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Faculty of Graduate Studies

The Translation of Puns
A Semantic or Pragmatic Equivalent

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Dedication

To my parents who were patient from the very beginning until the very end… I say. “God bless you”.

To all the professors who gave me their precious and priceless advice…

To my friends in Project Hope, internationals and locals, I say. “My deepest appreciation for your efforts”.

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To each and every one of the above, I extend my deepest appreciation.

إقرار

أنا الموقع أدناه مقدم الرسالة التي تحمل عنوان:

The Translation of Puns
A Semantic or Pragmatic Equivalent

ترجمة التورية: مرادف لغوي أو مقامي

أقر بإن ما اشتملت عليه هذه الرسالة إنما هو نتاج جهدي الخاص، باستثناء ما تمت الإشارة إليه حيثما ورد، وأن هذه الرسالة ككل، أو أي جزء منها لم يقدم من قبل لنيل أية درجة علمية أو بحث علمي لدى أية مؤسسة تعليمية أو محلية أخرى.

Declaration

The work provided in this thesis, unless otherwise referenced, is the researcher's own work, and has not been submitted elsewhere for any other degree or qualification.

Student Name: ..... اسم الطالب:

Signature: ..... التوقيع:

Date: ..... التاريخ:

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List of Abbreviations

PDP	Pun Decomposition Process
SL	Source Language
TL	Target Language
ANNU	An. Najah National University
SC	Source Culture
TC	Target Culture
CA	Componential Analysis
ST	Source Text
TT	Target Text

The Translation of Puns
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Abstract

This study investigates the translation of puns from English into Arabic, with specific reference to advertisements. It highlights the graduate and undergraduate students' choice of meaning (pragmatic or semantic). It also highlights the influence of context upon puns, and considers whether there are other factors that influence the process of translation (such as socio-cultural factors). In exploring these points of engagement, the researcher employs questionnaires to test whether participants adhere to the pragmatic or to the semantic equivalent. In addition, he employs the Pun Decomposition Process (referred to as PDP) to identify the pun word, assign the appropriate context and determine the accurate meaning.

The findings reveal that punning as a rhetorical device is one of the aspects of indirectness; as a consequence, puns are inherently misleading (by virtue of the fact that each pun word obtains more than one meaning. This feature helps to explain why students frequently encounter difficulties when engaging with puns. Secondly, pun words are frequently associated with confusion and incorrect translations. The third finding is that both graduate and undergraduate English department majors of An-Najah National University confronted two main challenges: broadly speaking,

these challenges could be reduced to context and culture. Finally, this study revealed that translators should attain vital information about the socio-cultural background of the context in which the pun words occur because it enhances the understanding of the pun words and enables translators to capture the real meaning of each individual pun.

Chapter One

1.1 Introduction

1.2. Statement of the Problem

1.3. Purpose of the Study

1.4. Limitations of the Study

1.5. The Significance of the Study

1.6. Definition of Terms

1.7. Research Questions

1.9. The organization of the study

1.8. The Hypotheses of the Study

Chapter One

1.1 Introduction:

In today's consumerist world, rhetoric has become the beating heart of all languages and, in many instances, is probably more important than the commodity itself. For the sake of promoting products, people tend to employ rhetorical devices, which achieve their goals, such as puns, assonance and metaphors. The main focus of this study is puns since it is highly probable that it will be problematic to translators because it will keep them away from the real meaning.

Ling (2006) defined puns as the use of words which has many shades of meaning for many purposes, mainly humor or persuasion.

Consequently, in advertisements, this rhetorical device is frequently employed to persuade the customers to buy products.

In the movement of translation today, translators tend to employ several methods in order to deal with puns such as communicative translation, semantic translation and free translation. None of these methods perfectly accounts for context. In other words, none of them explains how to identify the pun word and how to assign the appropriate meaning and context to it.

It is highly possible that translators adhere to either the semantic or pragmatic equivalent of the pun word. In this study, the researcher analyses

whether graduate and undergraduate English majors at An.Najah National University comprehend the pragmatic or semantic equivalent. In addition, the researcher tries to devise a new way by which we can accurately decipher the pun word.

1.2. Statement of the Problem:

The problem at stake is that puns are misleading because words have memories which comprise the social and cultural background information. The cornerstone of the problem behind comprehending puns is that their rules differ from one language to another. For example, Arabic puns are rule governed while English puns are context-bound. In studying puns, we have to put two issues under the microscope: namely, context and culture. Unless translators have sufficient background information about the relevant context and culture, they will probably fail in translating them. At this point, the problem will most likely appear on the surface as a problematic area in translating puns from English into Arabic in advertisements.

1.3. Purpose of the Study:

This study investigates the influence of the context in relation to the overall understanding of pun words. In addition, it investigates whether graduate and undergraduate English majors at An.Najah National University (referred to as ANNU) adhere to the pragmatic or to the semantic meaning of the pun word. Finally, the overall purpose of this

study is to examine the translations of the English majors in order to test if they identify the pun words.

1.4. Limitations of the Study:

Having a flawless study is impossible because every scholar leaves a trace of an incomplete thought which should be studied by other researchers. As a result, the wheel of research keeps rolling.

This study has certain limitations that require further studies by other researchers:

1. The study is narrow in scope: it is limited to advertisement; hence other domains can be addressed by future studies.
2. The sources which engaged this topic are few (See: Jamshidian (2011)); hence this topic needs to be studied based on the available relevant theoretical framework. (See: Grice, 1975; Searle, 1979; Brown and Levinson, 1978 and Pierce, 1931).
3. It focused on one type of puns (antanaclasis).

1.5. The Significance of the Study:

The significance of the study lies in its consideration of punning as one of the aspects of indirectness which leads to many nuances of meaning. It is one of the few studies that address English and Arabic puns. Jamshidian (2011) focused on the translation of Arabic puns in the holy

Quran, but the process was from English into Arabic (not the other way around).

My study is significant in its analytical device (which is Pun Decomposition Device – henceforth referred to as PDP) because all the studies that studied puns translated them from English into Spanish or Chinese, and from Arabic into English.

Considering the massive difference between punning in Arabic and English, this topic was a challenging endeavor because it necessitated an engagement with different rhetorical and linguistic systems.

1.6. Definition of Terms:

Context:

Context is a notion used in the language sciences (linguistics, sociolinguistics, systemic functional linguistics, discourse analysis, pragmatics, semiotics, etc.) in two different ways, namely as verbal and social context.

(http://en.wikipedia.org/wiki/Context_%28language_use%29)

Pragma linguistic meaning:

Kasper (1992:209) defines Pragmalinguistic transfer as:

> " The process whereby the illocutionary force or politeness value assigned to particular linguistic material in L1 influences

learners' perception and production of form-function mappings in L2."

Sociopragmatic meaning

Kasper (1992:209) defines sociopragmatic transfer as:

"An operative process when the social perceptions underlying language users' interpretation and performance of linguistic action in L2 are influenced by their assessment of subjectively equivalent L1 contexts."

Pun Decomposition Process:

It is a process through which the pun word is dealt with at three levels, mainly: sentential, contextual and referential. This process takes place in the mind of the translator in the sense that (s) he takes the surface meaning to assign the meaning of each word. Then, the context in which the word occurs is assigned in order to move to the referential level where the meaning is determined according to the appropriate context.

Heuristic function:

It draws attention to the inventive processes which resembled the ability to discover the means of expressing our thoughts effectively.

Eristic function:

It draws our attention to the inherent power of the language itself.

Protreptic function:

It focuses on the capacity of words to turn or direct human thoughts that provide human beings with the ability to deal with language creatively.

Logos:

It is the logic of sound argument.

Pathos:

It is the psychology of emotion.

Ethos:

It is the sociology of good character.

Antanaclasis:

It is the use of one word which has two or more meanings.

Hermeneutic inquiry:

It refers to one particular method or strand of interpretation.

(http://en.wikipedia.org/wiki/Hermeneutics)

Over-translation:

It refers to the information that the target language contains is more than that of the source language. Besides, it conveys the target language readers more information than the source language readers should receive,

which could lead to a misunderstanding between the source language and the target language. (Wang, 2012)

Under- translation:

It refers to the information that the target language contains is less than that of the source language. In other words, it overestimates the knowledge reserve of the target language readers and neglects the comprehensibility of the translated works, which could lead to a lack of necessary information that the source language attempts to convey. (Wang, 2012)

Access:

It is one of the dimensions of context which depends on whether the hearer has access or not to the object mentioned by the speaker. (Bosco et al, 2004)

Space:

It is the second dimension of context which involves the spatial relationship between the agents and the object referred to. (Bosco et al, 2004)

Time:

It is the temporal succession of the actions involving the agents. (Bosco et al, 2004)

Discourse:

It is what the speaker has previously said to the hearer. (Bosco et al, 2004)

Status:

It is the social status of the participants in the dialogue. Bosco et al (2004)

1.7. Research Questions:

The questions of this study are as follows:

1. How can we find out the punning word?
2. Which equivalent do Arab translators adhere to; the pragmatic equivalent or the semantic equivalent?

1.8. The Hypotheses of the Study:

Based on the questions of this study, the following hypotheses are developed:

1. English majors are likely to find the pun word following the context.
2. English majors are expected to adhere to the semantic equivalent rather than the pragmatic equivalent.

1.9. The organization of the study:

This thesis consists of five chapters. Chapter 1 presents the statement of the problem, the purpose of the study, the limitations of the study, the significance of the study, definitions and the organization of the thesis. Chapter 2 contains theoretical frames related to puns, puns from a rhetoric point of view, a comprehensive account on puns, the nature of meaning and the translatability of puns.

Chapter 3 applies the theory presented in chapter two on a group of pun words used in advertisements. In this chapter the researcher analyses the translation of two groups, mainly: the graduate and undergraduate English majors at ANNU by employing the Pun Decomposition process method (henceforth referred to as PDP). The researcher chose these groups to determine whether the English majors translated the pun words pragmatically or semantically. Chapter 4 gives a detailed account about the research method which will be followed in this study. Finally, chapter 5 will present the analysis of data by using both qualitative and quantitative research.

The next chapter is a review of the studies which discussed the issue of the translation of puns. The last section of the review will talk about the theories that furnish the background for a theory related to the translation of puns.

Chapter Two

Review of Related Literature

2. 1 Literature review

2.2. Theoretical frames related to puns

2.2.1. Relevance theory and the translation of puns

2.2.2. Deconstruction and the translation of puns

2.2.3. Pragmatics and the translation of puns

2.3 Puns from a rhetorical point of view

2.4 A comprehensive account on puns

2.4.1. The origin and definition of puns

2.4.1.1. The origin of the word ‘puns’

2.4.1.2. The definition of puns

2.4.3. The use of puns in advertisements

2.5 The nature of meaning and the translatability of puns

2.5.1. Text and context

2.6. Conclusion

Chapter Two

Review of Related Literature

2. 1 Literature review:

This chapter reviews the literature that pertains to the translation of English puns into Arabic. As a result, this study investigates the translation of puns from English into Arabic. Therefore, the researcher included theories and studies on related topics. For the sake of facilitation and organization, the researcher divided the materials in this chapter into four sub-divisions. The first section tackles a number of theories which contributed to the understanding of puns as one of the rhetorical devices (See: Grice, 1975; Nord, 1997; Searle ,1979; Brown and Levinson ,1978; Mey,2001; Pierce,1931; Saussure,1916; and Derrida ,1980).

The second section traces the development of the art of rhetoric from Aristotle and Cicero to the modern era of rhetoric. It underlines the connection between the task of rhetoricians and the task of translators by giving a detailed account of the development of the theory of translation.

The third section gives a detailed account on puns in order to elaborate on puns' definition, their types and how to deal with ambiguity in the process of translation. The final section discusses the translatability of puns and the possibility of transferring the meaning of a pun word from one language into another.

For the sake of the clarity of the main focus of this study, puns will be considered as one of the aspects of indirectness and a dynamic rhetorical device which can be used to perform many functions, one of which is humor.

The history of rhetoric goes back to the Greco-Roman period when rhetoric was an essential element in public performances and speeches. Many rhetoricians stole the spotlight and taught their own doctrine in rhetoric such as Aristotle, Corax, Cicero and Augustine.

To conclude, rhetoric and translation have a long history that is rooted in Greco-Roman traditions and ideas. For example, focusing on either content or form has been the topic for a long debate; in broad terms, this debate pertained to whether it was appropriate to translate literally or contextually.

2.2. Theoretical frames related to puns:

Punning is one of the aspects of Indirectness which causes problems for translators – this is largely because every pun word has many probable shades of meanings. It is a key concept in a number of disciplines such as sociology, anthropology, semiosis and discourse analysis. Tackling the problems of translating puns such as over-translation and under translation required a solid understanding of theories which deal with indirectness. (See: Jing, 2010; Nida, 1964; Leech, 1983; Mey, 2001; Pierce, 1932; Sweet, 1988; Eco, 1979; Derrida, 1980; Saussure, 1916; Abuarrah, 2011;

Kasper, 1992; Grice, 1975; Brown and Levinson, 1978; Nord, 1997; Nazzal, 2010).

2.2.1. Relevance theory and the translation of puns:

Relevance theory was proposed by Dan Sperber and Deirdre Wilson (2008). They sought to explain the second method of communication: one that takes into account implicit inferences.

