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Submitted by: Amina OTMANI

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Before the jury

President: Youcef BENCHIKH

UKMOuargla

Supervisor: Ahmed Nouredine BELARBI

UKM-Ouargla

Examiner: Dr Jamel GOUI

UKM-Ouargla

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I dedicate this work to my dear parents who supported me along my life.

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To my niece: Rym

To my best friend: Anfel

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Abbreviations

JA: Jordanian Arabic

MSA: Modern Standard Arabic

SVO: Subject-Verb-Object

AKA: Also Known As

WYSIWYG: What You See Is What You Get

TC: Topic Comment

Introduction

What is translation? Is the first question that should be asked before start the process of translation, it is about transfer the meaning from the source language (SL) to the target language (TL) and by respecting some rules to success in rendering a good translation. No perfect translation is possible. But an equivalent translation is the best task done by a translator.

The translator should take into account the different levels of difficulties when translating; moving from one language to another is not an easy mission. He is exposed to many failures that may occur due to many factors and go to the distortion of the message.

One of the problems of the translator is the “translation of tautological expressions from Arabic to English” which will be later on the topic of the study. Discussing the translatability of these expressions; it is a very important and unexplored area.

1. Statement of the problem

The problem in this subject is all around the translatability of tautology from Arabic into English and the challenges encountered in this process from different perspectives or aspects such as linguistic and cultural ones which are mainly the basis of the study.

2. Research questions

What are the main differences and similarities between Arabic and English Tautologies?

How to translate Arabic tautology into English?

3. Hypothesis of the study

The general hypothesis generated from the problematic; is the following: Since the two languages in question are completely different: Arabic and English do not express nor use tautology following the same pattern and hence the literal translation of tautology may lead to the loss of both the semantic and rhetorical values. The differences between the two languages is located at different levels; the failure that may occur in grammatical structure, semantic and

syntactic level, and any failure in the lexical meaning may lead to the loss of key information in the tautological expression or the principle meaning in the target language.

In addition to that, the cultural context in which, the expression is formed by referring to the difference and challenges when transferring them from one culture to another, shifting at the same time in the languages.

Content of the three chapters is involved in the whole research: the first chapter includes the history and the origin of tautology; the appearance and the development through time. And comes definitions, examples, and types of tautology.

Tackled also the tautology in a cultural context and as a presumptive meaning.

The second chapter speaks about the theoretical background of tautology, some theories related to the tautology and what is said about it. Then the researcher studied tautology in English and Arabic after that made the comparison.

Finally the third chapter, which is the practical part of the study, done on students of translation and a test including ten tautological expressions to translate from Arabic to English, at the end, counting the percentage of students according the who made a literal or free translation, and evaluate their renderings about translation at linguistic, pragmatic and cultural level.

4. Research Design:

This study is a descriptive analysis of some Arabic tautological utterances that are identified by the researcher to have difficulty for translators who are rendering texts from Arabic into English. These tautological utterances are chosen from books, articles, magazines and the spoken language. In fact, the researcher has chosen 10 of these expressions that seem to be problematic for the translators. They are expected to involve pragmatic, linguistic, and cultural problems when translated into English. These tautological utterances were tested by means of test given to students to determine the problematic area that may hinder translating those utterances from Arabic into English in a proper way.

5. The sample of the study:

The sample of study consisted of one group. The group was comprised of 10 Modern Arabic students of translation and translation studies who had taken courses in translation from Arabic into English and vice – versa, and was assumed to have good competence in both languages.

6. Instrumentation:

This study was carried out through a test. The items of the test were then distributed to all the subjects who were asked to translate the Arabic tautological expressions into English. Then, a list of acceptable translations for the expressions was prepared. Subsequently, the subjects' translations were analyzed. Finally, the researcher consulted professors about the acceptable translations given by the students.

