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The Application of Halliday and Hassan's Model on Translation of Some Ayahs of Al-Dhariyat Surah

تطبيق أنموذج هاليدي وحسن في ترجمة بعض آيات سورة الذاريات

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المستخلص

ترجمة النصوص الدينية ليست مهمة سهلة، وخاصة القرآن الكريم، حيث تتطلب استخدام أدوات ربط متنوعة لنقل معاني هذا النص المقدس بفعالية. تعنى هذه الدراسة في ترجمة سورة الذاريات التي ترجمها المترجمين شاكر ومحمد سرور. يركز التحليل على الآيات من (١) إلى (٢٣) من سورة الذاريات التي تظهر بوضوح استخدام فريد لأدوات الربط. لذلك، يتم استخدام نموذج هاليدي وحسن (١٩٧٦) للتحليل.

تفترض الدراسة وجود أنواع متميزة من أدوات الربط المستخدمة في هذه الترجمات، بعضها يتم استخدامه بشكل أكثر تكراراً لنقل تفسيرات دقيقة لرسالة النص. يمكن للمترجمين اختيار أدوات بديلة لضمان دقة الترجمة. تسلط نتائج هذه الدراسة الضوء على عالم ترجمة القرآن واستخدام ماهر للمترجمين لأدوات الربط. وذلك من خلال استكشاف شامل لصعوبات الترجمة وتحليل البيانات المتعلقة بهذه الأدوات. توفر الدراسة رؤية قيمة حول كيفية تنقل ترجمتين متميزتين لسورة الذاريات عبر تعقيدات نقل رسالة القرآن الكريم إلى الجمهور الناطق باللغة الإنجليزية. **كلمات مفتاحية:** أسلوبية، ترجمة، أدوات الربط، القرآن الكريم.

realization. This supports partially the universality of Brown and Levinson's theory. The discussion along this paper has shown that whether a positive or a negative Face, interlocutors are not going to concentrate on their syntactic or semantic choices, but importantly on the pragmatic situation and how they are going to understand it, of course with a positive face or a negative face. This supports the preset argument to deny partially the universal trace of FTA. That is, what is a positive Face in one language could be a negative Face in the other, and the Arabic words like "مطلقاً" and "معوقاً" are still vital.

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since our main focus is on the God-man negotiation as we see below. Brown and Levinson emphasize that negative politeness is “specific and focused; it achieves the purpose of reducing the particular imposition that the FTA unavoidably effects ...that negative politeness is repressive action” (1987: 129). Additionally, the Glorious Qur’an has stated publicly the merit value for his prophets, but there are very rare instances of God-nan negative politeness cases, one of them is the following ayya:

”وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنُ مَرْيَمَ أَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي إِلَهَيْنِ مِنْ دُونِ اللَّهِ قَالِ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ إِنْ كُنْتَ قُلْتَهُ فَقَدْ عَلِمْتَهُ تَعْلَمَ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ”- المائدة ١١٦

“And (remember) when Allâh will say (on the Day of Resurrection): «O ‘Îsâ (Jesus), son of Maryam (Mary)! Did you say unto men: ‘Worship me and my mother as two gods besides Allâh?’» « He will say: «Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner-self though I do not know what is in Yours; truly, You, only You, are the All-Knower of all that is hidden (and unseen)”. (Al-Hilali and Khan 1984:168)

To save his face, prophet Isa (Jesus) confirms with proofs that he did not say that to anyone (though Allah All-Knows the truth). The positive politeness comes in the following Ayyas which say:

”قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّالِحِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ” المائدة ١١٩

«This is a Day on which the truthful will profit from their truth: theirs are Gardens under which rivers flow (in Paradise) - they shall abide therein forever. Allâh is pleased with them and they with Him. That is the great success (Paradise)”. (Al-Hilali & Khan 1984,168)