The core of relevance theory can be divided into two sets of assumptions. Assumptions relating to cognition in general include the definition of relevance as a trade-off between effort and effects, and the claim that cognition tends to maximize relevance. Assumptions about communication include the claims that understanding an utterance is a matter of inferring the speaker's communicative and informative intentions; and that the communicative principle of relevance and the presumption of optimal relevance mandate the relevance-theoretic comprehension procedure, a heuristic that guides the search for the intended interpretation of utterances. (Wilson, D; & Sperber, D, 2008)

Thus, Jing (2010) provided a relevance- theoretic account for the translation of puns between English and Chinese. The greatest challenge to the translator is capturing the primary features behind puns such as form and meaning.

In order to deal with puns, she employed nine strategies, mainly, translating the puns in the Source Language (referred to as SL) into a pun in the Target Language (referred to as TL); translating the puns in the SL into a (non pun) in the TL with keeping the senses of ambiguity; omitting the punning word completely; translating the non pun into a pun in the TL and using footnotes and forewords.

2.2.2. Deconstruction and the translation of puns:

The core of Derrida's theory is based on the fact that meaning is fixable since it is unstable. He coined a number of terms which demonstrated the instability of meaning; such as deconstruction, trace, différance, grammatology, supplement, dissemination, indeterminacy and logocentrism in order to highlight the instability of meaning (due to the indirect nature of meaning).

Derrida (1980) started a revolutionary fire which caused a total dispute about the concept of structure. He showed that the whole history of the concept of structure itself can be seen as functioning within one system and structure; namely that of metaphysics (part of which is logocentrism).

Derrida's theory is based on the idea of the absence of a fixed meaning in the pragmatic system of the language. This is strongly related to the idea of punning (which is the instability of meaning). For instance, we can consider *différance*, which is one of his terms, as one of the indications of having an indirect meaning, since it means deferring the meaning to the

connotative meaning. Punning means the absence of the real meaning according to the physical context. This is the main connection between deconstruction and punning.

This absence of fixed meaning leads many shades of meanings; this in turn necessitates different strategies in the translation of puns from English into Arabic.

What all those concepts have in common is that they imagine structures as organized around a center. But since this center cannot be affected by the structure surrounding it, it has to be seen as residing outside of the system, as not actually being in the center. Although constituting the axis around which everything revolves, the center – i.e. the source, goal, and explanation of all – is not part of the system it defines, it is not located in its center. Then, he goes on to list a number of influential thinkers who are important in propagating this shift from structuralist to post-structuralist thought (among them Nietzsche, Freud, and Heidegger). What all the new theories and concepts have in common is that they operate from a metaphysical system.

This means that we have two types of meaning, mainly: surface and deep. Nida (1964) employed terms such as surface structure and deep structure in his analysis-transfer-restructuring model of translation. Besides, she added that there were two types of meaning: the referential meaning and the connotative meaning. The former deals with the words as

signs or symbols, on the other hand, the latter deals with the emotional reaction engendered in the reader by a word. This creates a kind of ambiguity and vagueness in the understanding of the linguistic sign. Her study is highly relevant to this thesis since it talks about two structures which cause problems to translators whenever they translate puns in advertisements.

2.2.3. Pragmatics and the translation of puns:

Pragmatics is the science which evolved as a result of the accumulation of alienated theoretical thoughts. That is why it is called the “the waste basket” of linguistics.

Abuarrah (2011) summarized the evolution of pragmatics as an autonomous science. He started with pragmatism and semiotics. He described pragmatics as "the waste basket" of linguistics as anything that didn't fit in semantics and syntax was thrown there. That basket included Austin’s theory of performativity, Searle’s theory of speech acts, Grice’s cooperative principle and conversational maxims, Brown and Levinson’s politeness theory, Sperber and Wilson’s relevance theory, and Hymes’ theory of communicative competence).

Thus, Kasper (1992:203) defines Interlanguage pragmatics as

> "The branch of second language research which studies how non-native speakers understand and carry out linguistic action in a target language, and how they acquire L2 pragmatic knowledge"

He also highlighted the dichotomy between *sociopragmatics* and *pragmalinguistics*. The former conveys illocutionary force and politeness value while the latter conveys socially appropriate linguistic behavior. For example, if someone said: “I want to go to the bank”, the receiver of the message will get two interpretations: the financial institution and the bank of the river. Context determines which meaning to take because the social context in which the word is used includes geographical information about the person.

Pragmatics focuses on the indirect more than the direct meaning since it is context-bound. The translation of puns depends on the implicit meaning rather than the explicit one.

English majors fail, at the pragmatic level, to translate puns because they are incompetent at two levels, namely the sociopragmatic and pragmalinguistic.

Thomas (1983) elaborated on the pragmatic failure (the inability to understand what is meant by what is said). In addition, she clarified that a speaker's linguistic competence would be made up of grammatical competence (abstract or decontextualized knowledge of intonation, phonology, syntax, semantics, etc.) and pragmatic competence (the ability

to use language effectively in order to achieve a specific purpose and to understand language in context. She distinguished between two types of failure (sociopragmatic and pragmalinguistic) in the following manner:

a. *Pragmalinguistic failure*, which occurs when the pragmatic force mapped by S onto a given utterance is systematically different from the force most frequently assigned to it by native speakers of the target language, or when speech act strategies are inappropriately transferred from L1 to L2. (Thomas , 1983)

b. *Sociopragmatic failure*: this term refers to the social conditions placed on language in use.(Leech, 1983)

Since pragmatics is based on semiotics, it is important to go through this science in order to understand the nature of meaning in pragmatics.

Pierce (1932) described semiosis as action, which involves a cooperation of three subjects such as a *sign*, its *object* and its *interpretant*. He added that an interpretant is any given sign which explains or translates the first one, although a linguistic sign (such as a synonym) differs across the semiotic systems.

He also elaborated by noting that interpretive semiotics has challenged the notion of code on the same question and criticized it (as limited by the idea of equivalence of synonymy). Thus the process of unlimited semiosis (postulated by Pierce) suggests that our linguistic

competence is best explained within the format of any encyclopedia rather than a dictionary.

Sweet (1988) established a link between pragmatics and semiotics when he noted that he recognized the relation between pragmatics and Semiotics. He mentioned that Pierce (1931) introduced the concept of an indexical sign whose object depends upon the context in which the sign is interpreted. In conclusion, he defined the intended model as the selection of functions which are assigned to each system of pragmatics of an appropriate element.

Leech (1983) tackles the dilemma of the pragmatic meaning as a problem solving process. He claims that pragmatic meaning includes the surveying of the possible nuances of meaning. We then have to decide which context suits that word in order to determine the exact meaning of the lexical item.

Since the topic at hand is indirect in nature, Mey (2001) discussed the issue of presupposition in depth. He gave a generalization about the way we comprehend utterances; he said that we would have presuppositions which are related to the world. For example, if we said: "the cat is on the mat", we would presuppose that it would make it dirty. Others would presuppose that there was a fish on the table, and the cat might eat it. In other words, the indirect speech act was a warning.

Eco (1979) explained the process of comprehending the linguistic sign talked about an input–process-output chain. The sender utters a coded text through a channel; this text will be in the form of expression in a specific context. Then, the content of the interpreted text is sent to the addressee who holds specific presuppositions about the utterance.

In addition, Saussure (1916) elaborated on the way of conceiving science which studies the role of signs in everyday social life. He thought it would form part of social psychology, and hence of general psychology. Then, we shall call it Semiology (from the Greek *semeîon*, 'sign'). Thus, it would investigate the nature of signs and the laws governing them. Since it does not yet exist, one cannot say for certain that it will exist. But it has a right to exist, a place ready for it in advance. Linguistics is only one branch of this general science. He added that the laws which Semiology will discover will be laws applicable in linguistics, and linguistics will thus be assigned to a clearly defined place in the field of human knowledge (including translation).

In providing the metaphor of the chess game as an example of language's dependency on context, he noted that the linguistic sign exists in structure in which the meaning of one unit cannot be comprehended without understanding the other units. In other words, the context in which the linguistic unit occurs determines the real meaning.

Grice (1975) explained indirectness using the term “conventional implicature”. As a concept, it has an important role in our personal interactions since we usually understand what others are saying, even when people don't express their intentions straightforwardly. Grice provides a theory which explains how we correctly interpret what others are implying (through universal conventions in human interaction which are called cooperative principle). This principle explains how hearers are able to interpret speakers' intentions. Grice conceives of this principle as conversational maxims.

The Cooperative Principle (Referred to as CP) can be stated as follows:

> “Make your contribution such as is required, at the stage at which it occurs, by the accepted purpose of talk exchange in which you are engaged”. (Grice, 1975: 47)

Similarly, Brown and Levinson (1978) tackled the "off-record" mode of politeness in which the speaker uses indirect language in order to negate the possibility that he might be imposing. For example, a speaker using the indirect strategy might say:" Wow, it is cold in here"; this indicates that it would be nice if the listener would get up and turn up the thermostat (without making a direct request to the listener).

Thus, Searle’s (1979) Speech Act Theory (referred to as SAT), which provides a comprehensive account on indirect speech acts, states

that the meaning of a sentence is the summation of the meanings of its components (even though the meaning of a sentence might have more than one literal meaning). He then introduces the deep meaning by noting that there are two layers of meaning in any sentence; the surface meaning and the figurative meaning. In addition, he links the phenomenon of having two layers of meaning to the phenomena of presupposition. In doing so, he clarifies that the two layers of meaning are two presuppositions made by the listener; however the judge in this instance is the context. The problem here is the difficulty in determining the context.

This paper focuses on the maxim of relevance and manner because it deals with homographic pun which is, basically, having one word with two shades of meaning. Besides, ambiguity is a function which is preserved in advertisements, so we have to bear in mind that the word should be ambiguous (in order to attract the attention of the customer).

For example, if we read “try a blue moon on a blue moon”, we’ll understand more than one meaning. The word ‘blue moon’ is ambiguous, but flouting the rule is purposeful because there must be a kind of ambiguity in ads.

Discourse analysis has to do with indirectness since analyzing people’s speech patterns depend upon analyzing speech at two levels: namely, deep and surface.

Nazzal (2010) investigated indirectness in Arabic speech patterns by referring to the pragmatic functions of this phenomenon. He pointed out that indirectness in Arabic speech pattern is not an inherent discourse feature (as it has been commonly presented), but is instead enacted by participants in relation to the social context at the time of the interaction. He also aimed at accounting for the pragmatic functions of some linguistic devices, primarily the recitation of the Quranic verse *Insha'Allah* and the context in which Muslims enact such devices (both Arabs and non-Arabs are inclined to be indirect and implicit).

He found that indirectness is performed in certain situations for instrumental functions; such as keeping the social wheel running, avoiding conflicts and maintaining the image of the participants. In addition, he found that Muslims use *Insha'Allah* to convey different interpretations (in accordance with the situation).

Nazzal's study will be helpful in deciphering puns from English into Arabic because its main theme is the indirect characteristic of the use of *Insha'Allah*. He proved that this word has its own memory, a feature which can be broadly defined as the pack of nuances of its meanings.

2.3 Puns from a rhetorical point of view:

Rhetoric is at the heart of translation science since it is the source of all the possible theories that can be formulated nowadays. It is taken for granted that rhetoricians are the first translators in the history of human

beings because they were the first people to translate the written word into a speech.

Rhetoric was studied by a number of scholars such as Herrick, 2001; Aristotle, 1939; and Robinson, 2002. For instance, Herrick's (2001) study focuses on the development of rhetoric; it traces the development of rhetoric from Ancient Greece to its contemporary form. He starts with the Greek rhetorician Richard Leo Enos who found three functions of language, mainly: *heuristic*, *eristic* and *protreptic*. The first function draws attention to the inventive processes (which resemble the ability to discover the means of expressing our thoughts effectively), while the second highlights the inherent power of the language itself. In addition, the third simultaneously focuses upon the capacity of words to turn or direct human thoughts (which provide human beings with the ability to creatively engage with language).

The first spark which led to the rise of rhetoric occurred when a rhetorician named Corax offered training in judicial pleading to citizens arguing their claims in court. His systematic approach to teaching oratory was quickly adopted by others, and was carried to Athens and other Greek city-states by professional teachers of rhetoric (who were known as Sophists). After that, rhetoric became an essential element in culture and education. The three most influential Sophists were known as Gorgias, Isocrates and Protagoras.

In addition, Aristotle (1939) defined rhetoric as the counterpart of dialectic, a practical and systematic art. He distinguished three proofs which were taught in the art of rhetoric: *logos* (the logic of sound argument), *pathos* (the psychology of emotion) and *ethos* (the sociology of good character).

Marcus Tullius Cicero was one of the leading rhetoricians who taught oratory. His theory was based on the teachings of the Greek orators such as the Sophists. He divided the canons of rhetoric into invention, arrangement, memory, and delivery. These were the stages which every successful orator would surmount.

Rhetoric as a science shifted to Christian Europe, where it gave birth to prominent Christian rhetoricians such as St. Augustine, Capella and Boethius. Green (1995) added that Augustine's ambivalence about rhetoric was productive, as he successfully negotiated the tension between the emerging Christian consensus in the West, and its pagan Greek and Roman literary heritage. In negotiating this tension, Augustine simultaneously taught the church how to employ pagan writers without paganizing Christianity.