7. Data analysis:

The results of the test were analyzed according to some theoretical consideration and through a set of statistical and descriptive techniques. The analysis of data was done at different levels:

The pragmatic level, the linguistic level, grammar and vocabulary, the translations were analyzed and discussed in the light of the parameters above.

Introduction:

The first chapter is dealing with One of the interesting things about language is that it does not always employ the most direct or efficient means of conveying information. Sometimes, you take up valuable time needlessly repeating yourself without even realizing it. A tautology is a type of repetition common in the English language.

Discussing definitions and how many scholars analyzed the tautology, then what are the reasons behind tautologies, after that the criticism on tautology, how it is seen and how it is judged from both sides: from Arabic point of view and from an English one.

Added to the previous subjects, a very interesting and intriguing point to tackle, especially when dealing with translation in general; is the cultural background of each language in study, each language has its cultural characteristics, so in the same matter , tautology also has its complexity. This will be discussed later in this chapter.

Finally, the last element of this chapter is tautology as a presumptive meaning which discusses the different means of respecting the semantic level and the right interpretation of the translated expression if the languages in question are different in vocabulary, syntax, and pragmatics.

1. The origin of the word tautology:

The roots of the word "tautology" are from the Greek "tauto," which means "the same," and "logos," which means "word or idea." A grammatical tautology is when you repeat an idea within a particular sentence or phrase, giving the impression you are providing additional information. However, when you use a tautology, no additional information is given. In other words, a tautology is the use of two words or phrases that have the same meaning in the same sentence or paragraph. This article is concerned with the grammatical kind of tautology, but other definitions for the word exist. For example, in logic or rhetoric, a tautology is a sequence of premises leads to only one conclusion; in other words, it is an irrefutable conclusion drawn from a set of statements.

Tautologies are common in English because of the diversity of the language. As English developed, it was heavily influenced by a number of languages, including Latin and the Germanic languages. Also, English tends to borrow foreign words more readily than other

languages. Because of the influence of foreign languages, English usually has multiple words to say the same sentiment, which is how tautologies happen. Here is an example of tautology:

- *"She woke up at 4 a.m. in the morning." This sentence uses the term "4 a.m.," which is in the morning, but still states it is "in the morning."*

2. The history of tautology

The notion of tautology enters the philosophy of language with **Wittgenstein's** *tractatus logico philosophicus* (Wittgenstein 1922), there tautology is defined as a truth-functional **proposition** that is true for all the truth-possibilities of the elementary proposition. In the contemporary literature, the applicability of the term has been expanded beyond sentential logic to include any proposition that is true as a matter of form, especially those that are true as result

Tautology (literally “the same word” had its value and place as were the rhetoric in the early 4th century. Comes after Aelius Donatus (chase, 1962, a famous Latin grammarian, listed it, *inter alia*, alongside *cacemphaton* (vulgar utterance and barbarism: tautology is a faulty repetition of phrases, such ‘as me, myself and I’.

When it comes to dictionaries there is an ambiguity about whether it is a repeated words or repeated ideas.

3. Definition of tautology

The definitions provided by dictionaries differ from dictionary to another. As we can noticed in the following:

3.1 Definitions:

- A tautology is a statement in which you repeat a word, idea, etc., in a way that is not necessary.
- The use of words that merely repeat elements of the meaning already conveyed.
- A statement in which you say the same thing twice in different words, when this is unnecessary, for example ‘They spoke in turn, one after the other.
- A repetition of the same statement; the repetition (esp. the immediate context of the same word or phrase, or of the same idea or statement in other words.

4. uses of tautology:

4.1 Tautology in Sentences

- ❖ 4g cell phones are a new innovation.
- ❖ The evening sunset was beautiful.
- ❖ Alice started her presentation with a short summary.

4.2 Tautology in Acronyms

CD-ROM disc, DVD disc, HIV virus

4.3 Tautology in logic

- ❖ Either it will rain tomorrow or it won't rain.
- ❖ Bill will win the election or he will not win the election.
- ❖ She is brave or she is not brave.