The most frequently-used euphemisms in Arabic are when people refer to some diseases (physical challenge, mental challenge, and cancer), socially-inferior professions in the Arab communities (maid, garbage collector),

body excretions (using the bathroom and having diarrhea), socially sensitive marital status of women (old never-married and divorced) and finally, death. For addressing those with physical impairment, “مُعَقَّد”, “مَعْوَق” or even “ذوي” “الاحتياجات الخاصة” are used to describe their state which can be considered as negative FTAs since they refer in a way or another to their impairment. The same can be said about the English word “handicapped”. To save the “face” of those people, some euphemisms have been invented such as the Arabic expression “ذوي الهمم” and the English expression “disabled”, even its Arabic equivalent “مطلقة” is of a negative face. The Arabic word “مطلقة” to address a divorced woman connotes a negative face. Today, many people find an expression “به كورنا” of a negative face, leading to sometimes to social critical circumstances. The Arabic expression “سيارة الزبالة” or “أبو الزبالة” also can be considered as a negative FTA when it is uttered in the attendance of the concerned person. The euphemised expression “عامل النظافة” is used instead to save the “face” of the interactant, compared with a Jordanian more positive face with “مهندس النظافة”.

Some Arab interlocutors tend to adopt a negative thanking speech act in insulting situations; therefore, it is possible to hear “شكراً لك” or “ممتن لك” as a reply to “انت واحد عديم المروءة” or “انت انسان كذاب”. These examples support Brown and Levinson’s argument that a hearer can have his own strategy to protect his Face. On the other hand, it is possible to find a hearer’s offer saying “اول مرة تعال اشرب شي” or “ميصير تبقى بالباب” as a reply to a request for something else like “اعطني اي مبلغ امشي” or “اعطيني سيارتك اوصل امي للمستشفى”. Despite being imperatives, the hearer finds them not threatening his Face.

Conclusions

The present paper tackles FTA in English and Arabic based on Brown and Levinson’s theory of politeness (1987). It has found out that FTA is existent in English and Arabic via the used commissive and performative speech acts like threat, promise, order, request warning, etc., but of different patterns of

Ajaaj (2016) approaches politeness strategies available in Arabic culture, as far as eulogy المدح is concerned. It is possible to understand from his research that if the opposite of these pragmatic strategies is used like the change of نعم by بئس, 'on record' will be 'off record'. Besides, to emphasise these culturally- specific variable used by Arab interlocutors, he talks about the non-linguistic techniques like hospitality (or generosity) in every aspect of their lives, using address titles like "دكتور" و "سموك" و "دكتورتنا", presenting properly manner and social distance like "احترام الكبير و العطف على الصغير", shaking hands warmly and exchanging kisses, respecting the old, children and women in their verbal and non-verbal situations, expressions of receiving visitors and departing them. These 'successful' pragmatic strategies do consolidate their positive face, fortunately leaving less space for the negative. To conclude, the concept of Face/وجه is existent in both language since such concept is related to daily use of interlocutors' interaction or communication. But, Arabic has approached it with more metaphorical and social connotations. Besides,

Respectively, for the second point in examining the existence of FTA in Arabic, Al-Husseini, commenting on the concept of threat in Arab scholars like Ibn Mandhoor and Al-Razi, confirms that the concept of 'threat' الوعيد is found in rhetoric, law and religion. In these, this speech act is related and associated with bad things upon the addressee, usually a kind of punishment is expected. Therefore, Farhat (2009: 98) believes that

the actions carried out by one person will be under scrutiny and the more face he or she claims the more pressure will be put on them in term of the social visibility of his or her actions, and hence the constraints imposed on their actions will be greater. The need to protect self's face and the other's face affects the line of the encounter. Therefore, to avoid losing face is an overriding concern in many cultures. Such reciprocity concerns dominate in Arab culture.