Robinson (2002) similarly established a bridge between rhetoric and translation when he explored the development of the theory of translation and excavated its philosophical base (which ran from Herodotus to Nietzsche). He divided the development of the theory of translation into

four periods: the traditional period, the period of theory and hermeneutic inquiry, the modern period and the contemporary period. He consulted Cicero (who recognized the dynamic nature of translation as said that we should translate sense-for-sense), St.Jerome (who said that we should translate sense-for-sense except for the case of the Holy book) and Goethe (who recognized the style of translation and its significance).

These periods focus on two layers of meaning, mainly: surface and deep. We can therefore conclude that rhetoric is the beating heart of translation theories. For example, Vermeer's theory was based on function, which was employed in the translation of the bible. Even at the level of the basic ideas about the levels of meanings, the Roman and Greek rhetoricians realized that there are two layers of meaning: deep and surface.

2.4 A comprehensive account on puns:

Puns, as a rhetorical device, have been dealt with by the Romans and Greeks, both of whom influenced modern theorists, and thereby established the basis for modern theories of translation. Despite this rich heritage, the term ‘punning’ (originally known as a kind of ambiguity/indirectness) is itself a recent innovation that has been studied by a diverse range of researchers (including Bates, 1999; Lederer, 1981; Jamshidan, 2011; Abbas, 2007; Perez, 2008; Bosco et al, 2004; Weiting , 2008 and Thomas, 1983).

2.4.1. The origin and definition of puns:

2.4.1.1. The origin of the word ‘puns’:

Punning is an art that goes back to the times of the Greco-Roman time, where it was used to teach oratory. As a result, philosophers used it skillfully.

Bates (1999) conducted a study on the origin of the word “pun”. She discovered that there was a possibility that it might have been derived from the Italian for a "fine point". She referred to other linguistic accounts, which discussed the fluidity of meaning. She resorted to Saussure's signifier- signified relationship which talks about the significance of signs in specific contexts.

She concluded that its origin is unknown. She linked the ambiguity of the punning word with the ambiguity of the word's parentage. She also said that the punning word subverts the signifier of the sign. In this sense, the true sense of the sign functions in the right context which is assigned in the text.

2.4.1.2. The definition of puns:

Lederer (1981) defined punning as the trick of combining two or more ideas within a single word or expression. He added that punning challenges us to apply the greatest possible pressure per square syllable of language.

He observed that the simplest pun is based on the use of a single sound which generates two or more different meanings. If the difference in meaning is not accompanied by a difference in spelling, the pun is called a homograph pun. He divided puns into single sound pun, double sound pun, spoonerism, palindromes, acronyms and meld puns.

2.4.2. The types of puns:

Since we have two different linguistic systems, the systematic classification of puns will be different. This is because their nature is different in Arabic and English; they are context- bound in English while they are ruled out in Arabic.

2.4.2.1 Puns in English:

As far as the present study is concerned, the puns existing in Arabic are found in English as well. However, they come under the general term 'pun'. In fact, the vast realm of puns has hindered the efforts to categorize them. (Culler, 1988, p.4) said that:

> "Scholars have sought to define and classify puns, but the results have never met with much success"

However, based on their formal identity, puns are divided into different categories, some of which are as follows:

1- Homography: This kind of pun refers to the words (i.e. lexemes) which are of the same spelling but of different meaning (Crystala,

2003). Homography is illustrated from such pairs as 'wind' (blowing) and 'wind' (a clock).

2- Homonymy: This kind of pun refers to lexical items which are of the same form but of different meaning. 'Bear' (animal, carry) is an example of homonyms (Crystala, 2003).

3- Homophony: This kind of pun refers to lexemes which are of the same pronunciation but of different spelling and meaning. The words 'threw' and 'through' are the examples (Crystala, 2003).

4- Paronomy: Phonological similarity of the words and the morphological structure is the characteristic of paronymic puns. To take one example, the words 'faith' and 'face' are differ only with regard to their last phoneme (Marjamäki, 2001).

5- Palindrome: Palindromes are spelled the same, backwards or forwards, such as 'mom', 'race car', or 'defied' (Puns and Wordplay, 2001).

2.4.2.2 Puns in Arabic:

Puns in Arabic can be classified into the following categories:

1. تام : In this kind of pun, the words are exactly of the same forms and spellings, but of different meanings (Alsafadi,1987). The examples are ساعة (i.e. Judgment Day) and (i.e. time). Being of the same characteristics, homonymy is this pun's counterpart in English.
2. ناقص: According to Alsafadi (1987), the term is used when the two similar words are different in the number of letters, i.e. extra letters

are added to one of the two words . These extra letters can be in the beginning, middle, or at the end like البحر /البر The addition of the extra letters to the beginning of one of the two words makes another kind of pun called مطرّف like ساق and مساق On the other hand, if this addition occurs at the end of one of the two words, it would be called مذيّل /. مدار and مدارج are the instances of this kind of pun.

3. مضارع : The term is used when the similar words are different just in one letter in each word. This kind of pun occurs when the place of the articulation of the two different letters is almost the same (Alsafadi, 1987), like خير and خيل On the basis of similarity and closeness of sounds, paronomy can be equated with this kind of pun.
4. لاحق: In this kind of pun, the similar words are differentiated both by a single letter (in each word) and also in their place of articulation (see همَزة and لمزة) (Alsafadi,1987).
5. محرّف: As Alsafadi (1987) states, in this kind of pun, the difference of the similar words arises from the difference in the diacritics of the two words like البَردand البُرد.
6. مصحّف : The two similar words are differentiated by dots above or below the letters يحسبون and يحسنون . (Alsafadi, 1987).
7. قلب : In this kind of pun, according to Khaghani (1997), the reversion of the letters happens either in the whole or one part of structure of one of the two words (refer to فكيه and كفيه). Anagrams in English are very much close to this kind of Arabic pun.

8. مستوى: This kind of pun is found in phrases or sentences which are read the same, backwards or forwards; to this extent, they are read from the end to the beginning as if they are being read from the beginning to the end, (Al-Shirazi, 1997) like كل في الفلك. Palindrome, a type of English pun, is regarded as equivalent to this Arabic pun. 'Live not on evil' provides a relevant example.
9. اشتقاق: In this kind of pun, the two different words are puns that derive from the same root (Khaghani, 1997), like سلم and مسلمون. Polyptoton, one type of homophonic puns, is the English equivalent of this pun.
10. شبه اشتقاق: In this kind of pun, similar words are derived from different roots (Khaghani,1997) (see قال and) قالين. This study will mainly focus upon analyzing the first type.

2.4.3. The use of puns in advertisements:

Persuasion and ambiguity characterize puns because their use in advertisements requires the persuasion of customers. As a corollary, ambiguity stimulates the customer's curiosity, and encourages them to buy the product.

Abbas (2007) investigated the use of puns in advertisements. He said that their usage had become more and more persuasive; this in turn was a reflection of the fact that advertisers were under increasing pressure to distinguish their products from the clutter of other ads.

In other words, the figurative language provided its viewers with an implicit image of the exact message. As a result, viewers were required to resolve the inconsistencies within the message and assign the appropriate subjective meaning to comprehend these messages effectively.

In addition, Weiting (2008) presented a comprehensive account about advertising. He elaborated on the history of advertising, its language and functions. He then moved on to consider the lexical and syntactic features of advertising, such as the use of a wide range of nouns in brand names, the extensive use of monosyllabic and simple words, the bulk use of compounds and the use of coinages.

Similarly, Ling (2006) studied the use of puns in advertisements. He classified puns into two categories: paronomasia and antanaclasis. He focused on the functions of using such a rhetorical device in advertisement and enumerated a number of functions which can be applied in the study of puns in Ads (notably vocative effect and aesthetic function).

2.5 The nature of meaning and the translatability of puns:

Meaning has been a problematic area in understanding any language, especially if one language is being transferred into another. The translation of puns created further problems, as their ambiguity caused translators to both over and under-translate. Many scholars studied the issue of meaning because it is a key issue in translation. (See Hatim, 2001; Hatim and Munday, 2004)

The lack of equivalence makes translation an impossible task because the whole process of translation is about finding the suitable equivalent to any linguistic unit. If translators don't find any equivalent they will come up with a word which doesn't fit the meaning of the word in the source language. Hatim (2001) coined the term 'translationese' to describe bad translations. This invariably occurs when translators misunderstand the message behind the text because they are confused by the fact that there are two levels of understanding within any text; namely, the text and the meta-text.

Thus, Hatim and Munday (2004) employed the scientific way of accounting for meaning (also known as componential analysis method). They distinguished meaning by conceiving of referential and connotative meaning.

Lucas (2004) conducted a study on the ways in which second language learners understand such creative usages of language; in doing so, he drew upon a study which was conducted with a colleague at a private university in Caracas, Venezuela. Their study specifically tested the learners' understanding and also engaged with their ability to decipher the meaning behind the pun word (by following cognitive and interactional strategies which were employed by the participants in their attempts to understand texts' ambiguity).

Three assumptions supported this empirical study: 1) The assumption that language is a system that conditions both meaning and the exchange of information; 2) the assumption that learning occurs through the internalization of knowledge; 3) that the process of knowledge accumulation (and the associated creation of meaning) is characterized by social engagement and the close attention of the relevant individual/learner.

Lucas employed the Pun Related Dialogue (Hereinafter is referred to as PRD) and the microgenetic analysis in order to analyze participants' understanding of puns, with particular emphasis upon the triadic relationship between learner 1, learner 2 and the task. The former can be defined as the sequence of dialogue (consisting of the turns taken by the participants as they discuss a pun), while the latter can be defined as a cognitive development that occurs (moment by moment) in social interactions.

There were clear indications that the triadic interaction resulted in increased understanding and in learner-focus upon the aspects of language that created the others' thoughts; these included, affirmations, repeating, asking questions, giving signals of attention, providing synonyms and using gestures.

This study is the most important one in this paper because it is deeply related to the core issue in this paper, namely how we can disambiguate the sense related to the pun word. Its methods can be applied

over the course of this study and within other studies that may be conducted in the future.

2.5.1. Text and context:

Since context is such a key element in the translation of puns from English into Arabic, it is essential to first understand the relationship between text and context.

For example, House (2006) crystallized the relationship between text and context by introducing the notion of context in different traditions (such as the philosophical, psychological and pragmatic traditions; in addition to sociolinguistic, anthropological conversational, analytical, functional-pragmatic and systemic –functional traditions).

Bosco et al (2004) proposed taxonomy of the different categories of context which reconstruct the communicative intention of a speaker. In doing so, the researchers investigated the following categories: *Access*, *Space*, *Time*, *Discourse*, *Move*, and *Status*. They propose that different contexts pertain to the same category and make the hearer assign different communicative meanings to the same expressive act.

Examining the previous studies in their minute details has enriched this study's theoretical background. Each scholar left a gap in his topic (such as translating from English into Arabic, cultural gaps and even linguistic gaps). This motivated the researcher to read more about the topic.

The existence of many missing – and frequently interrelated - links has encouraged this researcher to look for one specified researchable focus.

In other words, most of the scholars studied the translation of Chinese puns into English, English puns into Spanish and Arabic puns into English; in noticing the deficit of studies which engaged with the translation of puns from English into Arabic, the present researcher was encouraged to follow this avenue of enquiry

As an illustrative example, if we wanted to translate *ask for more* (with the aid of the aforementioned studies), we would notice that no- one tackled the translation of English puns into Arabic.

The second problem is that none of the scholars tackled the question of how participants figure out the pun word. Thus, if we read the previous example, none of the words can lead to the pun word; this problem rests at the heart of this research project.

This is why the current study examines the translation of English puns into Arabic. In engaging with this question, it has in turn engaged with the main research question (the question of how external observers decipher the pun word in advertisements).

2.6. Conclusion:

In this chapter, I have presented a comprehensive account of punning in general; more specifically, I have closely engaged with punning types, translation strategies and the translatability of puns.

All the scholars who tackled punning issue focused on the multiple nature of meaning, but they differed in their treatment of this phenomenon. Most of the scholars applied the traditional strategies of translating puns such as translating a pun for a pun while others (see: Lucas; 2004) employed PRD (which is essentially the sequence of dialogue - consisting of the turns taken by the participants as they discuss a pun).

The approaches which dealt with the multiplicity of meaning had different focal points, namely function, context and linguistic limitations. These approaches are strongly related to the main focus of this study because understanding the pun word requires the accumulation of the three focal points.

With regards to indirectness and its relation to punning, it appears that punning is one of the aspects of indirectness since there are two layers of meaning, namely the hidden and the apparent.

The current study is unlike the other studies which studied puns since it focuses upon the translation of English puns into Arabic. When considered in relation to other studies, this focus is relatively novel.

Secondly, the main focus is on advertisements. As far I know, the following studies are the only ones which have previously tackled the translation of puns:

1. Jamshidian's (2011) study, which was concerned with the translation of puns from Arabic into English.
2. Perez's (2008) study, which was concerned with the translation of English film subtitles into Spanish.
3. Jing's (2010) study, which was concerned with the translation of Chinese puns into English.

Giving the review of formal studies, this study seems to be dealing with a situation that has never been researched before.

Any engagement with puns will be successful if it follows the subsequent four -step process:

1. Find out the pun word.
2. Check if there is any clue in the sentence that indicates the real meaning of the pun word.
3. Examine the pun word by employing the means of componential analysis.
4. Decide which shade of meaning corresponds with the collected data about the pun word.

The origins of any problem should be sought in the absence of one of the elements or a failure to understand a linguistic unit. If we applied all the strategies which were listed by all the previously mentioned scholars, we would nonetheless still be faced by two gaps, namely:

1. The question of how we can translate English puns into Arabic (there is a huge difference between the systems).
2. The question of how we figure out the pun word in the first instance.

