



Techniques of Rendering Jordanian Arabic Pragmatically Motivated Expressions into English

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Abstract

This research examines the translation techniques employed by translation students when translating pragmatically motivated expressions in Jordanian Arabic into English. It sheds light on the significance of contextual circumstances in rendering expressions with variable pragmatic meanings. To achieve the study's goals, a translation test consisting of 64 Jordanian Arabic pragmatic expressions was administered to 30 Translation students, who were asked to render these expressions into English. The study analyses qualitatively and quantitatively these translations in the light of the translation techniques suggested by Molina and Albir (2002). The study has found that these translation techniques suggested by Molina and Albir (2002) are very powerful in analysing and interpreting these Jordanian Arabic pragmatic expressions into English. Moreover, the study has identified a variety of translation techniques that have been used in rendering these Arabic expressions into English. Additionally, the study has revealed different motivations behind using these translation techniques in translating the SL expressions into English, including the tendency to provide more familiar English expressions. Certain translation techniques, especially literal and amplification translation techniques, are found to distort the pragmatic senses implied in the SL expressions. Compensation, discursive creation, adaptation, and others are proven to be powerful in successfully rendering the SL expressions into English. The research also has revealed that the contextual meaning and the speaker's intention play a pivotal role in determining the pragmatic meaning and thus the appropriate translation technique for achieving the intended pragmatic correspondents in the TT. Moreover, the study has found that special attention should be paid to the context and the pragmatic meaning surrounding the word in question in order to produce readable pragmatic translation.

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1. Introduction

From Levinson's (1983)^[18] perspective, pragmatics studies the interaction between extralinguistic environment and structure. "It focuses on how context encodes linguistic expressions" (Levinson, 1983: 8)^[18]. Yule (1996)^[35] goes further to assert that pragmatics is the study of meaning as it is conveyed by a writer or speaker and understood by a reader or listener. The capacity to comprehend the social, cultural, and ramifications of language use, including implicit meaning, communicative objectives, and communication situational norms, is known as pragmatic comprehension (Searle, 1969)^[30]. The study of pragmatics demonstrates how language is utilized and how context affects language (Panevov'a & Hana, 2011)^[28]. In pursuance of capturing the social and cultural subtleties of the source text and making sure the message is communicated correctly and successfully in the target language; it is crucial to comprehend pragmatics in translation (Hatim & Munday, 2004)^[4].

Dressler (1973)^[9] emphasizes that regardless of the language used, the pragmatic meaning of the text is grasped from a certain situation, scenario, region, or period.

As a text producer, the translator first tries to ascertain the author's intended meaning in the source text. Then, he should produce a target text that is comparable to the source text, has the same intended meaning, and has the same effect on the source text's audience. This is where pragmatics comes into play (Ballim and Wilks, 1991)^[6]. For the sake of conveying meaning and helping the target reader grasp the original meaning as best they can, an informed translator must recontextualize the context in which the original text is embedded. As a result, the translator might manage a commensurate impact on his new audience (Ehrman, 1993)^[10]. Pragmatics and translation are heading in the same direction. Both are two sides of the same coin, which undoubtedly lies in the purposeful meaning. Despite little attention being paid to the significance and implication of pragmatics in the era of Translation Studies, particularly when it comes to the domain of Arabic-English translation, pragmatics remains possessing an undeniable impact on the quality of the prospected text translated into the respective language. This leads, by definition, to examining the question of how important pragmatics is in the culture of the SL language to the extent that examined in the success of guessing the appropriate translation means that can convey the same pragmatic effect in the TL reader's mind.

Truly, this commonplace position of both pragmatics and translation stems from the angle that each of them seeks to figure out the real meaning of the words or utterance in question. The meaning, which is first and foremost ruled out by the intentions of the speaker uttering these expressions and the social and cultural norms shared by the speaker and listener that paves the way to reach the meaning meant by such expressions in a certain linguistic community. This crucial aspect of pragmatics is explicitly shown in Baker's (1992)^[5] view of pragmatics as "the study of meaning, not as generated by the linguistic system but as conveyed and manipulated by participants in a communicative situation". Thus, it is the intentionality of the speaker and the comprehensibility of the listener that determine the communicative theme raised by the words or expressions stated in the said situation.

Indeed, the study of the relationship between translation and pragmatics dates back to the dynamic equivalence proposed by Nida (1964)^[26] who affirms that translation is not only transferring meaning between two different languages, rather it is a process of creating the similar impact in the TL recipient's mind as that intended in the SL. This approach goes in line with the communicative translation method suggested by Newmark (1988)^[25], which gives more weight to the importance of reproducing a corresponding influence on the TT reader than merely receiving meaningful or grammatical sentences, as is the case with the semantic translation method suggested by the former. Chen (2020)^[7] further examined this realization by referring to it as the pragmatic equivalence.

Similarly, Nababan (1997)^[22] identifies eleven types of translation. Communicative translation is among them. This translation placed a lot of emphasis on translation as a tool for communication. Following Nida's (1964)^[26] assertion that equivalence tends to be dynamic, Nababan (1997)^[22] asserts that communicative translation places greater emphasis on message conveyance. In this sense, the dynamic

equivalency of pragmatic meaning, like speech acts that truly capture the cultural basis of the language, must be understood as such, and communicative translation is required to make the target text easily comprehensible. Furthermore, Chesterman (1997)^[8] highlighted that pragmatic meaning entails conveying meaning in a situational, social, and cultural context that transcends the words' literal meaning. This view is also reflected in Koller's (1979) model of translation equivalence, which includes the connotative equivalence that deals with the associations of the lexical selections involved in the SL, while Koller's pragmatic equivalence is associated with the readership of the TT.