4.4 Tautology in Advertising

- ❖ Added Bonus!
- ❖ Please prepay in advance
- ❖ The World's Greatest Spokesman in the World!

5. Causes of tautologies?

These repetitions of statements and/ or ideas called tautologies does not happened for nothing, but an analysis is obligatory to find out the reasons behind producing tautologies.

There were classified as follows due to:

- a) Inadequacies in Language.
- b) Intentional ambiguities.
- c) Derision.
- d) Poetic Device.

- e) Psychological significance.
- f) Inept Speakers.
- g) The repeatability attracts more attention to well receive the information.
- h) Repetition shows the intensity of the message.

6. *Tautology And Culture:*

This chapter cannot speak about tautology without referring to the cultural background in which it is uttered; the cultural context put the tautology in the right way to better understand it.

The tautologies are merely present in many cultures, but present in some cultures more than others, in a sense that when it comes to translate from one language to another, it will be difficult, especially in the absence of equivalent in language and in culture.

As Mohamed Farghal said in his article on the Arab fatalism and translation from Arabic to English: *“Consequently, the translator into English is unlikely to be able to conserve the fatalism of Arabic expressions. Four areas are used to draw evidence for this cultural barrier: death terms, discourse conditionals, tautological expressions, and proverbial expressions. In most cases, the translator is forced to adopt functional equivalents, despite the fact that fatalism is missed in the functionally corresponding expressions.”*

The most difficult task for the translator is to keep the core meaning and the cultural background, respecting the fact that arab culture should be transmitted as it is mainly in some subject mentioned above. In addition issues related to religion and society

Another point that was tackled by the two researchers **Tun Nur Afizah Zainal Ariff** and **Ahmad Ibrahim Mugableh**; is that they added two main functions to tautological expressions in Arabic; in addition to the previous functions of tautological expressions that are used by Arabs in general and Jordanians in particular, the researcher of this study claims that tautological expressions serve two more communicative functions: showing confirmation and showing annoyance.

Clearly, tautologies of value are likely to prove problematic cross-culturally, but other types may also pose difficulty. Wierzbicka notes that "boys are boys" or the more common "boys will be boys" is not understandable in French, German or Russian; this example is understood differently from Japanese in a sense that boys should strive to be manly. This is

totally the opposite in English culture a boy is expected to only enjoy childhood no more. The Asian culture may refer to something else, outside the cultural context.

7. Tautology as a presumptive meaning

An analysis is done by Wierzbicka to the different perception on the tautologies; their construction, meaning. So here some key elements provided for the purpose of analyzing tautology differently as many scholars suggested that tautologies are most of the time tautological, but, when referring to implicature inside some expression, it is another truth.

Because implicature involves the fact that it influences the truth conditions of the tautology.

Other approaches have questioned whether the conveyed meaning of tautologies is implicated at all. According to **Wierzbicka** (1987), tautologies cannot be explained on the basis of Gricean principles alone, because many tautologies are language-specific constructions following a certain semantic pattern.

tautologies have a conventional meaning, and the language-specificity of many tautologies is supported by their non-translatability.

About tautologies and implicature; it is important to mention the so called deep tautology stated by **Bulhof and Gimbel** (2001) that certain tautologies involves denotations that are to be understood in the non vague sense. As “tyranny is tyranny”.

It is essential to know that the theoretical framework highlights the previous approaches of several scholars; they widely agree on that tautologies are connected to implicature.

According to **Jorg Meibauer** tautology is divided into four topics in the analysis of equative type:

- Universality vs. language specificity.
- Conventionality vs. implicature.
- Predicative status of the second NP in (Art) NP be (Art) NP.
- Illocutionary force.

