unwary reader of the English translation, the first sense of admiration comes to the forefront. To relay the irony, the mood has to be changed from a positively assertive statement to a tongue-in-cheek interrogative. The bewildering attitudinal perspective in a simple press release shows how the pragmatics of the macro discourse may alter the restricted views of the micro-speech acts and implicatures.

As was mentioned earlier in the introduction, Nida brought to the fore the concept of pragmatic interpretation and later studies of translation modified the terminology but retained the essence. What Davis (1980: 37-9) termed ‘perlocutionary’ effect applies in the case of translated texts. If a TT is capable of stimulating effects analogous to those of ST then the translation is successful: otherwise it is defective.

This is highly reminiscent of Nida's "dynamic equivalent effect". Thus, when a health warning targets a given sector of the population in order to deter its members from purchasing a new medicinal product that has not undergone FDA tests then the translation should have the same 'perlocutionary' effect on the potential TT recipients albeit in a modified discourse and under different contextual (i.e. socio-cultural) triggers. In other words, the translation is *ipso facto* a mediation by virtue of the fact that at some point the reader is bound to imagine that he is in a world that he does not belong to at first hand and that he has to mentally adapt his reaction to allusions and cultural references of a 'different' reality. The translation would be deemed successful if the TT makes the ST concepts accessible to the readers and stimulates a particular type of perlocutionary effect as intended by the ST author. The effect could be overt in the form a physical act or covert in the form of inducing an aesthetic experience (e.g. literary works) or a feeling of admiration or disgust.

When a letter of apology or invitation is translated, it is presupposed that the reader is the intended goal of the textual speech act. However, in reality it may not be so. The goal could be the reader of the original ST or the TT or both. To define the goal of the act requires a real knowledge of the contextual factors governing the utterance such as the time, location, addresser-addressee relation, socio-cultural orientation, etc. For instance, in the following letter of invitation, the intended goal of the act is the ST recipient as all pragmatic factors point towards a culture-specific event, and that only the ST reader would be able to carry out the intended act.

<u>أفراح اللومس والعلوان</u>

يتشرف أبو محسن وأبو عجلان بدعوتكم لحضور حفل العشاء المقام بمناسبة زفاف محسن على كريمة أبو عجلان وذلك في الخيمة المقامة في ساحة الجمعية التعاونية وذلك بعد صلاة التراويح.

<u>ملحوظة</u>: تقبل العانية في منزل المعرس.

<u>Al-Loumas and al-'Ulwan Wedding</u>

Abu- Muhsin and Abu- Ajlan have the honour to invite you to the dinner party held on the occasion of the wedding of Muhsin and the daughter of Abu-Ajlan in the tent erected in the cooperative society square after al-Taraweeh prayer.

NB. 'Aaniyyah is accepted at the bridegroom's house.

Upon translating the above example into English or any language other than Arabic, the intended equivalent effect cannot be reproduced, not because of any linguistic factors but rather owing to the contextual specifics that presuppose a cultural background and a personal immersion in that particular society. The social custom of concealing the bride's name by alluding to her through her father's name is only present in a Bedouin conservative society. Moreover, the very reference to the father by a nickname such as 'father of' is culture-specific and has to be interpreted within the context of that particular situation. Likewise, the timing of the wedding celebration after 'al-Taraweeh prayer' indicates the month of the year which is in this case Ramadan, the only month when al-Taraweeh is performed. Finally, the word al-'Aaniyyah mentioned in the bottom line refers not only to a purely tribal Bedouin concept but also to a fast vanishing custom of accepting donations as an aid to the bridegroom. Here, the act of requesting wedding guests to pay a donation will be made only to the person to whom the letter is intentionally addressed (i.e. the goal of the act) and not to anyone who happens to read it in the ST or the TT. Any translation that does not provide this pragmatic background information by way of cultural exegeses will fail to produce an equivalent perlocutionary effect of such a contextually marked text. Alternatively, the translator could distance himself from any involvement by marking the TT as a foreign product. For instance, he could introduce the translation with a statement that reads: this is a translation of a 'foreign' text, thus leaving all references as they occur in the ST and offering the reader the opportunity to experience the ST effect as offered by the original author.