The readership of the target text is given the priority in Toury's (1997) view of translating any text from one language into another which is explicitly emphasizes that any translated texts should be performed according to the norms of the target culture as well as it is further noticed in his "interference" law that entails the ability of the reader of the TT to understand the TT according to such TT norms and "translation norms". Following Toury's approach, which has a considerable echo among Translation scholars, some scholars like Emery (2004)^[11] conceive translation as not merely transferring the lexical or referential meaning from one language into another, but rather translating pragmatic meaning that needs to be in harmony with the TT's norms. Kallia (2009, p. 60)^[16] offers a similar argument: If two statements have the same transactional and interactional effect—that is, they realize the same speech act and uphold the participants' relationship to the same extent—and may be employed in the same context, they are pragmatically comparable.

Intentionality in translation has further reached a peak by the proposing of Skopos theory introduced by Reiss and Vermeer (1984/2014)^[29], and Nord (2001)^[27] who advocates the purposeful principle of translation whereby the TT and the translation process are merely ruled out by the intentionality aimed behind producing any translated text in the target culture. In this sense, intentionality of the respective TT is at the hands of the functionality a translator aims to manifest in the text translated in question and the ways he/she adopt to direct the target reader towards the desired ends meant in such translation, compromising domestication, localization, or even creative translation strategies.

The same holds true for House (1997)^[15] who argues that the appropriate quality of translating any text into another, which he termed as covert translation, can be gained when the text translated corresponds to the same functions intended in the original text whereby the pragmatic devices need to be deployed to achieve such a goal. Following this new trend in Translation Studies, Baker (1992)^[5] proposes a new approach to the pragmatic equivalence which, according to her innovative view, combines both cohesion and coherence in the text translated where the former embodies the speaker's ability to produce a linguistically connect text, while the latter echoes the listener's ability to go through such a text and fully comprehends its communicative function. In line with Baker's model of pragmatic equivalence, Vinay and Darbelnet (1995)^[34], despite creating highly applicable translation strategies involving direct and oblique strategies with their seven translation procedures, still believe that these procedures are essentially meant to create the desired translation equivalence which, in their point of view, can only be achieved when these procedures success in creating the parallel communicative situation to the one intended in the

source language wherein the context seems the core stone in choosing the convenient translation strategies and procedures.

Additionally, Pym (2010) distinguishes between natural equivalency and directional equivalency, where the latter allows the translator to select from a variety of translation techniques that are not predetermined by the ST. In this perception, there are typically numerous translation approaches; however, the two opposing poles of directional equivalency procedures are as follows: one follows SL norms, and the other to the conventions of TL. Pym (2010) goes further to argue that since producing an equal when translating one way does not necessarily entail producing the same equivalent when translating another, maybe the most significant directional equivalency assumption is that it entails some form of asymmetry.

Pragmatic equivalence, according to Gottlob Frege (1892) ^[12], was predicated on variations in communication substance or et cetera, which were to be seen as variations in tone rather than differences in meaning. These differences, which were regarded as merely shades that "color" an expression's communicative substance, were taken away from what was thought to be a sentence's meaning. The difference between a translation and the original text should appropriately not surpass the first level [the level of concepts] because tone is too subjective to be a part of a strict, exact science (Frege, 1918) ^[13]. The coloring and shading that lyrical eloquence aims to impart to the perception also belong to the conceivable differences here. Such shading and coloring are subjective and must be produced by each reader or hearer based on the speaker's or poet's cues.

Taking into account that each language has its norms and conventions in which the language and social, religious, political and cultural meaning are disseminated to its speaker, the translation of these pragmatically motivated expressions becomes more complicated owing to linguistic, cultural and pragmatic variances between two dissimilar languages such as the case of Arabic and English. Moreover, the level of hardships in translating these expressions even goes higher when dealing with idiomatic or fixed expressions that have established meaning in some circumstances and contextual meaning in others where the translator's mission in this case grows harder as he/she must comprehend the literal or the contextual meaning in the interest of conveying these pragmatic expressions adequately into the respective language. Thus, it stands to reason that examining these translation strategies would be of great importance for the field of translation studies, including students, trainees, translators, and course designers, as it will analyze and figure out the appropriate ways to perform this mission perfectly. Additionally, it is noted that this area is still under-researched, and very few studies have been conducted there. Consequently, this study seeks to bridge the gap of knowledge in this area by analyzing a selection of Jordanian Arabic pragmatically motivated expressions and exploring the ways of rendering them into English.