For example, if we took the line: '*Every kid should have an apple after school'*, we will be confronted by the problem that we have two different systems (namely Arabic and English). Secondly, by reading the line, we cannot find an inappropriate word (because all the words are familiar and correspond to the previous studies – which insisted that punning is characterized by both a hidden and apparent meaning). The key question in this instance is therefore the isolation and idenfication of the pun word.

The solution to this problem derives from the identification of the physical context in which this line occurs. If we know that this line is an Ad for Apple Company, we will identify the pun word "apple" and associate it with a brand of computer.

Chapter Three

Methodology

3.1. Introduction

3.2. Subjects

3.3. Sample

3.4. Instruments of the Study

Chapter Three

Methodology

3.1. Introduction:

This study took seventeen ad lines which were used to promote products to customers. The type of puns in these advertisements was chosen deliberately because there were many pun types from which we could choose. Paronomasia means the use of two words, which are similar or the same in pronunciation but different in meaning.

The purpose behind choosing those seventeen sentences is to investigate whether graduate and undergraduate English majors at ANNU adhere to the pragmatic or semantic equivalent; studying puns requires having both qualitative and quantitative research.

In addition, the 17 examples were chosen to enable me to answer the following research questions:

1. How can we find out the punning word?
2. Are puns translatable?
3. Which equivalent do Arab translators adhere to; the pragmatic equivalent or the semantic equivalent?
4. Which approach should count for the translation of English puns into Arabic; the pragmatic or the semantic approach?

3.2. Subjects:

My targeted groups come from two different groups. The first group consists of graduate English majors at ANNU, who have studied many courses in translation and linguistics. The second group consists of undergraduate English majors at ANNU, who have studied many course in Literature (this in turn means that they are conversant with American and British culture).

3.3. Sample:

My sample comprises a group of puns which are used in advertisements. The complexity of these puns varies in order to prove that the presence of context eases the task of translators when translating English puns into Arabic.

There are two sets of puns: one which can be disambiguated without knowing the context and one which cannot be disambiguated without knowing the physical context. The researcher chose these sets because they help to highlight the importance of the social context (which gives a vision of the exact meaning of the pun words).

My first method required employing componential analysis in deciphering the possible shades of meaning of the words. It is a method which identifies features of words that are connected, but not necessarily identical in meaning.

3.4. Instruments of the Study:

This study will be both quantitative and quantitative since we have two questionnaires. The first questionnaire measures the influence of the context in the comprehension of pun words while the second one examines the number of English majors who chose the correct translation of the sentences.

Consequently, this study is both qualitative and quantitative. Tewksbury (2009:15) defined qualitative methods as:

> "The approach that centralizes and places primary value on complete understandings, and how people (the social aspect of our discipline) understand, experience and operate within milieus that are dynamic, and social, in their foundation and structure."

As a result, the most appropriate research method will be the questionnaire because we can analyze it statistically and analytically.

Most cross cultural studies employed questionnaires as one of the key instruments in investigating linguistic issues (see: Nazzal (2010)).

Bernard (1995) observes that questionnaires have been used since 1930s to collect reliable and valid data. He recognized three methods for collecting survey questionnaire data: self-administered questionnaires, personal (face-face) interviews and telephone interviews.

This study will be concerned with the first method because people will be honest in their translations since names will not be mentioned in the analysis. Besides, there will be no worries about interviewer bias. The study of puns is strongly related to this method since the questionnaires can be delivered to them either via email, face-to-face or via Facebook groups. The researcher employed each of these methods in an attempt to validate this study's hypothesis.

I have selected the survey questionnaire as the empirical instrument which will help me to examine the translation of puns from English into Arabic. The application of this instrument will help me to identify if the participants are faithful to either the surface or pragmatic meaning in their translation of puns.

In this study, there will be two questionnaires, firstly: a questionnaire that requires translating two sets of sentences with and without context (this will help the researcher to test the influence of context upon the translation of puns from English into Arabic. The second questionnaire is more concerned with measuring the influence of the known context with regard to the identication of the specific pun word and the real meaning of the (general) - sentence. This second questionnaire will help the researcher to identify if there is another factor which influences the translation of puns.

The analysis of the relevant data will be directed toward a number of factors, namely, the identification of the pun word, its real meaning and its proper context.

The PDP method will enable the researcher to provide a process which will assist the participant whenever they encounter a pun or pun-related sentence. This device can be applied at three levels, namely: the sentential level, the contextual level and the referential level. The participant determines the shades of meanings that the pun word has, then moves to the contextual level and determines the appropriate context. After that, the participant adjusts the meaning according to the context (as it enables him to specify the pun word and its real meaning).

To conclude, as I previously mentioned, the key research question is how we figure out the pun words when we translate from English into Arabic. In answering this question, we will in turn encounter related questions which relate to the translation of English puns into Arabic.

The forthcoming chapter will be a lengthy analysis of the ad lines which incorporates the PDP and other theoretical frames into the analysis of puns (or, to be more specific, the translation of puns from one language to another).

Chapter Four

Results and Analysis

4.1. Introduction

4.2. The analysis of the first questionnaire

4.2.1. The analysis of the first excerpt

4.2.2. The analysis of the second excerpt

4.2.3. The analysis of the third excerpt

4.2.4. The analysis of the fourth excerpt

4.2.5. The analysis of the fifth excerpt

4.2.6. The analysis of the sixth excerpt

4.2.7. The analysis of the Seventh excerpt

4.2.8. The analysis of the Eighth excerpt

4.2.9. The analysis of the ninth excerpt

4.3. The analysis of the second questionnaire

4.3.1 The first group: the Undergraduate group

4.3.2. The graduate English majors group

4.4. Conclusion

Chapter Four

Results and Analysis

4.1. Introduction

This quote is to show how pun works in a context, the following quote is taken from Shakespeare to clarify this point.

‘POLONIUS [Aside.]: How say you by that? Still harping on my daughter:
yet he knew me not at first; 'a said I was a fishmonger.
'A is far gone, far gone: and truly in my youth I
suffered much extremity for love—very near this. I'll
speak to him again.—What do you read, my lord?

HAMLET: Words, words, words.

POLONIUS: What is the matter, my lord?

HAMLET: Between who? (*Hamlet*, II, ii, 192)

The preceding quotation relates to the translation of puns (from English to Arabic) by virtue of its interdisciplinary relation to discourse analysis and pragmatics. Whenever we talk about puns, we talk about two branches of meaning: *sociopragmatic* and *pragmalinguistic* (Kasper. 1992). This is the crossroad where linguistics, pragmatics and discourse analysis meet. Based on the analysis of my targeted groups’ responses, I will point

out whether participants perceive the sociopragmatic or the pragmalinguistic meaning of advertisements' lines.

In this chapter of data analysis, the results of the questionnaires will be analyzed focusing on the sociopragmatic equivalence and the pragmalinguistic equivalence of the advertisements' headlines. These are the most important terms because they are the concepts which will determine whether participants adequately perceive sociopragmatic or pragmalinguistic meaning.

The findings (the responses of the participants in the questionnaires) that I present in this analysis may reveal a huge tendency towards translation of advertisements' headlines (or the perception of the semantic equivalent). The reasons for this confusion can be traced to low levels of English language proficiency or a more generalized inability to perceive the real meaning. Additionally, if the participant fails to engage the context, the meaning (of the lexical item) will remain vague and ambiguous.

This latter point is particularly important because it highlights the importance of context in the understanding of sentences and words (and, by implication, the word associations which inform this process). If there is no such association, then this in turn is a reflection of the fact that the participant has no real-world experience of the linguistic item. This paves the way to culture to take its place in the process because food items that can be bought in a specific area are area specific. As a consequence, we

cannot expect to identify them without having first been exposed to such an item (in that area).

In the subsequent analysis, I will incorporate the data from the two questionnaires. The responses will be assessed in order to support or reject the researcher's main assumption that undergraduate and graduate students who were not exposed to the socio-cultural information will generally comply with the pragmalinguistic meaning.

In this section, I have constructed a tentative framework by which one can account for the translation of English puns into Arabic. As we have seen, this study draws its data sources from two questionnaires which aim to measure whether English majors give the pragmalinguistic or the sociopragmatic equivalent when they translate English puns (which have been used in) advertisements. Besides, sometimes, it is probable that English majors are able to capture the pragmatic and linguistic equivalent whenever they translate puns.

4.2. The analysis of the first questionnaire:

The first questionnaire tests the influence of context in determining meaning. In addition, it engages with the related question of whether participants choose the pragmalinguistic or sociopragmatic meaning.

The following chart demonstrates the results of the translations of the first questionnaire (with particular reference to pragmalinguistic equivalence, sociopragmatic equivalence and pun word detection).

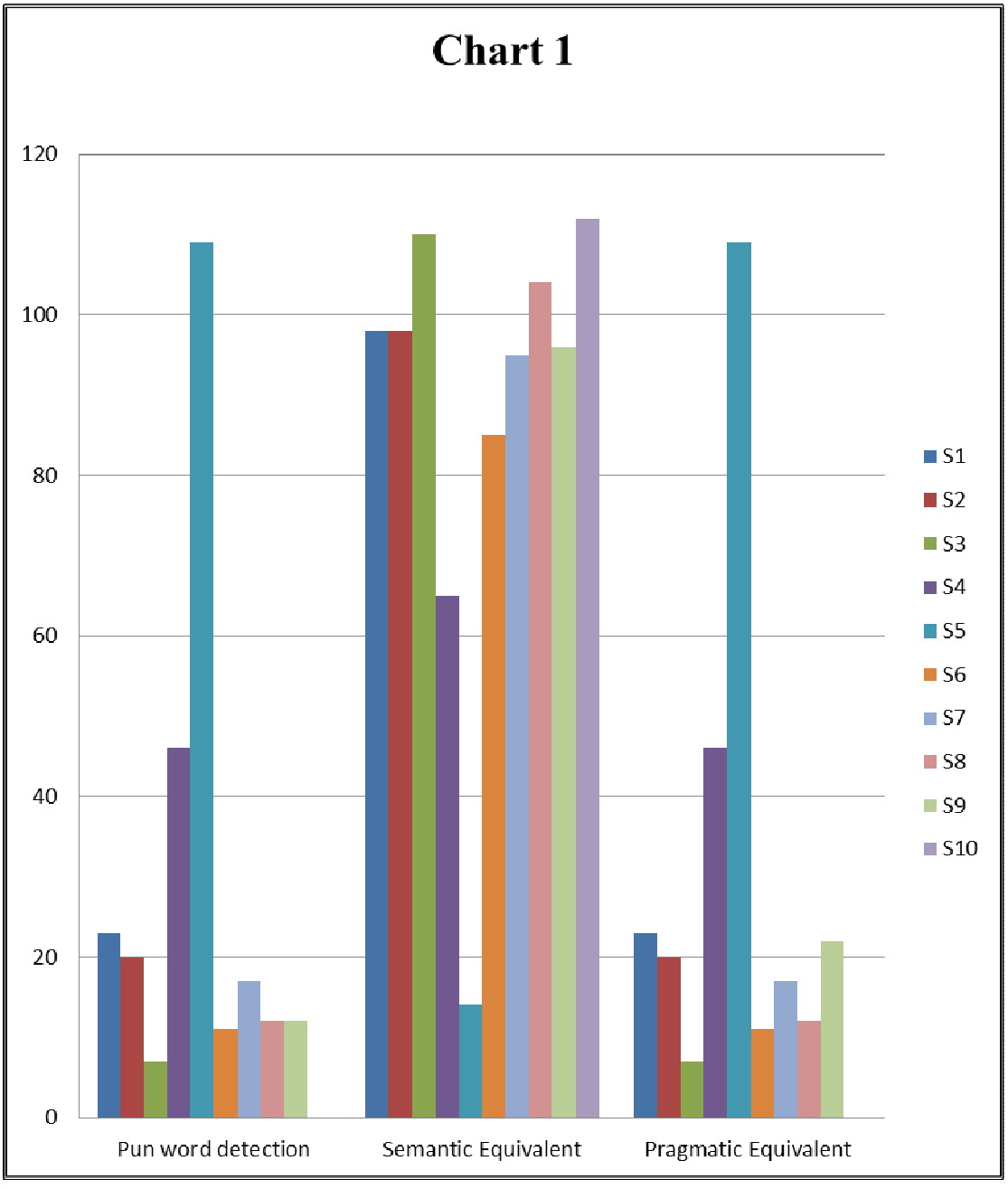

Chart (1): The results of the translations of the first questionnaire.

4.2.1. The analysis of the first excerpt:

Table (1) demonstrates examples of the English majors' interpretations of the first ad headline (as given in the questionnaire).

Table (1): English majors' responses to the translation of the first ad headline.

No.	Give you hair a touch of Spring
1	تعطي شعرك لمسة من الحيوية
2	أعطي شعرك لمسة من الجمال
3	أمنح شعرك لمسة أنثوية
4	أعطي شعرك لمسة من النعومة
5	شامبو سبرينغ يعطي شعرك انتعاشاً
6	أعطي شعرك لمسة من الربيع
7	أمنحي شعرك عبق الربيع

In the ad for Neutrogena shampoo (appendix I), the slogan reads '*Give your hair a touch of spring'*. The verbal text is represented by a pun in which the word 'spring*'* communicates three meanings, mainly: النبع، فصل الربيع، الشعور بالإنتعاش. Thus, it is used deliberately in the Neutrogena advertisement to add an aesthetic beauty to the advertisement.