Al-Husseini concludes that even though a state of similarity between English and Arabic promising and threatening acts, but the differences outweigh the similarities. To quote him:

"English tends to avoid using the formula 'I threaten you' by a euphemistic formula 'I promise you' owing to the fact that this formula of threatening is rarely accepted as a performative and has a pragmatic restriction or an offensive meaning in English culture Arabic (on the other hand) tends to use the performative verb 'وعد' (promise) to express a threat since it has the strongest degree of commitment of the S (speaker), and to emphasize the degree of punishment in a metaphorical way" (p.147)

Therefore, different pragmatic strategies are used; consequently, 'on record' and 'off record' are going to be differently realized, taking into account that both promise and threat الوعد و الوعيد are derived from the same word وعد in Arabic.

Similarly, Abdulabbas (2018) previews some Qur'anic Ayyas that show FTAs in both "man- man and God-man" negotiations. Brown and Levinson (1987) state that when people make communication with each other, they recognize each other's will to have their faces backed up and support such affirmation. Sometimes however, that does not happen in man vs. man negotiation. He cites example from the dialogue between Moses and his brother Haroon (Aaron) (Peace Be Upon Them):

«قَالَ يَا ابْنَ أُمِّ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَآئِيلَ وَلَمْ تَرْقُبْ قَوْلِي». طه- ٩٤

He [Hârûn (Aaron)] said: «O son of my mother! Seize (me) not by my beard, nor by my head! Verily, I feared lest you should say: 'You have caused a division among the Children of Israel, and you have not respected my word!'» (Al-Hilali & Khan 1984: 423)

To Abdulabbas, the Glorious Qur'an functions according to two frameworks of communication, namely, 'God-man negotiation framework' and 'man to man framework negotiation'. In this ayya, a Face is being threatened in man to man negotiation since Haroon (Aaron) supposedly failed Moses and his fellow believers forsook his religion when Moses went to meet his God. It will suffice to provide this example of man-man negotiation in this paper

the politeness theory. These claims aimed to either to minimize the patterns of FTA or to solve issues related to culture-dependency. For instance, Spencer-Oatey's belief (2000) is that this theory is "indicative of Anglo-centrally biased research" (p.529). As another belief is Mills' (2003:105), who elaborates on this saying that "this tendency to characterise classes and cultures as homogeneous is not easily sustained when we examine the complexity of politeness in even one culture, or even within one class" (2003:107). Thus, it seems that no such agreement on the universality of Brown and Levinson's theory since patterns of negative FTA are accompanied by culture-specific face repair; taking the use of 'I'm sorry' or 'I don't mean it' as of relative importance among the English users. Werkhofer (1992) has tackled the same problem if specific situations of irony, metaphor, taboo, vulgar expressions, etc., are taken into consideration. She adds that "(p)oliteness involves speakers and hearers and/or any third party who

might be part of the interaction. It is a mixture between interactional relations and linguistic behaviour" (p.159).

It is worth mentioning that the issue of cultural variation has been already tackled by Brown and Levinson in their model. They have suggested three universal cultural or social variables, namely, "the social distance", "the relative power" and "the absolute ranking" (p.20). Later, they have elaborated on these variables stating that:

"In brief, the weightiness of FTA is high when the D is great between S and H or H is considered more powerful than S and when the degree of imposition is high in a given culture. In this case, more communicative strategies are expected to be performed. And the weightiness of FTA is low when the D is low between the interlocutors and S is more powerful than H and the degree of imposition is low in the culture in question. In this case, a low number of communicative strategies will be adopted" (Brown and Levinson, 1987:74-76).

FTA in Arabic

To trace the existence of FTA in Arabic needs a word of confession that such study is of direct coinage from studies in English. Therefore, the argument here is to two parts: whether the same classification of FTA is possible in Arabic, and whether English and Arabic are of similar pragmatic orientation towards positive face and negative face. For the first point, the Arabic equivalents of pragmatics, politeness theory, Speech Acts, etc., are recently focused on, but their literature is dynamically increasing; therefore, titles of books and academic articles carrying terms of نظرية التآدب و نظرية افعال الكلام. Face denoting expressions, which have been translated semantically form Arabic, are very common. Such expressions are commonly used by parents and elderly people:

- "حفظوا ماء وجهنا", "*They preserved the water of our face" indicates face-saving; "*She whitened our face" "indicates face needs or connection" (see Meyer, 2002).
- "سود وجهنا", "*He blackened our face" to face threats,
- "رجل بوجهين", "a man with two faces" to state that he is a two-faced person or hypocrite.
- "أراق ماء وجهه", "shed the water of his face" to refer to someone has humiliated himself.
- "احمر وجهه", "He blushed", to say that someone is either angry or shy.