The translator has to play the role of a mediator when translating allusive terms which have some kind of referential or figurative interpretations rooted in the ST culture. The pragmatic WH's of 'who' 'when' 'where' and 'why' will be paramount in determining the expressive and suggestive aspect of meaning. In their translation of short Kuwaiti stories, al-Maleh and Farghal (2004:79), who are non-native residents in Kuwait, render the dialectal الدخلة 'ad-Dakhlah' as 'the wedding night' and الصباحية 'as-Sabahiyyah' as 'the wedding morn'. Being a native of Kuwait, I find that the above renditions conceal the truly marked socio-cultural dimension by ignoring the fact that 'ad-Dakhlah', better translated as 'the consummation', was a fearsome experience for the bride-to-be who hears stories that this particular night is a test that determines whether her married life will be filled with joy or misery. Therefore, the next morning 'as-Sabahiyyah' is better viewed as 'the morning after'. Such a presupposed implicature can only be understood through pragmatic interpretation as the text does not offer any cultural clues.

In the same collection of stories, al-Maleh and Farghal provide a transliteration of the culture–specific food item 'balaleet' (op.cit: 85) without providing a footnote to explain the pragmatic significance of the word (roughly: sweet noodles with saffron topped with battered fried eggs). In the past, such a home-made dish is only prepared during festive occasions and cannot, for example, be ordered from a menu in a restaurant. The translators felt that the cultural associations cannot be filled by any single equivalent in English and that the transliteration is bound to attract the reader's attention to the exoticism and foreignness of ST. However, the proposition of the ST can only be inferred by a native translator who will find it proper to annotate the text with 'pragmatic' cultural inferences. Without such cultural exegesis, the aesthetic experience of the ST will not be effectively relayed to the TT recipient.

It can be argued that applying the theory of conversational cooperation by providing background knowledge may not be relevant to the translation of literary works. We cannot assume that a writer's primary goal in writing a literary text is to achieve a maximal effective exchange of information. It should be pointed out that the list of potential implicatures is open and that part of the author's plan may be to obscure his intentions and create multiple interpretations. Saying the same thing while using a different form of expression should, in Grice's terms, carry the same implicature. Yet, in translation, it might be argued that the reason why the implicature may differ from that of the ST has to do with the lack of shared background knowledge about what the ST expression standardly implicates. In such cases, it can be said that the literal meaning has been translated, but the implicature has not. The reader, having no knowledge of what s/he is missing is likely to respond calmly to the intentions of the author as retold by the translator. But the translator is not the author and there is no place in Grice's theory for a mediator of message. The translator has first to recognize the writer's intentions and recast them via a new medium to a different readership than any the writer is likely to have had in mind (Malmkjaer, 1998: 35-6). In other words, whatever effect the TT may produce it is certainly not equivalent in the absolute sense of Nida's dynamic translation.

6. The flow of information: Extralinguistic markers and sequential focus

The pattern of information flow and arrangement influences how a text is received and interpreted. Translators often face a dilemma of choice: are they obliged to respect the discourse orientation of the ST in respect of its thematic organization or are they allowed to modify it to preserve the essence of the message? After all, discourse analysis of various languages may reveal that the subject-predicate or theme-rheme order is not necessarily a language universal. The concept of assigning 'old' to the theme and 'new' to the rheme is challenged by a host of other factors such as logical sequences, the tendency to innovate and the structural oddities of ellipsis, polyrhemic sentences and extra-contextual subjects (Knowles, 1998:110). Indeed, a hallmark of good writing is the twist that one sees in the theme/rheme structure and the fragmentation of usual sentences into unexpected clusters that baffle the reader into admiration. For example, 'And a car he bought' in response to 'he promised to buy a car if he wins the lottery' marks the pivotal informational nucleus of the verbal predicate in a thematic position. Rather than expressing different syntactic functions, such sequences convey subtle illocutionary variations. In translation, the TT should be able to preserve such a twist by a similar one with an equivalent pragmatic effect or instead add lexical items with an equal thrust.

e.g. لقد وعد أن يشتري سيارة إذا ربح اليانصيب، وقد/وفى بوعده (وكان/ هلا لما وعد)

[He promised to buy a car if he wins the lottery and he *lived up* to his promise.]