Most of the participants translated the semantic equivalent of the word 'spring', and ignored the objective which conditioned its use in the aforementioned advert. They tended not to consider it as a pun word, and instead gave it aesthetic meaning in order to compensate for the loss in

overall meaning. As a consequence, most of them translated it as تعطي شعرك لمسة من الحيوية.

There is an essential factor which helps to explain their failure in translating the word 'spring' – this is text-type. The text-type of this line is advertisement; consequently, we should abide with the norms of translating such line successfully without violating the functional norms whenever we encounter text-type.

As a text-type, advertisements have, for a long time, been designed in such a way that, if we turn on the TV, or look at posters in underground stations/buildings, we are immediately confronted with advertisements.

The word advertising first appeared around 1655. It was used in the Bible to indicate notification or warning. An advertisement is a public announcement, generally printed or oral, which promotes a commodity, service or idea. (Au, 1974).

According to Weiting (2008:11-12), an advertisement must be attractive, the pictures or music should be exotic or fresh; in addition, it should be easy to read and remember.

According to the last criterion, the commodity's name should be mentioned in order to promote it. As a result, any translation which lacks the product's name is a weak one for it violates one of the most important aims of advertisements.

The participants showed a high tendency to ignore mentioning the product's name because they didn't know the social context in which the ad line is used. Consequently, they failed to capture the cultural and pragmatic equivalence of the whole ad line. The chart shows that about 79% of the participants omitted the product's name while 19% of the participants added it in their translation. One of the English majors translated the sentence as أمنحي شعرك عبق الربيع.

4.2.2. The analysis of the second excerpt:

Table (2) provides examples of the interpretations (of the English majors) of the second ad headline (as provided in the questionnaire).

Table (2): English majors' responses to the translation of the second ad headline

No.	Money doesn't grow on trees, but it blossoms at our branches
1	فروعنا تنهب أموالك
2	أن الأموال لا تنمو على الأشجار، ولكنها تثمر في فروعنا
3	ليس من السهل الحصول على الأموال
4	الأموال لاتنمو على الأشجار ولكنها تزهر في فروعنا
5	أن الأموال لا تنمو على الأشجار ولكنها تزهر في فروعنا
6	وتأخذ الدنيا غلابا

In the ad for Loyal Bank, the slogan reads' *Money doesn't grow on trees', but it blossoms at our branches.* The verbal text is represented by a pun in which 'branch 'communicates two meanings. The surface meaning refers to "divisions of a tree", which forms a contrast with the word 'trees'

while the deep meaning refers to “a shop, office in a particular area, which is part of a large company”. Since the advertisement tries to persuade the audience to deposit money in the Loyal Bank, the contextual effects will be clear: By offering you more interest and the right investment, we could help you to have more money if you deposit your money in our Loyal Bank branches. In a sense, the ad aims at telling people to deposit money in this bank, and then the money will gradually increase. The copywriters tactfully adapt the word ‘branches’, and thereby create an unexpected effect.

Most of the participants accounted for the pragmalinguistic equivalent of the whole sentence without paying due regard to either the context or the pun word/its shades of meaning.

Participants kept giving the pragmalinguistic meaning which is النقود لا تنمو على الأشجار ولكن بفروعنا. Despite the fact that the context was provided, they couldn’t get the pun word (largely because they weren’t familiar with the advertisement’s cultural context).

Newmark (1988:94) defined culture as:

> “The way of life and its manifestations which are peculiar to a community that uses a particular language as its means of expression.”

He classified culture into the following categories:

1- Ecology which include flora, fauna, winds, plains, hills, downs, sirocco, tundra, pampas, and plateau.

2- Material culture which includes the following subcategories:

a. Food.

b. Clothes.

c. Houses and towns.

d. Transport.

3. Social culture which includes work and leisure.

4. Organizations, customs, activities, procedures and concepts.

They also include the following:

a. Political and administration.

b. Religious.

c. Artistic.

5. Gestures and habits.

This is relevant to the current study since puns are used in advertisements which aim at selling commodities to people. Banks are one of the social institutions of the society, and they accordingly play a key role in defining the cultural attributes of contemporary society. . The cultural 'turn' in translation can be defined in the following terms:

> "A metaphor that has been adopted by cultural Studies oriented translation theorists to refer to the analysis of translation in its cultural, political and ideological context."
>
> (Hatim and Munday, 2004: 337)

The previous quotation reiterates Newmark(1988) remark that an understanding of culture contributes to the study of all the interdisciplinary fields of knowledge.

The preceding chart shows the influence of cultural context upon participant recognition of the pun word.

4.2.3. The analysis of the third excerpt:

Table Three provides examples of the English majors' interpretations of the third ad headline (as given in the questionnaire).

Table (3): English majors' responses to the translation of the third ad headline

No.	A break from the Norm
1	استراحة مع تويكس
2	أخرج عن المألوف
3	استراحة من الإرهاق
4	خذ قسطا من الراحة
5	توقف عن اللحظة
6	خذ استراحة من كل شئ

In the ad for Twix chocolate, the slogan reads '*A break from the Norm'*. The verbal text is represented by a pun in which 'norm' communicates two meanings. It means either العادة or نورمان.

All of the participants failed in the translation of this word because they didn't recognize the social context, despite the fact that it was written in front of the sentence.

All the participants translated *Norm* as العادة ، الروتين because the participants' were not familiar with the relevant culture and social context (and were accordingly unable to process both at the same time. To the extent that 98% of the participants failed to capture the pun word, and 2% of the participants transliterated "*Norm"* to "نورم" (and consequently assumed that the word is a product name); in the process, they neglected to note that the real meaning of Norm had been transliterated because (he was the person who appears in the ad).

There were some irrational translations such as خذ قسطا من الراحة، لا توقف عاللحظة، كسر المألوف، خذ استراحة من كل شئ. The deletion of the product's name puzzled consumers because they didn't know what they bought.

4.2.4. The analysis of the fourth excerpt:

Table (4) provides examples of the English majors' interpretations of the fourth ad headline (as given in the questionnaire).

Table (4): English majors' responses to the translation of the fourth ad headline.

No.	**Subway, eat fresh**
1	طعام طازج
2	يؤكل طازج وسريع
3	توصيل سريع وطازج
4	تناوله طازجا
5	كل طازجا وأختصر
6	طعام لذيذ وطازج

In the ad for sandwiches (appendix G) the slogan reads, *Subway, eat fresh.* The verbal text is represented by a pun in which the word "Subway" communicates two meanings, namely: سندويش سب واي, النفق.

The participants could not figure out the pun word because the pun word itself can have many referents. The problem resulted from the concept of puns and, to be more specific, its variance when translated from English to Arabic.

According to Ling (2006), the English pun is an important rhetorical form within the English language. More than 2,000 years ago, the founder of rhetoric, Aristotle, declared that the use of puns was acceptable in certain styles. Advertisement, as a significant way to make the products known to the consumers and persuade them to buy, has henceforth largely applied rhetoric language.

With their brevity and rich meaning, puns, have earned the love of advertisers and, in the process, have become an important way to impress readers and urge ever greater levels of consumption.

Consequently, about 58% of the participants got the right or semi-correct answers while 42% got the wrong answers (due to not possessing the sufficient information about punning). In addition, they could not possibly imagine the social context in which the pun occurs.

It is not surprising that the participants got wrong answers, largely because we cannot understand any word out of its context.

4.2.5. The analysis of the fifth excerpt:

Table (5) demonstrates examples of the English majors' interpretations of the fifth ad headline (as given in the questionnaire).

Table (5): English majors' responses to the translation of the fifth ad headline

No.	**Coke refreshes you like no other can**
1	الحشيش ينعشك أثر من غيره
2	انتعاش أكبر مع كوك
3	كوك هي فقط تنعشك
4	تنعشك بطريقة مختلفة
5	الطعام يرجع لك ما تحب لا أحد يستطيع
6	انتعش مين قدك

In the ad for Coca Cola: the slogan reads, '*Coke refreshes you like no other can'*. The verbal text is represented by a pun in which the word "can" communicates two meanings, mainly: علبة,يستطيع .

Derrida (1980) said that meaning changes constantly from one context into another. The word *can* has two different functions and meanings (it functions both as a modal verb and iron container for liquid). In this advertisement it has one function – to persuade the customer to buy the product. This sentence is a bit differs from the preceding one because the relevant product is more likely to be familiar to the participants than any other product; as a consequence, most of the participants translated the pun correctly (in large part due to their excessive exposure to this product).

The results showed that about 97% of the participants answered the sentence correctly, but some of them provided strange translations which diverged from the accurate one. For example, some of them translated the sentence as: العصير المنعش ينعشك أكثر، الحشيش ينعشك اكثر من أي مشروب

4.2.6. The analysis of the sixth excerpt:

Table (6) demonstrates the English majors' interpretation of the sixth ad headline (as given in the questionnaire).

Table (6): English majors' responses to the translation of the sixth ad headline

No.	**Try a blue moon on a blue moon**
1	اصنع المستحيل من المستحيل
2	جرب السعادة على القمر الأزرق
3	جرب مرة واحدة
4	تمسك بمبادئك
5	جرب المستحيل دائما
6	أختار التميز دائما

In the ad for beer (appendix B) the slogan reads, '*Try a Blue moon on a blue moon'*. The verbal text is represented by a pun in which the word "Blue moon" communicates two meanings, namely: قمر أزرق, بيرة بلو مون.

Most participants failed to capture the sociopragmatic equivalence of the word "blue moon", presumably because they had little or no exposure to its socio-cultural context. In essence, they failed to perform the pragmatic transfer because they remained unaware of the context.

This leads us to the issue of pragmatic transfer. Ellis (1994:341) defined the general concept of transfer in the following terms:

> "Transfer' is to be seen as a general cover term for a number of different kinds of influence from languages other than the L2. The study of transfer involves the study of errors (negative transfer), facilitation (positive transfer), avoidance of target language forms, and their over-use"

Kasper (1992:207) defined the pragmatic transfer in the following terms:

> "Pragmatic transfer in inter-language pragmatics shall refer to the influence exerted by learners' pragmatic knowledge of languages and cultures other than L2 on their comprehension, production and learning of L2 pragmatic information"

Kasper (1992) distinguishes between two types of pragmatic transfer: pragmalinguistic transfer and sociopragmatic transfer. Pragmalinguistic transfer is the process whereby the illocutionary force or politeness value assigned to particular linguistic material in L1 influences learners' perception and production of form-function mappings in L2.

Sociopragmatic transfer can thus be defined as:

> "An operative process when the social perceptions underlying language users' translation and performance of linguistic action in L2 are influenced by their assessment of subjectively equivalent L1 contexts. (Kasper, 1992:206)

If pragmatic transfer is the influence of the participants' socio-cultural knowledge which is transferred from language 1 (referred to as L1) to language 2 (referred to as L2), then succeeding in this process requires a full control on both cultures, namely: the source culture (referred to as SC) and the Target Culture (referred to as TC).

The participants did not have enough knowledge about the socio-cultural knowledge behind "blue moon", so they failed in the pragmatic transfer from L1 to L2 and from SC to TC.

Due to a pronounced lack of socio-cultural knowledge, about 95% of the participants failed to perform the pragmatic transfer from L1 to L2 and from SC to TC. Examples of translation include: أصنع المستحيل من المستحيل، جرب مرة واحدة، أختار التميز دائما.

4.2.7. The analysis of the Seventh excerpt:

Table (7) provides examples of the English majors' interpretations of the seventh ad headline (as given in the questionnaire).

Table (7): English majors' responses to the translation of the seventh ad headline

#	**Explore your roots**
1	وسع معرفتك
2	أعرف نفسك
3	استكشف أصولك
4	ابحث عن جذورك
5	اشرح مبادئك
6	ابحث عن سلالتك

In the ad for beer (appendix E) the slogan reads, '*Explore your roots'*. The verbal text is represented by a pun in which the word "roots" communicates two meanings, namely: جذور, بيرة روتس .

All of the participants failed to translate it correctly because of the gap between them and the context. The word “roots” was initially added deliberately in order to lend a sense of ambiguity to the advertisement. As the social context is absent, false translations will result; this outcome is the logicial consequence of a lack of exposure to the cultural pragmatic aspect of language.

In this perspective, the understanding of the word “roots” is based on the sociopragmatic and not the pragmalinguistic aspect (due to the fact that we must know the social context in order to understand the real meaning of the word). Consequently, the accurate translation of the word “roots” is “بيرة روتس” not”جذروك، أصلك، المعرفة ”. In this sense, the participants responded to the semantic (pragmalinguistic) rather than the pragmatic (sociopragmatic) meaning.

The researcher designed the following figure to explain why participants failed to detect this pun word and, by implication, its associated meaning.