Universality vs. language specificity: Concerning the tautologies of the *equative* type exist in many languages. However, according to Wierzbicka (1987), every such construction has a

language-specific, conventional meaning. These constructions are not easily translatable; i.e., some English tautological constructions have no literal counterparts which can be used or interpreted in many other languages. Hence the general pattern may be realized in several languages to correspond to the its equivalent in the source language; like for instance the known example of tautology “*Boys Are Boys*” which corresponds to “*El Walad Walad*” in Arabic(Farghal 1992; 226)

Another element to point out when dealing with translation of this tautological expressions and what leads to have recourse to a presumptive is the non-translatability of this later due to the language-specific constructions with the specific vocabulary.

Again what, in fact, influence the meaning according to Wierzbicka is the form of the tautology which makes its interpretation not easy.

Conventionality vs. implicature. It goes without saying that some tautological constructions, e.g., enough is enough, are idioms or have a frozen lexical meaning. it is adequate to say that their overall meaning is identical with their conventional (lexical) meaning.

Moreover, these tautological utterances give rise to specific implicatures. In addition, that even the use of conventional tautological constructions is context-dependent.

Quantity vs. relevance. As said before the tautology is somehow related to implicature, in addition to the Gricean’s maxims of quantity (Make your contribution as informative as is required); then comes Ward and Hirschberg (1991) who argue that in addition to the maxim of Quantity, there is another approach: maxim of Relevance; (Be relevant). Most of the scholars criticized the maxim of quantity, their focus is on the maxim of relevance; according to the analysis of Autenrieth (1997) the adequate selection of the stereotypical meanings of the predicative NP is governed by Relevance. For example, in the contexts of (6) and (7), different stereotypes become relevant:

(6) **Speaker A:** Do you really want to travel through Europe with that old crate?

Speaker B: Why not? A car is a car.

(7) **Speaker A:** It is not true that I pollute the environment; my car is fitted with a Catalytic converter.

Speaker B: Come on, a car is a car.

The relevant stereotypical meaning in (6) is that cars are means of transport; in (7), the relevant meaning is that cars are harmful to the environment.

Predicative status of the second NP in (Art) NP be (Art) NP: While **Wierzbicka** (1987) has emphasised that the form of an equative nominal influences the semantic pattern associated with it, the internal syntactic structure of equative nominals appears to have gone largely unnoticed. However, **Autenrieth** (1997) argues convincingly that in a tautological structure NP is NP, the second NP is obligatorily used as a non-referential predicate.

Illocutionary force: this case happened when the meaning of the expression in question is specific to language and culture at the same time. So the meaning intended is restricted to the illocutionary force depending on the context.

The tautological expressions should be context dependant according to the pragmatic aspect that give a certain value to the exact meaning and mainly in accordance with the expression. (Jorg Meibauer, 2008)

8. Criticism on tautology:

Opposition to this pragmaticist approach centres on the claim that the listener's inference is not based on conversational context, but rather on conventional semantic aspects of the language in which the tautology is uttered (**Wierzbicka** 1987,1988 ; **Davis** 1998 it is argued that meaningful tautologies are the exception rather than the rule, something that should not be the case if pragmatic consideration of quantity or relevance were all that were in play, Further ,considering English language tautology of the form 'A is A', it is argued that the type of noun phrase employed in the tautology radically alters the interpretation, when the tautology is formed using an abstract noun phrase, such as in the case 'Business is business', the utterance is interpreted as expressing 'a sober attitude towards complex human activities '.

In contrast, when the noun phrase employed is plural and refers to a group of humans, e.g. "boys will be boys", the interpretation inferred is one of 'tolerance for human nature'. And if an article is a part of the noun phrase, as in 'A deal is a deal', then the tautological utterance is to be understood as an attempt to enforce an obligation. It is therefore more than a universal conversational implicature, the argument goes, that would lead someone to understand the difference between 'war is war' and 'a war is a war', the implicature turns in crucial ways upon semantic aspects of the particular language.