2. Literature Review.

2.1 Theoretical Framework

For the sake of achieving the aims of the current study, the research adopts the translation techniques put forward by Molina and Albir (2002, p.509) ^[21], which analyse the way the translation equivalence of such pragmatic expressions works from functional and dynamic approach that is the core

stone of analysing the data under study. According to the authors, these translation techniques manifest the following properties:

- They affect the result of the translation
- They are classified by comparison with the original
- They affect micro-units of text
- They are, by nature, discursive and contextual
- They are functional

Within these characteristics, Molina and Albir (2002, pp. 509-511) ^[21] propose the following translation techniques to analyse the work of translation equivalence:

1. **Adaptation:** To replace a ST cultural element with one from the target culture
2. **Amplification:** To introduce details that are not formulated in the ST: information, explicative paraphrasing.
3. **Borrowing:** To take a word or expression straight from another language. It can be pure (without any change) or it can be naturalized (to fit the spelling rules in the TL).
4. **Calque:** Literal translation of a foreign word or phrase; it can be lexical or structural.
5. **Compensation:** To introduce a ST element of information or stylistic effect in another place in the TT because it cannot be reflected in the same place as in the ST.
6. **Description:** To replace a term or expression with a description of its form or/and function.
7. **Discursive creation:** To establish a temporary equivalence that is totally unpredictable out of context.
8. **Established equivalent:** To use a term or expression recognized (by dictionaries or language in use) as an equivalent in the TL.
9. **Generalization:** To use a more general or neutral term.
10. **Linguistic amplification:** To add linguistic elements. This is often used in consecutive interpreting and dubbing.
11. **Linguistic compression:** To synthesize linguistic elements in the TT. This is often used in simultaneous interpreting and in sub-titling.
12. **Literal translation:** To translate a word or an expression word for word.
13. **Modulation:** To change the point of view, focus or cognitive category in relation to the ST; it can be lexical or structural.
14. **Particularization:** To use a more precise or concrete term.
15. **Reduction:** To suppress a ST information item in the TT.
16. **Substitution (linguistic, paralinguistic):** To change linguistic elements for paralinguistic elements (intonation, gestures) or vice versa.
17. **Transposition:** To change a grammatical category.
18. **Variation:** To change linguistic or paralinguistic elements (intonation, gestures) that affect aspects of linguistic variation: changes of textual tone, style, social dialect, geo graphical dialect, etc., e.g., to introduce or change dialectal indicators for characters when translating for the theater, changes in tone when adapting novels for children, etc.

As noted above, the choice of these translation techniques in this study stems from the fact that they offer a comprehensive

analysis of all the possible ways to transfer these Arabic expressions into English. Furthermore, they approach the pragmatic equivalence meant to be investigated in the current research depending on a functional and dynamic meaning of such Arabic pragmatically-motivated expressions, where the contextual meaning in which these expressions appear determines their actual intended meaning. Thereupon, the investigation of the current study, depending on these elements, will fulfill the goals of this study, which examines the role of contextual circumstances in determining and recognizing the meaning intended behind these Arabic pragmatic expressions.

2.2 Empirical Related Studies

A little attention is paid to the influence of the pragmatic aspect of meaning on the translation process and techniques employed in the Arabic-English translation. Consequently, very few studies have been carried out in this significant area of translation. However, there are a number of studies that have performed such a mission in this field.

Al Rousan and Sharar (2024)^[3] investigate the pragmatic function and translation of the discourse marker *basīṭa* (*lit. simple/easy*) in Jordanian Spoken Arabic into English, including 70 conversations between 161 participants of native speakers of Jordanian Arabic. The study reveals that the discourse marker in question has various communicative functions as well as the study demonstrates that the best way to translate the pragmatic meanings of *basīṭa* from JSA into English is to use dynamic equivalency since it is a highly cultural-specific word that its implied meaning and successful translation into English are broadly related to figure out the context in which it used. Formal equivalency is noticed to be used only when this discourse marker indicates simplicity or small quantity.

Mahmud *et al.* (2024)^[18] explore Chesterman's pragmatic strategies in translating Sundanese folklore into English through analysing the English translations of three Indonesian folktales. The study reveals that while all kinds of Chesterman's pragmatic techniques were employed, the explicitness change strategy was the one that was most commonly adopted. More frequently than not, the meaning is made explicit or more explicit rather than shifting from an explicit to an implicit one. The study also shows that the pragmatic tactics used to translate Sundanese folklore into English express the same message between the source and target texts.

Abdo *et al.* (2019)^[1] explore the pragmatic shifts, including presuppositions and deixis in translating Islamic expression from Arabic into English. The data of the research contains 9 Islamic expressions given to 30 senior English students from Jordan University to render them into English. The study's conclusions show that while using the translation techniques of omission, addition, and substitution, participants turned to pragmatic shifts. Additionally, the results demonstrate that pragmatic changes like presupposition and deixis shifts occasionally

alter the original text's intended meaning. The intended meaning of the source text may occasionally be distorted when translators employ pragmatic changes owing to using incorrect translation strategies.

Through applying Molina and Albir (2002)^[21] translation procedures, Nababan *et al.* (2024)^[23] examine the translation of COVID-19 WHO Infographics from a pragmatic perspective. It aims to identify the speech acts in Monroe's

Motivated Sequence in the source text, the rendering methods used, and the effects these methods have on the speech act's quality and shift. The study confirms that the usage of comparable established techniques is mostly responsible for the effective translation. Modulation technique in contrast, is the root cause of unsuccessful translation since it fails to achieve the equivalence of persuasive strategy, illocutionary effect, and misorganization of persuasive text according to MMS. This study also concludes that the choice of translation procedures used by the translator affected the speech actions' shift, which in turn affected the translation's quality, particularly its correctness.