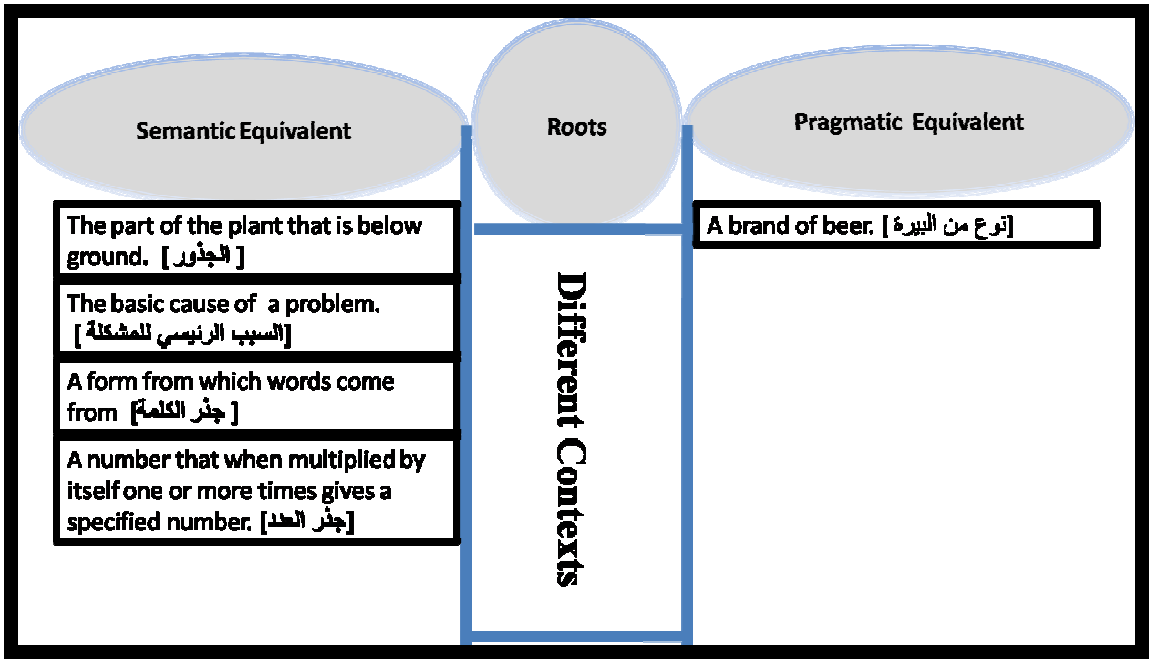

Figure (1): Why English majors failed to detect the pun word

Another problem that arose from this sentence is the lack of social exposure to the context (beer is prohibited in Islam). As a result, participants would only be in a position to guess that 'roots' is a kind of beer when they check the advertisement.

Instead, they will presuppose a meaning and apply it to the word 'roots'; a fundamental error which is akin to gambling on an important issue. As a consequence, 100% of the participants translated it as ''جذور.

Mey (2001) discussed the issue of presupposition in depth when he provided a generalization about the way in which we comprehend utterances. The presupposition of the word 'roots' is 'جذور'; but what if this presupposition is wrong and the word is put there deliberately in order to confuse the reader and attract the attention of the reader of the advertisement?

4.2.8. The analysis of the Eighth excerpt:

Table (*8*) provides examples of the English majors' interpretation of the eighth ad headline (as given in the questionnaire).

Table (8): English majors' responses to the translation of the eighth ad headline

No	**From sharp minds comes Sharp products**
1	من العقول الأحادية تأتي المنتجات الجديدة
2	المنتج الجيد مولد من العقل الجيد
3	من العقول السليمة تأتي الأفكار الجيدة
4	من العقول الذكية تأتي منتجات شارب
5	من العقول النيرة تأتي المنتجات الذكية
6	من العقول الذكية تخرج المنتجات الخارقة

In the ad for Sharp electronics, the slogan reads, '*from sharp minds comes Sharp products'*. The verbal text is represented by a pun in which the word "sharp" communicates two meanings, namely:ذكي, ماركة شارب .

This sentence is extremely helpful to the extent that it indicates the vitality of context. The participants were not told that this is an electronics ad, so they presupposed that one of the words is a pun word. They scanned all the words, but they couldn't find any word that can be employed as a pun word. Consequently, they only had one word "sharp" with two interpretations which are: ذكي، ماركة شارب. Since they did not know the context, they had only the pragmalinguistic equivalence to fall back on.

Most of the translations were pragmalinguistic: thus, 97% of the participants correctly inferred the surface meaning. This strongly suggests that the participants (who responded in this manner) had little or no idea of the relevant context. Subsequent translations included: من العقول النيرة تاتي المنتجات اللاحقة، من العقول المبدعة تأتي المنتجات الرائعة، العقل السليم في الجسم السليم

4.2.9. The analysis of the ninth excerpt:

Table (9) provides examples of the English majors' interpretations of the ninth ad headline (as given in the questionnaire).

Table (9): English majors' responses to the translation of the ninth ad headline

#	**Try our sweet corn, you'll smile from ear to ear**
1	جرب منتجنا وسوف تبتسم
2	جرب حبوبنا الصفراء وسوف تبتسم من كل قلبك
3	جرب كورن ولن تندم
4	جرب منتجاتنا ولن تندم أبداً
5	جرب منتجاتنا وسيسرك الطعم
6	جرب منتجنا وابتسم على طول

In the ad for Corn product, the slogan reads: '*Try our sweet corn; you'll smile from ear to ear'*. The verbal text is represented by a pun in which the word "ear" communicates two meanings, namely أذن ,رقائق الذرة.

Most of the participants translated the metaphorical image of being happy whenever you eat such delicious corn. On the other hand, none of them could differentiate the meaning of the first ear from the second one.

It can be translated as ,سوف تزيد ابتسامتك مع كل رقاقة ذرة تاكلها according to the sociopragmatic equivalence. Unfortunately, the participants only understood half of the meaning (due to the confusion caused by the use of two words with the same spelling but different meanings). Some of the incorrect translations included جرب متجاتنا وسيسرك الطعم ، جرب منتجاتنا ولن تندم، جرب منتجاتنا وابتسم على طول.

This leads us to Derrida (1980), who doubted the existence of any kind of stability in the meaning of the linguistic units. In developing this conclusion, he coined a number of terms to express this instability (most notably *difference,* which basically means deferring the meaning – by virtue of the fact that it differs from the surface meaning.

Through the full implementation of the Componential Analysis (Hereinafter referred to as CA), the researcher can detect the pun word and specify the real meaning of such word. Conceived in broader perspective, this process can be defined PDP.

Hatim and Munday (2004) propose that componential analysis can be defined as the decomposition of meaning to its most basic elements. For example, 'Subway, eat fresh' is an excellent example of the application of this process. The participants gave many interpretations to the "subway" (such as الطريق السريع، الطريق المختصر، الطرق الفرعية، بالمختصر), but they do not convey the real meaning. The scanning of the words shows that either the word subway or fresh can be the pun word, but the context minimizes

the odds to one: namely the former (because it is apparent in the advertisement that it is the sandwich).

The researcher has designed the following diagram to show how the PDP functions:

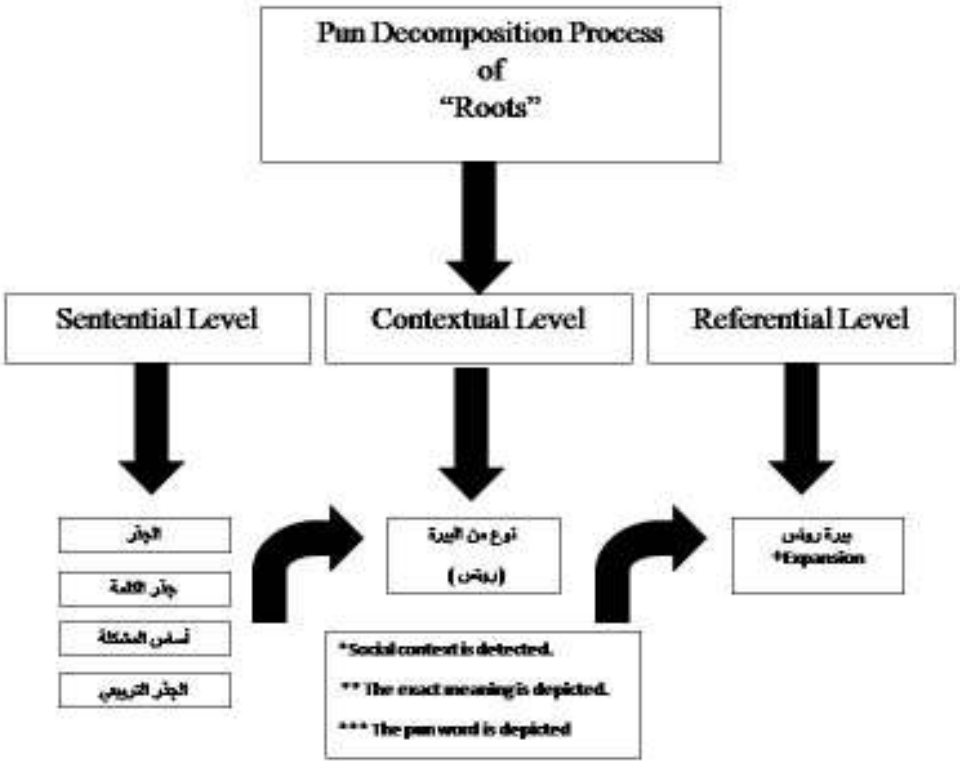

Figure (2): How PDP processes puns.

When we apply this process, we engage three specific levels: the sentential, contextual and referential. We scan what goes under the sentential level, and then we move to the contextual level before assigning the context. The assignment of the context highlights the social context and depicts the correct meaning and the pun word.

To conclude, there are many issues which take part in the analysis of English puns; these incluide componential analysis, presupposition and context. All these can be mixed in PDP, which can be employed in deciphering puns. This can lead to the genesis of a new meaning which adapts to the contextual framing of the pun word.

This questionnaire reveals that the English majors succeeded in capturing the pragmalinguistic meaning. The sociopragmatic meaning was absent due to either the lack of context or the lack of exposure to the context. This can be a serious problem in translation because it is like working in the dark without seeing anything. As a consequence, there were numerous instances in which an inaccurate interpretation prevailed.

By removing context from many of the sentences, the researcher intended to demonstrate that context is a key element in understanding puns.

4.3. The analysis of the second questionnaire:

The second questionnaire was designed to test if context is a crucial factor in understanding the pun word. Subsequent to the distribution and collection of the questionnaires (from graduates and undergraduates), the forthcoming sections will engage with the results that emerged from this process.

4.3.1 The first group: the Undergraduate group:

The undergraduates received the questionnaire and answered it; the results are evidenced in Chart Two

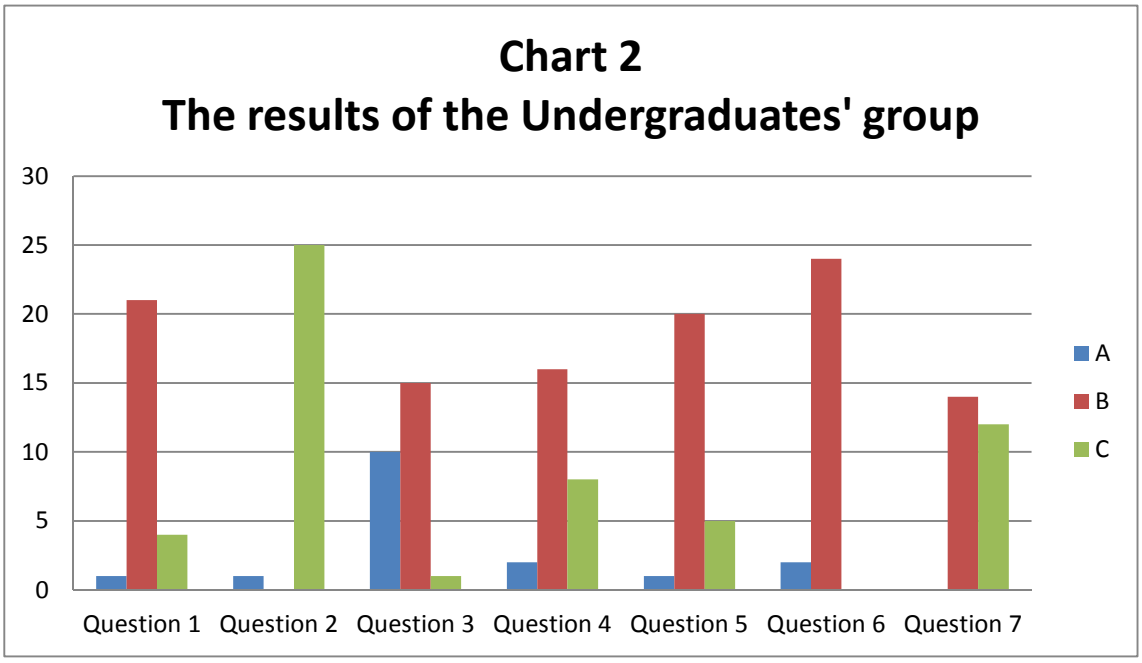

Chart 2: The results of the Undergraduates' group

4.3.1.1 Analysis:

The social context is a particularly crucial element in the understanding of pun words because it tells us what we are talking about. In the second questionnaire, participants were able to determine the pun word and its real meaning due to two key differences (in comparison to the first questionnaire: firstly, they were allowed to discuss each word in every sentence (in order to determine its meaning); secondly, they were allowed to access to the Internet (in order to obtain more information about the social context).

In the ad for Capri Cigarettes (appendix D), the caption reads *'*She's gone to Capri and she's not coming back*'*. The homonymic pun derives from the similarity between a place called Capri (an island in Italy) and the brand of cigarettes called Capri (the conjunction of the two creates a false homology. It was translated accurately by most participants (about 80.7% of the participants answered correctly). On the other hand, only about 15.4% of them could figure out the pun word in the first place.