As a non-inflectional language with regard to word order, English offers severe constraints on the translator to represent the free word order of a highly inflectional language such as Arabic where syntactic function is carried by morphological affixation. English has a narrow margin to compensate for the prominence of rhematic elements by such devices as the expletive 'there', inversion, passivisation and clefting (Knowles, 1998: 107). In comparison with Arabic, English tends to make a predominant sentential use of intonation for conveying illocutionary function; it can, therefore, be categorized as an intonation-oriented language (Hervey, 1998: 16-17). Arabic, on the other hand, offers considerable leeway to flexibly order its structural elements in a way compatible with the pragmatic interpretation intended by the original author. There is a tendency to express illocutionary function by deploying sequential focus and particles more than it does by intonation. As Arabic uses morphological affixes to mark the syntactic functions of the nominative, accusative and genitive cases, word order becomes vastly flexible since it is not required for indicating syntactic purposes. For example, the sentence 'scientists fear God' can be expressed in a variety of orders each with a different focus of pragmatic interpretation.

يخشى العلماء الله. VSO
يخشى الله العلماء. VOS
الله يخشى العلماء. OSV

The first VSO reflects the regular theme rheme order in Arabic while the VOS and OSV indicate emphasis by foregrounding a rhematic element. A successful translation should be able to reflect the significance of the theme-rheme organization in the TT. Failure to do so will result in miscuing emphasis and will shift the sequence of coherence. The translator has to perform an exacting task of striking a compromise between sequential focus, tone and intonation contours so that the illocutionary force of the TL rendering should maximally reflect that of the original speech act.

The tendency towards repetition and ellipsis in the ST cannot escape the attention of a discerning translator. For instance, where an English text may use periphrases or anaphoric and cataphoric devices, an Arabic rendition may unreservedly repeat the same item (or its synonyms) more frequently as a text building device in order to achieve rhetorical anaphora. Generally speaking, repetition is denser in Arabic than in English especially in political and public speeches (e.g. sermons) where it is intended to achieve emotional force. In the following extract (Calderbank, 1990: 14-15), the word إتجاهات runs like a constant theme in the Arabic text whereas its English translation prefers lexical variation.

وعلى الصعيد الفكري فقد دخلت مصر عام 1924 وهي تحمل شبكة جديدة من *الإتجاهات* الفكرية والمتناقضة، فقد أدت الثورة الشيوعية الروسية عام 1917 إلى نمو *الإتجاهات* الإشتراكية كما أدت الثورة المصرية عام 1919 إلى نمو *الإتجاهات* الإنعزالية...يضاف إلى ذلك ان الجامعة المصرية أدت إلى ظهور *الإتجاهات* العقلانية على حساب *الإتجاهات* الغيبية في تحليل مشاكل الحياة و المجتمع...

Intellectually, too, Egypt at the start of 1924 was subject to a series of interrelated but opposing currents. The Russian revolution of 1917 had promoted socialist thinking, while the Egyptian revolution of 1919 had encouraged ideas of pharaonic isolationism. In addition, the Egyptian University led to the appearance of rationalist as opposed to religious interpretations of human and social problems.

While the translator of the English version may have attempted to overcome the repetition of the word إتجاهات (5 times in the ST and once in the TT), the ST author's intention may not be restricted to a mere lexical choice of an item that has a score of alternative synonyms in Arabic. A likely pragmatic interpretation could reflect a political stance that attempts to establish the concept of currents as representative of political parties and hence the repetition comes as a sort of an ideological allegiance.

Sometimes, repetition is intended to produce a hint of irony, sarcasm or inferences by way of insinuation as in the following excerpt (روز اليوسف no.3521, 4 Dec 1995).

في مالطا قتل فتحي الشقاقي قائد ثاني أكبر حركة اصولية.... *وبعد أيام* قتل إسحق رابين رئيس وزراء إسرائيل ...*وبعد أيام* إنفجرت شحنة ناسفة في الرياض... *وبعد أيام* أغتيل في جنيف الملحق التجاري المصري... *وبعد أيام* فجرت منظمة الجهاد مبنى السفارة المصرية في إسلام اباد....

Fathi al-Shaqaqi, the leader of the second largest fundamentalist organization was killed …{a couple of days later} the Israeli prime minister Yitzhak Rabin was killed…{Days after this}, an Explosive charge exploded in Riyadh…{Days later}The Egyptian trade attaché in Geneva was assassinated…and {after few days} al-Jihad organization blew up the Egyptian embassy compound in Islamabad.