With particular reference to actual translations from English to Arabic and Arabic to English, Triki (2013)^[29] examines the intersection of pragmatics and translation. The study anticipates potential pragmatic translation errors that fourth-year students in the translation department at Constantine University 1, Algeria, may encounter. The study also aims to explain the translation students' pragmatic mistakes, as well as it attempts to demonstrate the significance of pragmatic ability and knowledge in translation. The findings show that while translating a text from English into Arabic or vice versa, translation students typically do not consider the pragmatic elements of the source material. Regardless of the context in which the utterances occurred, they typically translated the original words literally, which causes the mistranslation of most of the utterances examined in the data.

3. Methodology

The study is qualitative-quantitative, and it adopts an analytical, descriptive, and comparative approach as it is built on observing the naturally occurring data of the pragmatically motivated expressions and their prominent translation techniques employed to transfer them into English. These expressions are chosen due to the fact that they are pervasive expressions that are widely known and used by Jordanian people and are part of the Arabic Language, which is the mother tongue of the researcher. Furthermore, these expressions have particular pragmatically distinct characteristics in that they have variable pragmatic meanings depending on the social and linguistic setting in which they are used which render them untranslatable for the incompetent translator who lacks the sufficient knowledge of their culturally pragmatic meanings, leading to failure in translating them appropriately into English which have a very alien culture from its Arabic counterpart. The data were collected based on the researcher's knowledge, who is an Arab Jordanian citizen and a native speaker of Arabic and according to their pervasiveness in the Jordanian spoken Arabic, their richness in pragmatic, contextual senses, and their translational difficulty level. The data contains 64 Jordanian Arabic pragmatically-motivated expressions and were organized in a translation test being given to 30 University Students from Jadara University in Jordan who were asked to translate them into English. 15 of them are translation bachelor students and 15 are translation master students. The translations of these participants were qualitatively and quantitatively analysed and arranged according to their frequency in the data under study, depending on the translation techniques suggested by Molina and Albir (2002)^[21].

4 Results and Discussion

When analysing the participants' translations of the selected

Jordanian Arabic pragmatically-motivated expression, the study identified the appearance of several translation techniques. Literal translation is shown to dominate these, followed respectively by compensation, established equivalent, deletion, description, discursive creation, amplification, adaptation, and reduction. The following table shows the frequency and percentage of each translation technique identified in the data under investigation according to their dominance.

Table 1: The frequency and percentage of translation techniques identified in the study

Translation technique	Frequency	Percentage
Literal translation	302	21.58%
Compensation	275	19.65%
Established equivalent	254	18.15%
Deletion	206	14.72%
Description	108	7.71%
Discursive creation	101	7.21%
Amplification	67	4.78%
Adaptation	56	4%
Reduction	30	2.147%

4.1 literal translation

This is the most prevalent translation technique employed by the study's participants, as it topped the other translation techniques identified in the study with a percentage of 21.58%. This technique is shown to mistranslate the given pragmatically motivated SL expression as it distorts the pragmatic aspect implied in these expressions, where the cultural and thus contextual connotation is completely lost in the analyzed participants' rendition. In fact, despite being successful in very few instances, the participant mostly misused this technique since they resorted to transferring the direct meaning of the SL expression, while ignoring the actual speaker's intention meant in the respective expression. This tendency is noticeably revealed in those expressions that have highly loaded religious connotations commonly uttered by Muslims and are deeply rooted in their Islamic beliefs, thereby carrying fixed meanings for these Arabic speakers. Nevertheless, these expressions have different meanings in the data under analysis as they indicate certain pragmatic senses that need to be carefully considered by the translator.

Table 2: Displays examples that illustrate the inadequacy of using the literal translation technique in the data under study.

SL expression	TL
مریم بدك تقدمي ماستر بعد التخرج؟ بتحكي جد انا؟ ان شاء الله	Maryam, do you want to apply for a master's program after graduation? Are you talking seriously? God willing
اليوم بتسلمني كل الملفات جاهزات؟ اليوم؟ توكل على الله	Today, will you give me all the files ready? Today? Trust in God
بكرة سوف شورح اعمل فيه. صلّ ع النبي	Tomorrow you will see what I will do with him, Bless the Prophet

As noted above, the using of the Arabic expression *ان شاء الله* (God willing) is mistranslated in the given example as the participants mistakenly neglected the contextual meaning suggested by this expression which is usually used by Muslims to say that this action is probably achieved by the will of God. However, in the given example, the speaker wants to show the improbability of doing this action by

ironically using this religious Arabic expression to say that applying for a master's program is not possible at the time being, while the real translation suggests the opposite. Similarly, the same results are shown in the next example where the Arabic Expression *توكل على الله* is falsely translated as *trust in God* to signal the speaker's approval of saying or doing certain thing, whereas the actual pragmatic meaning of this expression is meant to express the speaker's full rejection and unwillingness to do the files within that day. In the third example, the speaker wants to calm down the first speaker so he used the Arabic religious expression *صلّ ع النبي* (bless the prophet) which is pragmatically said here to cool down one's anger and prevent anger from dominating him/her. The participants misread this pragmatic connotation by attempting to just interpret the literal linguistic meaning of the given expression. The same holds true for other identified Arabic expressions like *لا اله الا الله* (there is no god but Allah), which is meant to show the speaker's sympathy to the one whose leg was broken, and *استغفر الله* (I seek forgiveness from Allah), where it is pragmatically meant to show the speaker's tension and rage as a result of losing his papers.