In this instance, we are confronted by two contexts (beer and cigarette advertisement). In order to obtain the correct meaning, the translators have to choose the correct context. The advertisement shows a pack of cigarettes which are decorated by a *Capri tag.* As a result, the cigarette ad determines the right meaning سجائر كابري

The instability in the meaning of the pun word confused the participants as they have little or no understanding of the relevant social context. When the context was provided, their confusion lessened (because the word 'Capri' is meant to be ambiguous). In other words, the provision of the pun word helped the participants to break the cipher of the pun word.

Hatim and Munday conceive of the movement from literal to dynamic as submerging from the surface to the depth of the ocean. In a similar sense, we moved from the surface meaning (of *Capri)* to the deep meaning (a brand of cigarettes). Our descent to this depth was dependent

on the context (which provided the exact reading of the sentence and inevitably led to the socio-contextual meaning).

In the next advertisement (for *Carte D'Or* Ice Cream – see appendix F), the relevant slogan reads: 'Now in four equal tubs'. These words draw our attention to four women in bathtubs eating ice cream. Perceived from another level, the slogan informs the reader that *Carte D'or* is now available to buy and indeed enjoy in four equal tubs. When conceived from a semiotic point of view, the advertisement links the experience of enjoying an ice-cream to that of enjoying a bath. A transfer of meaning has thus occurred in which the meaning of the ad (in terms of the feelings it invokes) is transferred to the product. Consequently, the juxtaposition of the visual image and the product produces a 'false homology' (in as much as there is no line of argument to link them together). Thus, an expectation has been violated by the false connection between bathtubs and ice cream. In the final analysis, the meaning that can be assigned to this ad – and clearly the meaning intended by the advertiser - is that by eating Carte D'Or ice cream, you will experience great pleasure and enjoyment.

Hatim and Mason (1997) founded the interaction between text and context when they observed that the two interact with each other, produce new meanings and rely on new values which contribute to the cohesion and coherence of the text.

Dressler and Beaugrande (1981:9) referred to context as situationality. They defined this feature in the following terms:

> "Situationality is concerned with the factors which make a text relevant to a situation of occurrence"

Situationality is relevant to the word 'tubs' because this word depends upon a context which specifies its exact meaning and purpose. The situation of occurrence is the context in which the object of attention occurred.

In the ad for Neutrogena Body Oil (appendix J) the slogan reads: '*wear something silky after the shower'*; again the verbal text is represented by a pun in which the word 'silky' communicates two meanings. The visual image relates the use Neutrogena Body Oil after a shower and conveys how this product makes the skin feel soft and silky - this could be said to be the literal meaning of the ad. On the other hand, however, the additional meaning (which derives from "silky") is suggestive of a romantic encounter in which a woman might slip into a negligee after a shower. Thus the ad sets out to persuade the reader that the use of Neutrogena Body Oil will render their bodies smooth, soft and sensual.

Participants were confused whether to choose the sociopragmatic meaning or the pragmalinguistic meaning (the percentage of the correct/ incorrect answers converged to the extent that about 38.5% of the participants got wrong answerers). Conversely, around 57.7% of

participants attained the correct answer (because they were exposed to the culture behind that word).

Mey (2001) discussed the use of indirect speech acts and their relationships with intended meaning/s. Based on indirect speech acts, the results of the third sentence in the questionnaire can be analyzed by referring to the manner in which it uses an indirect structure to refer to Neutrogena shampoo. The only indication that the product is 'silky' is the description of the person's feelings subsequent to their shower.

Nazzal (2010) conversely directed his attention to the use of 'Insha'Allah' (in the Arab context). We can apply this use to the word *silky* because it is an indirect use of language employed deliberately for the sake of gaining profits. This ambiguity is one of the most significant features in advertisements.

In the next ad for Impulse Body Spray (appendix I) the slogan reads, '*Are you ready to feel this fresh?',* and a woman is shown eating a lemon. The pun in this ad rests on the double meaning of the word "fresh"; in this instance, meaning is both verbal and visual. From the image of the woman eating a lemon, the reader will link this to the word "fresh" to find meaning and then try to understand it in terms of how the word is being used to describe the freshness of the lemon (in relation to how it tastes and possibly how it feels).

With regard to the body spray, the word ’fresh‘ used to express how you will feel after using the product and, as such, ‘fresh‘ equates to feeling cool and invigorated. Although the homology between the lemon and body spray is, strictly speaking, false, its usage invites the reader to find a link between the two and, in so doing, resolve the incongruity. As a result, about 61.5% of the participants got the correct meaning of the pun word while about 30.8% of the participants failed to capture the real meaning of the pun word (as a result of registering the pragmalinguistic meaning instead of the sociopragmatic meaning).

Nord (1997) engaged the functionalists’ approach, in which translation is conceived as a purposeful activity. In this sense, we can say that advertising is a purposeful activity in which words are utilized for specific purposes. In drawing upon puns, the advert’s author incorporates one of the most devious rhetoric devices.

Having two meanings of the word *fresh* with providing the social context led to a successful translation by figuring out the pun word.

In the ad for *beer, the* slogan reads, ‘*The unique spirit of Canada: We bottled it. Right to the finish, its Canadian spirit stands out from the ordinary. What keeps the favor coming? Super lightness. Super taste. If that’s where you’d like to head, set your course Lord Calvert Canadian’*. The verbal text is represented by a pun in which the word “spirit” communicates two meanings. It entails either a kind of beer or the soul.

Most of the participants (76.9%) got it right; on the other hand, about 19.3 translated it literally (in accordance with its pragmalinguistic meaning).

Newmark (1988) emphasized the role of culture in translation to the extent that he considered drinks as one of the cultural aspects of language and society. All alcoholic drinks are prohibited in the Muslim community. As a result, the cultural exposure is null, so participants will not be able to figure out that spirit is a kind of beer unless we provide the context.

Hatim (2001) made an equally important observation when he observed that the cultural turn moved translation to another level; a level which is so important that the object of translation cannot be figured out without being exposed to it.

Context was a crucial element which enabled 76.9% of the participants to figure out the pun word and distinguish real meaning from many different shades of meaning.

In the ad for Cadbury Roses (a popular form of confectionary – see appendix F), the slogan reads, '*Roses grow on you'*. The verbal text is represented by a pun in which the word "Roses" communicates two meanings. It means either a kind of chocolate or flowers. About 92.3% of the participants got the right answer as a result of being provided with the social context in which the word *roses* occurs. , In comparison, about 0.08% of the participants got it wrong as a result of not being exposed to the social context.

Sweet (1988) established the connection between pragmatics and semiotics. He identified the meeting point of pragmatics and semiotics and observed that pragmatics developed from semiotics. Abuarrah (2011) mentioned that pragmatics was the waste basket of linguistics because it was not known as one of the branches of linguistics.

The word "roses*"* is a sign which has many referents that converge upon the same sign. Pragmatics came and restricted the reigns of every referent by a context. It may mean flowers or a kind of chocolate; we can determine the intended meaning by restricting the context to a type of chocolate. Then, the real meaning is شكولاته روزز.

In other words, we have signs, referents and contexts. These three factors can be the key to disambiguate any pun word. The next ad for beer (appendix H), announces itself by suggesting that the reader 'swap your Ginger for six'*;* in this instance*,* the pun word is *ginger* which means either a kind of beer or the herb. Unfortunately, about 38.8% of the participants failed to capture the real meaning of the word *ginger* because they focused upon pragmalinguistic meaning at the expense of its sociopragmatic counterpart. On the other hand, about 46.15% of the participants managed to capture the sociopragmatic meaning (due to being exposed to the social context by making use of the internet and consultation with colleagues).

Asad (2010) investigated the translation of English occurrences of deconstruction terminology into Arabic. There were many terminologies for deconstruction,; these included (but were not limited to): différance, deconstruction, trace, supplement, dissemination, indeterminacy and logocentrism. All these terms tackled the problem of the instability of meaning in languages.

The word "*ginger*" has many meanings, mainly: بيرة جنجر أو نبات الزنجبيل. This instability in meaning confused the translators because they struggled to determine the real meaning. The meaning of *ginger* was deferred until the context was known because they could not decipher the code without a key.

About 46.15% of the participants successfully translated the material because they figured out the social context (largely as a consequence of having been exposed to the relevant culture). Unsuccessful participants did not have enough knowledge to figure out the pun word's meaning, largely because their cultural parameters were more restricted. We can conclude that context is a crucial element in the deciphering of puns since it identifies the pun word and determines its meaning. Exposure to the target/host culture is essential because a solid understanding of cultural referents enables to successfully engage and complete the cultural transfer.

4.3.2. The graduate English majors group:

The distribution of the questionnaire to graduate participants enabled me to test if the level of education played a role in enabling the participants to understand pun words. This was a reasonable expectation, largely due to the fact that this test group had studied courses which engaged translation (and translation theory in all its aspects. The following chart details the test scores of graduate participants who answered the questionnaire.

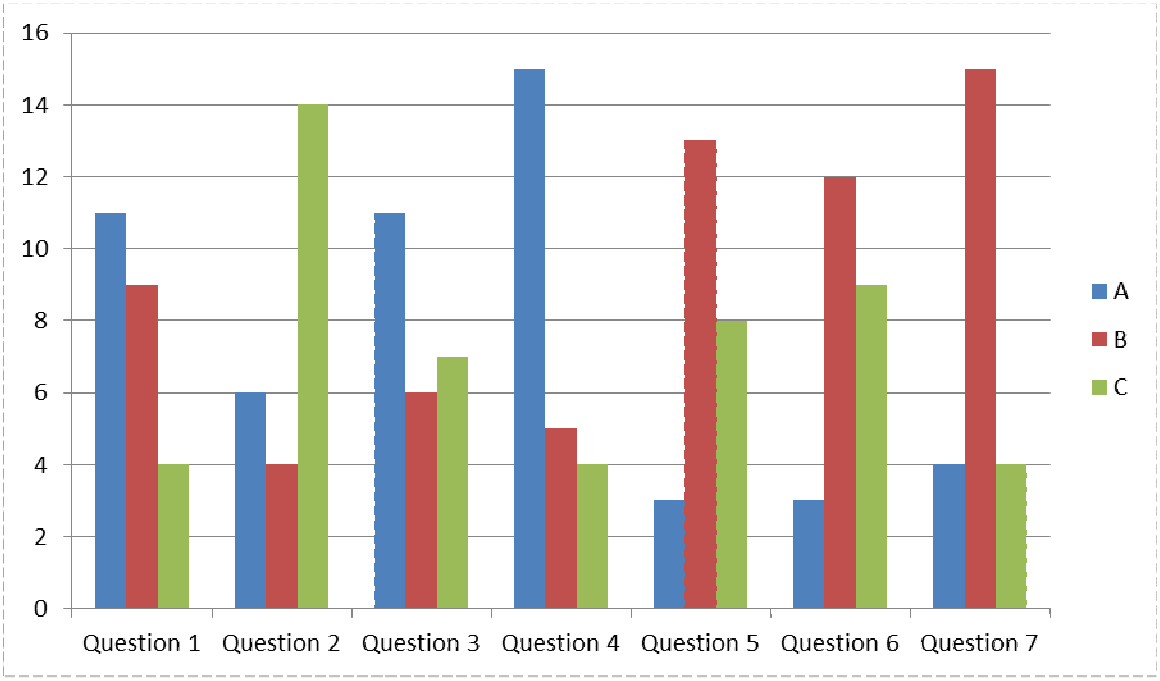

Chart 3: The results of the graduates' group.

4.3.2.1. The results of the graduates' group:

The preceding results demonstrate that the graduate English majors encountered the same problems and challenges as their undergraduate (English major) counterparts.

Surprisingly, despite the graduate English majors' background knowledge about translation, they provided the pragmalinguistic meaning of the pun words in the first questionnaire. In contrast, when they were provided with this (the second) questionnaire, they were allowed to access the internet – this enabled them to acknowledge the social background and obtain the exact meaning.

Table (10) demonstrates the percentage scores obtained by the graduate English majors.

Table (10): The graduates' responses to the second questionnaire

S	1	2	3	4	5	6	7
A	35%	27.5%	52.5%	52.5%	15%	10%	15%
B	50%	15%	27.5%	30%	55%	62.5%	65%
C	15%	57.5%	20%	17.5%	30%	27.5%	17.5%

The above table shows that 50% of the participants answered the first sentence correctly as a result of being able to disclose the social context by receiving peer consultation and internet assistance. If we want to understand the preceding results, we have to engage with participants' failure to engage sociopragmatic meaning.

In the first sentence, 50% of the participants failed to translate the pun word correctly while the other 50% percent succeeded in doing so.

Clapp (2009) established the strong relationship between rhetoric and indirect speech act. Influenced by Austin (1962) and Searle (1969), he developed the notion that rhetorical relations are speech acts.

Austin and Searle introduced indirectness with a flavor of ambiguity when they presented indirectness in terms of apparent and hidden illocution. In a similar sense, rhetoricians identified their rhetorical devices (such as pun and metaphors) as being purposeful (in which meaning was hidden or apparent.

50% of the participants failed in translating the pun word due to a lack of socio-cultural background information. Despite their educational level, the lack of exposure to the target culture contributes to a misinterpretation of the pun word and results in an answer which is a considerable distance from the accurate one. This proves that without an exposure to the socio-pragmatic background which surrounds the occurrence of the word, full understanding is almost impossible.