A central piece of linguistic evidence cited by the ‘ radical semanticist’ camp in opposition to the ‘ radical pragmaticist’ view is the non- translatability of non-trivial utterances of tautological form, Wierzbicka (1987) argues the standard meaning attached to the sentence is translated into French, German, Polish, or Russian in a fashion that preserves the tautological form, she also points to non-trivial tautological utterances in Korean and Japanese that have well defined meanings for members of the respective linguistic communities, but which are not the meaning ordinary speakers would naturally attribute to such statements translated into English.

In the other hand, *Wierzbicka, also*, (1991: 391-403) argues against the Gricean view. She believes that Grice’s universal, language-independent principles are inadequate to fully explain the complexities of tautologies from a cross-cultural perspective. Many English tautologies cannot find their literal equivalents in other languages. Some English tautologies do have their counterparts in other languages and cultures, yet many a time that they bear quite different implications. For her, this phenomenon suggests that “...the communicative import of tautologies is conventionally encoded in a given construction and is not calculable from any language-independent pragmatic maxims.” In other words, she is arguing against tackling the task of tautologies in terms of universal principles. Instead, she holds the position that the use of ‘tautological constructions’ is conventional and language-specific.

Conclusion:

This chapter summarized the basic information about tautology that should be known before coming to study the body of this subject; and to better understand the principles of tautology in both languages later on in the study.

Some explanations are given to emphasize the idea or concept of tautology; supported by examples, theories, definitions....etc. and tautology is well understood within its cultural frame, since some expressions suggested above are specific to culture and language in the same time.

In the absence of the context or meaning the tautology may have recourse to what is called presumptive meaning.

Tautology in English

Introduction:

To study the translation from one language to another: the researcher should analyze the transition between the two, but first study each language separately; from different points or angles, and finally make a comparison between them to better explain the problem and reach the understanding of the reader. That will be the case in examining tautology in English then Arabic; at the end try to make a comparison to show differences and similarities.

Theoretical aspect of tautology in English

GRICE (1975), is the scholar who noted the most uttered sentences of tautological form such « women are women » and « war is war » which are the most known expressions, then he considered such expressions as non informative so, they do not give a lot of information, he added that at this level, the speaker utters a particular tautology in the context of a given conversation then forms the basis of an implicature that is a hidden meaning included in the expression or a sentence and, in this case, it may conduct the listener to infer non-vacuous content when confronted with such an utterance.

There are many theorists and scholars that have worked on the basis of the Gricean pragmaticist approach to tautological utterances based on the notion of; the maxim of quantity set by **Grice** in the same way we can refer to: Levinson (1983), Fraser (1988), Autenreith (1997): who says “tautologies say nothing and, since a cooperative speaker would always strive to make his conversational contributions meaningful, the meaning requires an interference on the part of the listener” in other words, the theorist is stressing on the involvement of both speaker and listener in the conversation that leads to utter tautologies .another point of view added to previous theories **Levinson** (1983) argues that “since one can assume the speaker is making as informative a contribution as required, the speaker’s utterances takes on dismissive or topic-closing quality, nothing was said because there is nothing to say”, **Autenreith** (1997) in his opinion he argues that the meaning results from an implicature that the proposition is not actually a tautology, only the first use of the noun phrase in utterance of the most known form « A is A » is predicative. Hence, when we hear « after 1905, Bertrand Russell was Bertrand Russell ».

The big question has to be asked is the question of translatability of tautologies which have become the basis for anthropological linguistic investigations into tautological utterances in different languages, e.g. what is to be cited as an examples in different languages are: **Farghal** (1992) who examines the tautological speech acts in Jordanian colloquial Arabic(dialect as case study),and **Okamoto** (1993) in Japanese, **Molnar** (2004) in Hungarian, and finally **Zeldovich** (2005) in Russian and Polish.