4.2 Compensation

This is the second prominent translation technique identified in the study, as it occurs in 275 instances in the total translated Arabic expression, with a percentage of 19.65%. It is noted that the participants employed this technique on the assumption that the literal translation seemed insufficient and even inadequate for elucidating the SL speaker's intention to the TL target reader or listener as it would produce ungrammatical and baffling. Moreover, this technique is shown to be used due to the participants' recognition of the linguistic and cultural differences manifested between English and Arabic readers, which leads them to make some linguistic and stylistic modifications that can convey the pragmatic meaning of the given Arabic expression to the English speaker. In other words, the participants are believed to make a balance between the intended pragmatic meaning in the SL expressions and the TL expression that best relays such meaning to the target reader.

Table 3: Shows instances of using the compensation technique in the data under investigation.

SL expression	TL
كسرت الكاسة وماما عرفت والله لنكيف	I broke the glass, and my mother knew. I am so scared.
مریم شوفي الشغل يلي خلصته عدلته كيف؟ تمام هيك ميه ميه	Maryam, look at the work I finished, how I fixed it? Thank you, this way is 100%.
ليش بتهرب، ما بدك تسمع؟ اي كثير عاجبيني القصة	Why are you running away? Don't you want to listen? Nah, it's pretty boring stop talking, I don't want to hear you any more
بتعرفني ان القاعة من الاوائل؟ اي حاشانا	Do you know that the hall is full of distinguished students? Just not like us for sure, we are not part of them

As shown above, the participants in the first example avoid translating the Arabic expression *والله لنكيف* literally into English as *I swear to God, we will have fun* as this would mean the speaker's certainty of having fun when breaking the glass and thus fail to shift the real meaning behind the Arabic expression said in this situational conversation between two daughters where the one who broke the glass wanted to show

her fear that her mother would punish her as a result of broking the glass. Similarly, the translation of the Arabic expression *تمام* as *fine* would not reflect the real intention of the speaker, who wanted to thank that person for performing his/her task perfectly. Additionally, the speaker in the third example wants to express his/her resentment at listening to the speaker's story, which was reflected in the compensation technique of using the expression *nah, it is very boring* and in other instances by the expression *stop talking, I do not want to hear you anymore*. The same holds true for the fourth example, since the second speaker wants to express the fact that they are not among the distinguished students meant by the first speaker and thus the compensation technique was used in this translation by using the expressions *just not like us* and *for sure, we are not part of them* instead of using the incorrect literal rendition *God forbid* which is insufficient to transfer the intended pragmatic meaning of this Arabic expressions.

4.3 Established equivalent

This is the third dominant translation technique identified in the study, as it appears in 254 instances in the participants' translations of the Arabic expressions, accounting for 18.15% of the total. The use of this technique suggests satisfactory participants' cultural and linguistic knowledge of English. It reflects their tendency to produce a recognized English translation that is linguistically and socially familiar to English speakers. Moreover, this technique follows the participant's ability to distinguish the deep and pragmatic meaning of the given Arabic expressions and thus their tendency to ignore literal renditions that would not satisfy the pragmatic requirements of the meaning implied in the SL expression. These established equivalents seem pragmatically adequate in rendering the SL speaker's intention to the target reader of the TL as they effectively play a vital role in successfully maintaining the pragmatic motivation highlighted in the given SL expression through selecting the most pervasive cultural and social English expression that suits the given Arabic expression in the target culture.

Table 4: Illustrates some examples of using this technique in the study.

SL expression	TL
ليش بتهرب ، ما بدك تسمع؟ اي كثير عاجبيني القصة	Why are you running away? Don't you want to listen? I am not in the mood I am not interested I do not care
بكرة طالع على عمان اعمل ورق وخايف . توكل على الله	Tomorrow I will go to Amman to get my paperwork done. I am worried. Do not worry Everything will be okay
ايت _ كاتبية هاد الكتاب؟ عجد ابدعتي	Are you the writer of this book? You did great You did a great job Good job
صلن ع النبي مشن طابيره الدنيا _ استعجل خلتنا نروح	It does not matter/ no need to rush/take it easy. The world is not flying. Hurry, let us go

As noted above, the participants tended to employ their good knowledge of English social expressions usually uttered in certain social settings to signal certain pragmatic implications. In the first example, instead of saying that the speaker does like the story, which contradicts the actual

meaning of this SL expression, the participants resorted to using conventional English cultural expressions that commonly indicates the unwillingness of doing or liking something which are transferred by the expressions *I am not in the mood, I am not interested* and *I do not care*. Moreover, in the second example, the participants chose not to render the Arabic expression *توكل على الله* as *trust in God* as it has multiple social meanings in the Arabic culture, and thus they prefer to use the English established equivalents, which suit the pragmatic equivalents meant in this situation that is said to lessen the speaker's worry and tension which is indicated by the expressions *do not worry* and *everything will be okay*. Similarly, in the third example, the participants prefer to add English flavor to their English rendition of the Arabic expressions by choosing the established English equivalents that are usually said to express the speaker's admiration of one's performance; by choosing the expressions *you did great, great job* and *you did a great job*. Additionally, in the fourth example, the Arabic expression *صل ع النبي* has various pragmatic connotations in the Arabic culture where the literal translation will lead to misinterpreting its real pragmatic meaning, thereby the participants avoided such translation and tended to employ the English common expressions that best relayed this actual pragmatic meaning to the English listener by using the expressions *it does not matter, no need to rush, and take it easy*.