For instance, as far as the Arab culture is concerned, as mentioned by Farhat (2009: 98), وجه, meaning "face", is implemented

"to describe the front part of the head from the forehead to the lower jaw. However, it is also used metaphorically to stand for expressions such as 'respect', 'shame', 'honor' and 'dignity'. Face in the Arab culture functions as a deterrent, making people abide by the institutionalized and sanctioned code of politeness. At the same time, the significance of face in this society prevents people from violating social rules and engaging in actions that might be considered as antithetical to the interests of the group.

| Examples of Face-Threatening Acts | | |
|---|---|--|
| | Actions by others that threaten our face | Actions we take that threaten our own face |
| Threatens Positive Face | Complaints and insults Criticisms or Disapproval Disagreeing Asking for clarification Evaluations | Apologies and confessions Accepting a compliment Misunderstanding/Requesting clarification Unintended emotional action (laugh) Unintended physical action (bump) |
| Threatens Negative Face | Orders and requests Advice and suggestions Threats and warnings Reminders Calling in a debt | Accepting an offer Accepting thanks Making a promise or offer Behavior that threatens a relationship Do an unrequested favor |
| *Some examples from Brown and Levinson (1987) | | |

The above figure presents the English patterns of positive FTA and negative FTA taken by interlocutors themselves to threaten their own or others' face.

These patterns for positive FTA are:

- ✓ disagreements, or challenges
- ✓ contradictions,
- ✓ disrespect,
- ✓ expressions of disapproval (e.g. complaints, insults, accusations), and
- ✓ referring to topics of inappropriate context.

On the other hand, the patterns of negative FTA are:

- ✓ expressions of envy or admiration,
- ✓ compliments,
- ✓ requests,
- ✓ suggestions,
- ✓ orders,
- ✓ reminders,
- ✓ threats, or warnings.
- ✓ expressions of strong negative emotion towards the hearer

- ✓ advice,
- ✓ offers, and
- ✓ promises

where the hearer has the option of accepting or rejecting these patterns. Kedveš (2013: 431-444) traced positive and negative FTA in summer school application forms and found the following examples:

- “We offer a truly international experience in one of the world’s most culturally diverse cities”. (offer)
- “Being a part of LSE Summer School will give you the opportunity to study and live centrally in one of the leading global cities in the world”. (promise)
- “The teaching language is English, and therefore all participants must be fluent in spoken English”. (request)
- “Please note that no grants are available to students from non-partner universities and the Centre for Small State Studies cannot provide visa support services to students from outside the EEA/Schengen area”. (warning)
- “We work for the best of the world in order to be one of the best universities in the world”. (boasting)
- “Come and explore Sweden yourself!” (challenge)
- “Making ICS totally free of charge we are hoping that our small contribution might make the difference”. (self-humiliation)

One important point to be stated here: the universal nature of Brown and Levinson’s model of FTA. Thus, if this FTA is universal, so the same ‘on record’ and ‘out record’ can be seen in Arabic. But this issue has been approached differently by a number of scholars like Held (1992) in terms of the dominating linguistic research, Kerbrat-Orecchioni (1997) in terms of multi-level processes of interaction, Janney and Arndt (1993) from a historical perspective, Christie (2000) and Mills (2001) in terms of gendered-based interaction, Eelen (2001) and Watts (2003) in terms of the general orientation of

relationship with the addressee” (ibid.). They go further to confirm that “there are certain strategies performed by speakers which threaten the face needs of hearers, and that politeness strategies are developed to save the hearer’s face and deal with these Face Threatening Acts” (Brown and Levinson 1987:63). It is worth mentioning here that ‘negative’, as elaborated by Yule (2010:135), “does not mean ‘bad’ but it is the opposite of ‘positive’”:

Negative face: “the basic claim to territories, personal preserves, right to non-distraction i.e. to freedom of action and freedom from imposition” (Brown and Levinson, 1987:61).