In the second sentence, about 42.5% of the participants failed to translate the pun word correctly while 57.5% of the participants succeeded in doing so.

Less than half of the English majors failed to capture the pragmatic meaning because they could not perform the pragmatic transfer (due to the lack of contextual and socio-pragmatic information about the sentence

The absence of cultural background information will almost certainly contribute to the loss of the real meaning. In the third and fourth sentence, most of the English majors failed to translate the pun word properly,

largely because they did not have the keys to decipher the riddle of the meaning of the pun word.

The results show that in the third sentence, 72.5% of the participants translated it wrongly because they are used to translating the pragmalinguistic meaning (and not the sociolinguistic meaning). On the other hand, 27.5% of the participants successfully translated the sentence.

Furthermore, it is apparent that in the fourth sentence, 70% of the participants failed in translating the pun word. On the other hand, 30% of the participants succeeded in doing so.

Despite having access to the internet, peer consultation and knowledge of the relevant context, only 30% of the participants succeeded in identifying the pun word, assigning the context and knowing the accurate meaning of the pun word in the advertisement based on the correct context. This is due to the lack of cultural knowledge, which is more important than the context itself.

In the remaining three sentences, the majority of the English majors succeeded in deciphering the pun word. In the fifth sentence, about 55% of the participants succeeded in translating the pun word correctly while 45% failed to do so. In the sixth sentence, about 62.5% of the participants succeeded in translating the sentence which contains the pun word while 37.5% of the participants failed to do so. In addition, in the seventh

sentence, about 80% of the participants failed to translate the pun word while 17.5% of the participants succeeded in doing so.

The success of the majority is due to providing the context, granting the participants access to the internet and allowing them to consult their peers.

Their failure confirms the central contention of this study; to this extent, participants employed the pragmalinguistic meaning more than the sociopragmatic meaning. This proved that context is important in understanding the meaning of the pun word, and simultaneously demonstrated that socio-cultural exposure exerts the same impact as the social context.

The previous chart can be explained as the two extremes of the process of translation (or as being faithful to the content or the style). In other words, we can be faithful to the genre at hand or the content, no matter what the style is.

The results of the two questionnaires show that the first hypothesis is proven to be right because English majors failed to translate ‘roots’ accurately as a result of the absence of context.

Besides, they show that the second hypothesis is proven to be right since most of the translations which are given by the students are mostly semantically based.

4.4. Conclusion:

After analyzing the data in numbers and percentages, it is apparent that participants encountered a number of difficulties when they engaged with the puns. This is most obviously evidenced by the fact that 80% of the graduates who engaged with the seventh sentence chose the pragmalinguistic meaning (as the result of a more general failure to engage with the cultural context that surrounds the pun word).

Equally, the basic assumption that the educational level counts whenever we talk about puns was falsified. It will consequently be noted that all the participants are of one level with no exposure to L2 culture.

In conclusion, we can simultaneously assert that the failure to successfully translate the pun word (or even capture it) is due to an associated failure to engage with the socio-cultural context that surrounds the pun word. The final chapter summarizes the conclusions and the recommendations that resulted from the data analysis in the previous chapter.

Chapter Five

Summary and Recommendations

5.1 Summary

5.2 Recommendations

Chapter Five

Summary and Recommendations

5.1. Summary:

The thesis concludes with the insight that it is important for puns' translators to have good background knowledge about the socio-cultural context in which the pun word occurs.

Moreover, this study builds a model which can be employed in deciphering the real meaning of the pun words. It is a combination of all the respective theories which talked about the instability of meaning. (See: Grice, 1975).The researcher called it PDP, and it engages with the pun word at three levels: the sentential, contextual and referential.

There are two main research questions, namely:

1. How can English majors identify the pun word?
2. Which equivalent do graduate and undergraduate English majors from ANNU adhere to; the pragmatic equivalent or the semantic equivalent?

After analyzing the data, the results revealed answers to the previously mentioned questions as follows:

1. How can English majors identify the pun word?

The pun word can be identified by reading the sentence at the sentential, contextual and referential levels. For example, if we want to apply this process on *ask for more*, the translator would scan ask, for and more, while taking in consideration the shades of meaning that every word has. Then, figuring out the right context would help the translator to perceive the pun word clearly. In understanding this, the translator will come to understand that 'More' is a brand of cigarettes (not anything else. He/She will then move to the referential level and link 'more' with the cigarettes.

2. Which equivalent do graduate and undergraduate English majors from ANNU adhere to; the pragmatic equivalent or the semantic equivalent?

The results of the analysis of the questionnaires showed that ANNU English majors tend to employ the semantic equivalent (due to the lack of the socio-cultural background as a result of the lack of exposure to others' cultures). It was obvious that Palestinian translators tend to resort to the semantic equivalent if they couldn't figure out the context and the culture behind words.

On the basis of the answers of the research questions, the researcher draws the following conclusions:

1. Punning is one of the aspects of indirectness, largely because it conveys many nuances of meaning, this in turn make them difficult to translate.
2. The ANNU English majors failed to translate some of the ad lines because they are not sufficiently exposed to the culture and context of the advertisement. This meant that they were confronted with many nuances of meaning and ultimately reduced to what was essentially a guessing game.
3. Translators should have a good socio-cultural background about the target culture because culture appeared to be a crucial factor when translating puns from English into Arabic. Consequently, translators should be aware of the contextual and cultural aspects of the advertisement line in order to translate it successfully.
4. The ANNU English majors attended to the semantic meaning of the pun words because they were confused (due to having many nuances As a consequence, they resorted to the surface/ pragmalinguistic meaning.

5.2 Recommendations

As this study aims to find out whether ANNU English majors adhere to the pragmatic or the semantic meaning of the pun word, I recommend the following:

a. Before translating the pun word, translators should know the context in which the pun words occur.
b. Even if they know the context, they should acknowledge the culture that underpins the relevant pun word.
c. In analyzing the pun words, we should do so at three levels in order to succeed: thus, translators should engage at the sentential, contextual and referential levels.

Once these steps are implemented, the translation of puns will become much easier. In following these recommendations, we can anticipate capable translators who can decipher/dispatch pun words with ease. In addition, I recommend further engagement with the question of whether the preceding research can be applied to other fields of knowledge.

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Appendixes

Appendix A

(http://chrisduke.tv/124/every-kid-should-have-an-apple-iic)

Appendix B

(http://allaboutbeer.com/learn-beer/reviews/beer-talk/2007/07/blue-moon-spring-ale)

Appendix C

(http://www.ebay.com/itm/Capri-s-Beer-Ale-Coasters-4-Pack-/390467287760)

Appendix D

(http://www.ebay.com/itm/Shes-gone-to-Capri-and-she-not-coming-back-Capri-Cigarettes-1995-Magazine-Ad-/400276371100)

Appendix E

(http://www.jdcollectorspage.com/beer2.html)

Appendix F

(http://www.littleshamrocks.com/Irish-Chocolate.html)

Appendix G

(http://www.naturallyintense.net/blog/healthy-nyc-restaurants-reviews/is-the-food-at-subway-really-healthy)

Appendix H

(http://tvnz.co.nz/national-news/swap-your-ginger-six-campaign-slammed-4996392)

Appendix I

(*蒋卫艇* (Jiang Weiting). An Analysis of Language Features in English Advertisements. StudyMode.com. Retrieved 03, 2008, from http://www.studymode.com/essays/Analysis-Language-Features-English-Advertisements-135347.html. 2008, 03)

Appendix J

(*蒋卫艇* (Jiang Weiting). An Analysis of Language Features in English Advertisements. StudyMode.com. Retrieved 03, 2008, from http://www.studymode.com/essays/Analysis-Language-Features-English-Advertisements-135347.html. 2008, 03)

Appendix K

http://unboundstate.blogspot.com/2012/07/funny-cartoon-dont-shoot.html#.USu80jc6zaE

Appendix L

Questionnaire Cover Letter

Dear Sir/Madam,

I am a student from An. Najah University doing my MA graduation, as per the project requirement we are conducting a survey on translation.

The survey will ask the participants to translate two sets of sentences from English into Arabic. The translations should be answered seriously as we use these answers to analyze the overall data. The data will be confidential and will share the results once the analysis is finished. In case you are uncomfortable with any sentence, you can move on to answer the next.

Sincerely,

Mr. Anas k. Khanfar

Questionnaire Number One:

Instructions:
This questionnaire includes two sections, mainly: one of them is without providing the context and the other is with providing the context. You are required to translate them in the given space.

Section Number One:

Translate the following sentences into Arabic:

(Note: context is provided in parenthesis)

a. Give your hair a touch of spring. (Shampoo Ad)
……

b. Money does not grow on trees. But it blossoms at our *branches*. (Bank Ad)
……

c. A break from the norm. (Twix chocolate Ad)
……

d. Subway, Eat Fresh. (Food Ad)
……

e. Coke refreshes you like no other can. (Soft drinks Ad)
……

Section Number Two:

Translate the following sentences into Arabic.

a. Try a blue moon on a blue moon.

……

b. Every kid should have an apple After School.

……...

c. From sharp minds, come sharp products.

……

d. Try our sweet corn; you'll smile from ear to ear.

……

e. Explore your roots.

……

Questionnaire Number Two:

Instructions:
This questionnaire includes seven statements. Each statement is followed by three possible interpretations. The participant circles the correct answer.

1	She's gone to Capri, and she's not coming back. (Cigarettes Ad)
A	هي ذهبت إلى كابري ولن تعود
B	لقد بدأت بإستخدام سجائر كابري ولن تعود لغيرأبداً
C	لقد ذهبت إلى دكان كابري ولن تغيره
2	Now in four equal tubs. (Ice cream Ad)
A	الآن في أربعة أوعية مختلفة
B	الآن في أربعة أحواض مختلفة
C	بوظة كارتيه دي متوافرة في أربعة أحجام متساوية
3	Wear something silky after the shower. (Neutrogena Shampoo Ad)
A	تمتع بملمس الحرير بعد الإستحمام
B	شامبو نيوتروجينا يجعل ملمس بشرتك ناعما بعد الإستحمام
C	البس ملابس حريرية بعد الإنهاء من الإستحمام
4	Are you ready to feel this fresh? (Impulse body spray Ad)
A	هل أنت مستعد للشعور بالإنتعاش
B	مع ملطف البشرةستشعر بشرتك بالإنتعاش أكثر من أي وقت مضى
C	فريش، أأنت مستعد للشعور به؟

5	The unique spirit of Canada.	(Beer Ad)
A	الروح النادرة الكندية	
B	تذوق البيرة الكندية الفريدة سبيريت	
C	كندا ، الروح الفريدة من نوعها	
6	Roses grow on you?	(Chocolate Ad)
A	هل تنمو الورود عليك؟	
B	تذوق طعم شكولاته كالبيري روز اللذيذة	
C	تزهر الورود عليك	
7	Swap you ginger for six.	(Beer Ad)
A	قم بإستبدال زنجبيلك مقابل ستة	
B	استبدل زجاجة جينجر بست مثلها	
C	استبدل بيرة جنجر بسته مثلها	

جامعة النجاح الوطنية
كلية الدراسات العليا

ترجمة التورية: مرادف لغوي أو مقامي

إعداد
أنس كمال عبد الرحمن خنفر

إشراف
د. أيمن نزال

قدمت هذه الأطروحة إستكمالا لمتطلبات نيل درجة الماجستير في برنامج اللغويات التطبيقية والترجمة، كلية الدراسات العليا، جامعة النجاح الوطنية، نابلس، فلسطين.
2013

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إشراف

د. أيمن نزال

الملخص

تتمحور الدراسة حول ترجمة التورية من اللغة الإنجليزية إلى اللغة العربية في الإعلانات الإنجليزية، فهي تلقي الضوء على خيارات المترجمين من جامعة النجاح الوطنية في برنامجي البكالوريوس والماجستير، التي تكمن في المرادف المقامي أو المرادف المعنوي. وبالإضافة لذلك فهي تبحث في تأثير النطاق المعنوي في فهم التورية من ناحية ، واحتمالية وجود عوامل أخرى تؤثر في عملية الترجمة كالعامل الثقافي الاجتماعي. فقد وظف الباحث الإستبيانة لقياس إذا ما وظف المشاركون في الإستبيان المرادف المقامي أو المرادف المعنوي في ترجماتهم. ومن ناحية أخرى، فقد قام الباحث بتوظيف أداة تحليل تدعى " عملية تفكيك التورية" لتحديد التورية وتحديد النطاق المعنوي الصحيح وتحديد المعنى الدقيق.

وتشير النتائج إلى ما يلي:

1. من الواضح أنه يختارطلاب جامعة النجاح (البكالوريوس والماجستير) المعنى الظاهر للتورية لوجود أكثر من معنى للكلمة ، مما يؤدي إلى ارباك الطلاب والحصول على ترجمة خاطئة.
2. يواجه المترجمون العرب عقبتين خلال عملية الترجمة وهما الثقافة وغياب النطاق المعنوي ، فقد اشارت نتائج الاستبيانات بأنهم قد فقدوا المعنى الأصلي نتيجة لفقدان المعلومات الخاصة بالجانب الثقافي الاجتماعي.

3. يجب أن يكون لدى طلاب النجاح الوطنية من كلا الفئتين وعيا بالجانب الثقافي الاجتماعي قبل البدء بعملية الترجمة لأنها تساعد على فهم المعنى بشكل أفضل ، وتساعد على ترجمة المعنى الصحيح للكلمة.