4.4 Deletion

This is the fourth prominent translation technique identified in the study. It appears in 206 instances of the participants' translation of the given Arabic expressions, yielding a percentage of 14.72% of the total. This technique is noted in the study where the participants preferred not to translate the given Arabic expressions, which may be due either to the uncertainty of the intended meaning, which seemed vague to them, or to the inability to choose the appropriate translation technique that can transfer the intended SL pragmatic meaning or as result of lacking the suitable pragmatic equivalent owing to their incompetence in English. It is worth mentioning here that the deletion technique identified in the data under study may stem from the participants' limited proficiency in the Arabic language, which rendered the interpretation of the given Arabic expression difficult or even impossible. This technique distorts the communicative and pragmatic message of the respective Arabic expressions, thereby completely losing the speaker's actual pragmatic intention in the given translations.

4.5 Description

Description is the fifth prevalent translation technique examined in the data under analysis. It is apparent in 108 instances of the participants' translation of the Arabic expressions, constituting 7.71% of the total. This technique reflects some participants' tendency to emphasize the communicative function of the given Arabic expression through explicating its pragmatic meaning or function rather than utilizing direct rendition or other translation techniques. Moreover, this tendency may be a result of the participant's uncertainty about the appropriate pragmatic equivalent that can shift the SL pragmatic message to the TL properly. This technique seems less effective compared to other translation techniques explored in the data under study, nevertheless, the description technique still helps to communicate the pragmatic function of the SL Arabic expression and thus allows the target reader to grasp its meaning.

Table 5: Illustrates some instances of using this technique in the SL expressions translated.

SL expressions	TL
تخرجت بامتياز. يا عيني عليك	I graduated with honors. You are amazing
مشان تتجح ادرس كل يوم مادتين ولا تراكم. فكرة من الاخر	To succeed, study two subjects every day and don't accumulate them. It is a good plan to do
خلصت ٦٠ ساعة بسنة ونص. الله يحفظك من العين	I have completed 60 hours in a year and a half. hopefully, no one envies you
الفصل الماضي نزلت ٤ مواد تخصص ورسبت فيهن. الله يحفظك من العين	Last semester I took 4 major subjects and failed them. you are so bad no one will envy you

In the first example, the participants used the description technique where the Arabic expression *يا عيني عليك* translated descriptively as *you are amazing* instead of using the literal rendition of this expression which is *my eyes are on you*, which seems inappropriate and senseless to the English reader who will not recognize the grammatical sense meant in this expression which is usually said in the Arabic cultural to indicate one's praise or appreciation for someone's saying or doing. Similarly, the Arabic expression *مشان تتجح ادرس كل يوم مادتين ولا تراكم. فكرة من الاخر* manifests a person's adoration of an idea said by someone. Thus, the participants preferred to describe the pragmatic meaning of this expression by restating it as it is a good plan to do rather than translating literally as *an idea from the end* which totally distorts the pragmatic meaning of this expression. In contrast, the Arabic expression *الله يحفظك من العين* pragmatically meant to show a wish of good luck for a person. However, the participants resort to paraphrase the meaning of this Arabic expression by translating it as *hopefully, no one envies you*, which seems meaningless to the English reader who will fail to capture the intended pragmatic sense of this Arabic expression which could be best translated as *touch wood* as it could culturally transmit this pragmatic meaning. The same Arabic expression is used in the fourth example, but with a different pragmatic connotation since it reveals one's criticism of a person's certain action. This pragmatic meaning is comprehended by the participants who described this meaning by rendering it as *you are so bad that no one will envy you* which also seems communicatively less effective in explicating the actual pragmatic meaning of the given Arabic expression.

4.6 Discursive creation

This is the sixth frequent translation technique identified in the current study, as it occurs in 101 instances among the given participants' translations, accounting for 7.21% of the total. This technique signals the participants' preference for creating a situationally similar pragmatic meaning for the given Arabic expression, rather than rendering it literally. This technique may be due to the participants' good competence in the English language and culture, and echoes their sufficient comprehension of the appropriate translation techniques that can manifest the intended pragmatic meaning to the English reader. This technique is proven to be effective in rendering the pragmatic messages highlighted in the given Arabic expressions as it conveys such meaning adequately and briefly to the respective reader, thereby enhancing the pragmatic comprehensibility of the Arabic expressions translated.

Table 6: Displays some examples of employing this technique in the study.

SL expression	TL
مريم بديك تقدمي ماستر بعد التخرج؟ بتحكي جد انا؟ ان شاء الله	Maryam, do you want to apply for a master's program after graduation? Are you talking seriously? It's just a pie in the sky
اليوم بتسلمني كل الملفات جاهزات؟ اليوم؟ توكل على الله	Today, will you give me all the files ready? Today? Miss the boat In your dreams
بتعرفني اني غبية؟ لا حاشاك	Do you know I'm stupid? Do not say that again
كسرت الكاسه وماما عرفت والله لنكيف	I broke the glass, and my mother knew. We are cooked.