Positive face: “the positive consistent self-image or ‘personality’ (crucially including the desire that this self-image be appreciated and approved of) claimed by interactants” (ibid.).

Yule (1996:66), in Figure (3) below sums up Brown and Levinson’s Face Saving

Activity, the pragmatic politeness road for any communication:

Figure 2: Brown and Levinson’s Face-Saving Activity (Yule, 1996: 66)



The road of this activity can be read in the following way:

The speaker, in “How to get a pen from someone else”, has two options: (a) to perform the face-saving act or (b) to keep silent based on the size of the threat.

If (b) is true, “say nothing”, nonverbal behaviour like searching the bag to express the need of something

“When the speaker decides to perform the face threatening act”, the interlocutor has four options:

‘off record’ to provide a statement with an implicit meaning of request “I forget my pen”. Of course, this possibility is characterized as “the least degree of imposition on the hearer” since an indirect form of request is communicated.

‘on record’ with three other options.

‘bald on record’ via the imperative utterance, or to perform the face threatening act “Give me a pen”. “This imperative form has a threat to the positive face of the hearer because it implies an authority of the speaker”.

‘on-record’ via the use of negative politeness, to perform the face saving by saying “Could you lend me a pen?”

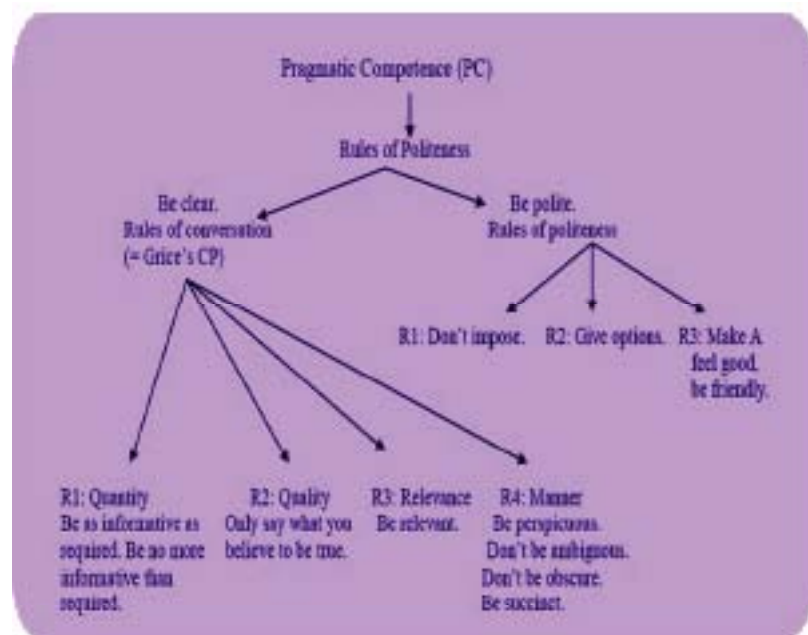
‘on record’ via or the use of the utmost polite form ‘positive politeness’ by saying “How about letting me use your pen?”

Their interpretation of Face as negative and positive, as shown in Figure (3) below, has been rendered into two aspects of their politeness strategies:

Figure 3: Brown and Levinson’s FTA

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Brown and Levinson (1987) elaborate on this point stating that interlocutors must respect each other, causing no threat to them, even non-verbally, if a good relationship is expected to hold. Their claim is realized concretely by their theory of Face Threatening Acts (FTA), which are called to be of universal nature. Also, interlocutors must take into their consideration the 'negative face' and 'positive face' of others,

Face Threatening Acts

The literature of face in politeness can be described as rich and variant since scholars of politeness have based their argument on concepts related to philosophy, logic and language use. Goffman's (1967) belief is simply "the 'picture' that an individual grasps for himself/herself, and procures from society". Besides, he (1967:7) illustrates his argument of face by saying that it is one's "most close to home belonging and the focal point of his security and delight", which... "is just borrowed to him from the general public" and... "will be removed except if s/he leads her/himself in a way that is deserving of it".