The repetition of the phrase وبعد أيام is a rhetorical device which points to incrimination of the suspects that stand behind the orchestration of such 'coincidental' events.

Sometimes, as in legal texts, a translator may prefer to repeat a proper name or an object when he feels that the name to which he alludes has been left far behind in the text, and in order not to lose the thread of coherence he replaces anaphoric markers with a repeat of nominal reference. Although it runs counter to text economy and Grice's maxim of brevity, such an arrangement is intended to diffuse any ambiguity in the pragmatic (legally-binding) interpretation of reference.

Baker points out that the coherence of a text depends on the receiver's expectations and experience of the world. She gives the example of a synonymous reference to *Harrods* store in London once as the *flagship Harrods* and later in the same paragraph as *the splendid Knightsbridge store* (Baker, 1992: 220). The TT (Arabic) reader may not know this cultural allusion. The Arabic translation makes the link explicit by repeating the word *store* (متجر نايتسبريدج الفاخر / المتجر الرئيسي هارودز)

Owing to the physical and temporal distance between the interactants, written texts may lack cues to interpretation such as tone of voice, stress and intensity. In other words, the readers do not have access to the referents in the ST immediate environment which are necessary to make out implicatures. Extralinguistic effects are indicated by orthographic markers such as punctuation, variations in font and various reporting verbs (e.g. 'exclaimed', 'shouted', and adverbs (*e.g.* 'emphatically', 'happily'). Yet, these markers may not only be present in the immediate text or the co-text but rather in the entire speech act (Malmkjaer, 1998: 31).

7. Conclusion

The classic objective of any translation is to achieve equivalent pragmatic effect. Yet, the purpose of the original and the characteristics of the recipients along with other situational aspects differ from those of the translation. The interpretation of messages is in a constant state of flux; they are too dynamic and too fluid to be construed by simply relying on static linguistic parameters. Textual parameters such as text-genre, sublanguage and field of discourse influence the interpretation of messages as they unfold.

Before attempting to translate a text, a translator needs to formulate an initial strategy for his approach of the text. As Vermeer and Reiss pointed out in the 1970's (Vermeer, 1978: 100, Reiss and Vermeer, 1984: 196), we may apply a pragmatic Skopos approach by focusing on the purpose of the translation which determines the translating methods and strategies in order to produce a functionally adequate effect within the respective cultural context, or to use Nida's expression, "a dynamically equivalent" effect. Therefore, it is crucial to know why an ST is translated and the objective of TT (also called *translatum* in Skopos). The advantage of such a pragmatically-oriented functional approach is that it allows the possibility of the same ST being translated in different ways according to the purpose of TT, the TT recipients and the commissioning context.

Aside from the textual (semantic and structural) meaning of ST, translators analyze the intentions of an ST author as evident in the text and co-text in a bid to reproduce (or at times recreate) the performative aspect of ST. This involves devising a strategy that prioritizes the transference of presuppositions and deixis as well as studying matters of relevance, politeness and cooperation principles within a framework that accommodates intercultural differences. The translator's failure to overcome contextual mismatches will result in mis-communicating the implicatures and explicatures of the SL author. Hence, the translator's task is to apprehend the message conveyed by the original text and then recreate it within the pragmatic domain of the TL. In pragmatic terms, the translator will effect a re-contextualisation of the ST as, for example, in the translation of jokes and proverbs where the amusement effect derives from some peculiar characteristics of the source language (e.g. alliterations, puns and antonyms) that cannot be directly reproduced in the TL. Without a radical re-contextualisation the perlocutionary effect will be distorted and the translation will merely be an informative rather than an amusing text. Yet, caution should be exercised not to overly domesticate a text as its foreignness must be respected. Indeed, some texts (literary and autobiographical ones) are written with the intention that the 'foreign' element should be relayed to the reader to reflect an air of exoticism. In an attempt to provide a pragmatic interpretation while translating an ST, there is always a feeling of fear that lurks in the mind of the translator: is there a rational level of exegesis and explication that one should abide by? What constitutes an acceptable mediation? And what if a translator transcends the boundaries of textual inferences into pragmatic interpretation that the original author did not intend to produce in the ST?

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