As seen in the table above, the first example contains the Arabic religious expression *ان شاء الله* which is pragmatically meant in this situation to indicate the speaker's hope to apply for a master's program that is unlikely to occur. The participants preferred to discursively create an idiomatic expression that manifests this intended pragmatic meaning by employing the idiomatic expression *It's just a pie in the sky* which pragmatically corresponds to the meaning in question. The second example elucidates the participants' employment of the discursive creation in translating the Arabic expression *توكل على الله* by the idiomatic expressions *miss the boat* and *in your dreams* which connote the impossibility of one's performing certain actions, which is the actual meaning suggested in the given example. Moreover, the third example shows the participants' tendency to avoid the literal translation of the Arabic expression *لا حاشاك* as *except you* as it does not make sense for the English reader, and thus the pragmatic meaning may be lost. Instead, the participants attempted to discursively render it as *do not say that again* which indicates the listener's rejection of the speaker's statement that he is stupid and shows his respect to him. Additionally, the participants in the final example employed the idiomatic expression *we are cooked* to translate the Arabic expression *والله لنكيف* to indicate that they would be in trouble or in an awful situation as a result of committing mistakes or sins, which is represented by breaking the glass.

4.7 Amplification

This is the seventh most prominent translation technique that occurred in the data under investigation, where it appears in 67 instances of the SL expressions translated, accounting for 4.78% of the total. It is noted that this technique was used by the participants to provide additional information to the literal meaning of the given Arabic expression as a way of delineating its pragmatic meaning. This technique may stem from the participants' willingness to ensure that the target reader can easily grasp the intended pragmatic connotation of the Arabic expression in question as well as it may stem from the participants' supposition that the literal translation might be less effective or not sufficient enough to transfer such intended meaning to the target reader. However, the data shows that this technique does not help deliver the intended pragmatic sense to the English reader since it is centered on clarifying its referential meaning, resulting in the loss of the intended meaning implied in the given Arabic expression.

Table 7: Presents some instances of using this technique in the SL expressions rendered.

SL expression	TL
ياسمين تعني تسافر سويسرا؟ نحن بنقدر نساfer! طيب بعد العيد	Yasmine, do you want to travel to Switzerland? Can we travel? I will think about that after Eid
شو رأيك انزل اربع مواد ترجمة على كيفك القصة هاد الفصل؟	What do you think about having four translations this semester? because it's up to your mind
سافرت ١٠ دول. صدقتك	I traveled to 10 countries. Do you think I am going to believe you?

As noted in the table above, the participants in the first example employed an amplification by adding the expression I will think about that to the literal equivalent after Eid, believing this literal translation along with the given addition, might explain the intended connotation given in the SL sentence. Nevertheless, this technique does not show the actual pragmatic meaning of the Arabic expression *بعد العيد*, which is pragmatically said here to indicate the difficulty of achieving such an action since the speaker does not have enough money to travel to Switzerland. Similarly, the participants in the second example used an amplification technique where they translated the Arabic expression *على كيفك* as *because it is up to your mind*. However, this Arabic expression usually connotes the meaning that a person is not the one who decides, which is different from the literal meaning given by the participants, and thus, the pragmatic meaning remains absent in the TL. Moreover, the third example contains the Arabic expression *صدقتك*, which sometimes connotes the meaning that the listener does not believe what the speaker says. However, the participants resorted to translating as *do think I am going to believe you*, which partially helps clarify the pragmatic meaning implied in the given sentence, where it could be best translated as *I do not believe you* in order to communicate this meaning well to the English reader.

4.8 Adaptation

Adaptation is the eighth dominant translation technique identified in the study. It appears in 56 instances of the Arabic expressions translated, accounting for 4% of the total. This technique is used by the participants to ensure that the intended pragmatic meaning is relayed to the target reader appropriately, as the participants preferred to substitute the SL cultural expression with a familiar cultural English expression that helped to enhance the communication of the SL pragmatic expression to the target recipient. Accordingly, the data reveals that this technique appears powerful in fulfilling this mission since the English reader can well apprehend the familiar English expression, thereby the pragmatic meaning is fully recognized in the TT.

Table 8: Displays some examples of using this technique in the current study.

SL expression	TL
الفصل الماضي نزلت ٤ مواد تخصص ورسبت فيهن. الله يحفظك من العين	Last semester, I took 4 major subjects and failed them. Such a loser.
واخيرا رديت علي. بصراحة لانك اقتنعتني	Finally, you replied to me. you have won me over/ you told me the track
فقدتك من زمان ما شفنتك. واضح، ما اجيت علي	I missed you for a long time, enough is enough, / your calls pass the thousand-call barrier/ I bet you did
ما قادر انسى فضلك علي. استغفر الله	I can't forget your kindness to me. don't mention it