Brown and Levinson (1987) emphasise each individual's 'positive face' or 'negative face' in interaction. To use their words, face is the "mental self-view of an individual that is identified with so much pictures as shame or embarrassment, and can be kept up, upgraded or lost"(p.67). In the same line, Wardhaugh (2006), examining the importance of Face in communication and interaction, believes that "we

present a face to others and to others' faces. We are obliged to protect both our own faces and the faces of others to the extent that each time we interact with others we play out a kind of mini-drama" (p.276).

It is necessary to add here that the stable fact is that people in communication and interaction insist on keeping a positive face. Returning to adopt a negative face is both context-dependent and culture-dependent. Besides, as another issue to be taken into consideration, as far as culture is concerned, is whether this negative face is individual or collective, since this issue is of other circumstances. It is important to state that the known conventional expression وجهي أفقد ماء (literally: I lose (the water of) my face) is the source of Arabic notion of Face.

Brown and Levinson argue that language strategies "explain the speaker's intention, instead of using norms and conventions that already exist in a particular society" (Ide, 1989:8); of course, this is concerned "with the speaker deciding strategies after evaluating his/her

Face Threatening Acts in English and Arabic: A Contrastive Study

الأفعال المهددة للوجه في اللغتين العربية والإنجليزية: دراسة مقارنة

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المستخلص

لمصطلح «الوجه» عدة استخدامات ومضامين في أسلوب التأدب في اللغتين الإنجليزية والعربية. إن الحديث عن مبدأ الأفعال المهددة للوجه تقع تحت عنوان المقام. وهي الصورة الشخصية العقلية للفرد التي يمكن تعريفها من بين عديد الصور بوصفها عاراً أو إهانة، ويمكن صون هذه الصورة أو ترفيقها أو خسارتها. وهذه الدراسة تسبر غور فكرة الأفعال المهددة للوجه والفرضيات والقوالب التي تتناولها. ويهدف البحث المقارن هذا إلى النظر في التشابه والاختلاف في اللغتين العربية والإنجليزية وكيف لمحدثي اللغتين استخدام هذه النوع من الأفعال في سياق موقف أو ثقافة معينة. **الكلمات المفتاحية:** الأفعال المهددة للوجه في العربية نظرية براون وليفنسون، الأفعال المهددة للوجه في الإنجليزية، أفعال الكلام، أسلوب التأدب

Abstract

The term 'face' has been of various uses and implications in the relevant literature of English and Arabic politeness. Conversations of face threatening acts are frequently arranged under the subject of courteousness. It is the mental self portrait of an individual that is identified with so many pictures as shame or mortification, and can be kept up, upgraded or lost. The current paper surveys the thought of Face Threatening Acts (FTA) and the hypotheses and models that handled it. This contrastive investigation targets checking on the similarities and differences among Arabic and English and how the speakers of these two distinct languages treat the FTA in its specific situation and culture.

Keywords: Arabic FTA, Brown and Levinson, English FTA, Speech Acts, Politeness.

Introduction

Politeness is a major constraint on one's behaviour and interaction since violating it may lead to what is known as Face Threatening Act. As stated by Watts (2003:39-41), politeness cannot be realized unless there is reference to:

- "The union between the character of an individual and his external actions",
- "The ability to please others through one's external actions"
- "The natural attribute of a 'good' character", and
- "A socially acquired state of mind that is adjudged to have reached a state of being 'polished' and of thereby being in conformity with a set of socially accepted forms of behavior".

Watts, based on Lakoff's theory of politeness, goes further to state that this politeness cannot be realized unless one's pragmatic competence, which is represented in his proposed model shown in Figure (1) below. This theory is based on two poles: "rules of politeness (be polite) and rules of conversation

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