As noted in the table above, the first example involves the Arabic cultural expression *"الله يحفظك من العين"* which is ironically meant here to convey a negative attitude towards the negative or unsuccessful actions performed by a person. Thus, the participants replaced this Arabic expression with the expression *"such a loser,"* which is culturally parallel to the one in question, to provide an expression that is more well-known and thus more readable to the English reader. Additionally, the second example contains the Arabic expression *اقتنعتني* where the participants prefer to add an English flavour to this expression by rendering it using the idiomatic phrases *you have won me over* and *you told me the track* which convey the meaning of a person's persuasion of changing an attitude towards something or someone by the effect of someone else. Moreover, the Arabic expression *واضح* said in the third example to indicate the person's satire of someone's action or behaviour as well as to say that he is untruth in his attitude to that person. This satiric tone is recognized well by the participants who resorted to employing the English cultural idioms that perform such a function, where they translated the Arabic expression as *enough is enough, your calls passed the thousand-call barrier*, and *I bet you did*. Similarly, the Arabic expression *استغفر الله* is mentioned in the final example to express the speaker's appreciation and respect for the person whom he did a favour to say that there is no need to thank him/here for that favour. Hence, the participants resort to employing the English cultural expression *don't mention it* which is said by the English people to convey a similar meaning in question.

4.9 Reduction

This is the least prevalent translation technique examined in the current study. It appears in 30 instances of the Arabic expressions translated, accounting for 2.14% of the total. It indicates the participants' tendency to summarize the information given in the Arabic expression, where they attempted to express the intended pragmatic connotation of the SL expression briefly in the TL. This technique is shown to be effective in pragmatically transferring the Arabic expression to the English recipient since it facilitates the communication of the information implied in the given SL expression. Hence, the pragmatic sense is well conveyed to the reader in question.

Table 9: Elucidates some examples of deploying this technique in the study.

SL expression	TL
يعطيك العافية انا رايح بشوفك	Okay. I am leaving, see you
ما قدرت ساعدك. يعطيك العافية ما قصرت	I couldn't help you. It's okay, you did a great job.
صرت عاملة ١٠ قوالب كيك من الصبح. انت صاحيه؟	I have made 10 cakes since morning. Really?
مشان تنجح درس كل يوم مادتين ولا تراكم. فكرة من الاخر	To succeed, study two subjects every day and don't accumulate them. I agree.

The first example given in the table above contains the Arabic expression *يعطيك العافية*, which is pragmatically said when the speaker wants to end a conversation and leave a place, which can usually be translated into English as *goodbye*. However, the participants resorted to communicating this meaning with one word, exemplified by the English expression *okay* which is also commonly used to mean the same thing in English

culture. Additionally, the participants in the second example preferred to use the phrase *it's okay* to imply the meaning of the person's appreciation of what the speaker has done for him/her. Instead of translating it literally as *bless you* or *thank you very much for what you have done*. Moreover, the third example contains the Arabic expression *انت صاحبة*, which is meant here to connote the person's astonishment or wonder when something illogical or odd occurs. This meaning is conveyed in the TL by the expression *Really* which is used in the English culture to relay a similar meaning. Lastly, the fourth example involves the expression *فكرة من الآخر* which is said to show the listener's agreement with an idea or an action where he/she has accepted to do something as a result of that idea. This pragmatic meaning is shortly conveyed to the English reader by the phrase *I agree*.

5. Conclusions

The research outlines several translation techniques that have been employed in rendering Jordanian Arabic pragmatically motivated expressions into English. The literal translation, compensation, and established equivalents are shown to prevail in these translation techniques. Description, discursive creation, amplification, adaptation, and reduction are noted to follow these translation techniques and have been purposefully employed to achieve certain effects in the translation of pragmatically motivated expressions. Various motivations for using these translation techniques have been identified, including the inability to recognize the intentionality of a speaker, the tendency to provide comprehensible and familiar TL expressions, and the preference to lend TL expressions English flavour.

These translation techniques are shown to influence the efficiency and readability of the intended pragmatic connotations implied in the SL expressions to the English recipient. Literal translation, amplification, and description translation techniques are found to distort the communicative function meant in the SL expression, thereby their pragmatic senses are completely absent in the TL. Compensation, established equivalent, discursive creation, and adaptation are notably shown to be efficacious in transferring the pragmatic meaning said in the Jordanian Arabic pragmatically motivated expressions to the English reader. This is owing to their ability to offer familiar and comprehensible English expressions that enhance the pragmatic readability and thus the communication of the SL expressions translated.

The research finds that considerable attention should be paid to the contextual meaning and the speaker's intention when rendering these Jordanian Arabic pragmatically motivated expressions, since the successful rendering of these expressions is ruled over by these factors. More and above, special translation techniques like compensation, discursive creation, and adaptation need to be considered when dealing with religious, cultural, and social Jordanian Arabic expressions that have variable pragmatic meanings depending on their situational context. Additionally, special and intensive translation training in the importance of pragmatic equivalence should be theoretically and practically given to translation students and trainees, particularly when rendering expressions with variable pragmatic senses.

These findings of this research could have helpful implications in the area of Translation Studies for the researchers and those interested, as it provides insightful remarks on the significance of pragmatic equivalence and the

usefulness of the translation techniques suggested by Molina and Albir (2002)^[21] in attaining the pragmatic equivalence when translating cultural expressions. Additionally, these translation techniques could be theoretically and practically taught in special translation courses to translation students and trainees to enable them to effectively deal with these expressions that have variable pragmatic meanings and provide effective pragmatic translation.

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