In the context of **Grice** who suggests that speakers need to make their contributions as informative as possible, not more or less. Since utterances like ‘Boys are boys’ and ‘War is war’ obviously violate the maxim of quantity, there must be some informative implicatures which can be inferred from the conversations, if the speakers are assumed to consciously attempt to be efficiently co-operative.

As **Levinson** (1983) put it, in this first example ‘Boys are boys’ might be “That’s the kind of unruly behavior you would expect from boys” and the second example ‘War is war’ might be “terrible things always happen in war, that’s its nature and it’s no good lamenting that particular disaster”. And he added that they share what is called: “dismissive or topic-closing quality”, but the details of what is implicated will depend upon the particular context of utterance” each expression is independent by itself so that the form, context, construction...etc. is different from one utterance to another.

The second part of this chapter will touch the constructions of tautologies in English, their function, and purpose; supported with examples and explanations to show how English language works with tautological expression, from one hand ,and how are they expressed for what purposes in the other hand, and many other issues related to the same point in this chapter. The construction of X is X like “war is war” is identified as tautologies and considered as true and information empty.

I. **The form of tautologies (constructions):** in particular when discussing English word formation, we should take into consideration Ward & Hirschberg (1991) in tautological constructions:

(1) Equatives: a (will) be a: e.g. Boys will be boys.

(2) Conditionals: if p, then p: e.g. if we’re ready, we’re ready.

(3) Subordinate conjunctions: when p, p: e.g. when he gets sick, he gets sick.

(4) Headless relatives: p, who/what (ever) p: e.g. I am who I am.

(5) Disjunctions: (Either) p or not p: e.g. either they'll get it or they won't.

II. Tautological compounds (English word formation)

In the category of word formation in English, One of the most intriguing areas of English is “tautological compounds” that are formed out of synonyms, or where one of the constituents is already included in the meaning of the other constituent (such as **oak tree**).

There are two reasons behind the formation of tautological compounds: the first reason is that at first sight such combinations can be considered as prime examples for the redundancy of language, second, they do not follow normal compound-forming rules, and the sense that both constituents can function as the semantic head – as opposed to “normal” English compounds, where the head element of the compound is always the right-hand member (hence apple tree is a type of tree, it can be understood as a type of apple which is false).

The study demonstrate, that there are two types of compounds which are differentiated by: hyponym-super ordinate compounds (such as **tuna fish**) and synonymous compounds (such as **subject matter**), and claims that both types play important roles in language.

The division is important to show how are defined and what is the difference, so, The first is more about Hyponym-super ordinate compounds which are remnants of our early acquisition of taxonomical relations by making the link between the hierarchical levels explicit. At the same time, hyponym-super ordinate compounds are also used to dignify and upgrade concepts via the conceptual metaphor more of form is more of content, whereby a linguistic unit that has a larger form is perceived to carry more information (that is, more content) than a single-word unit. (*Réka Benczes, 2014*)

The second attention is on Synonymous compounds that have been shown to possess an emphatic feature, which has been exploited mainly in poetic language (as in the works of Coleridge). However, synonymous compounds can be seen more in everyday language, though in a slightly different form – as synonym-based blends there two examples of this form (e.g., chillax “to calm down or relax” from chill + relax, or shivers “chills or shivers” from chill + shivers). (*Réka Benczes*, 2014)

3. Describing English tautologies

3.1 Functions of tautological constructions

3.1.1 Acceptance/resignation

Tautologies can be used to communicate that someone has accepted or resigned themselves to something or to communicate the need to accept or resign oneself to something. Every type of tautology in English can be used with this function, as shown in (7a)-(7e). (*Russell Rhodes*, 2009)

a. war is war. It isn't pretty. There will always be collateral damage, blue on blue incidents, and civilian casualties. It's not entirely avoidable. It can only be minimized.¹

b. **Logan:** Thank you, but I don't think I could eat another thing, and unfortunately we should be going. I have an early day tomorrow.

Emily: Oh, Logan, an early day. I'm so sorry we kept you.

Logan: I wish I could stay longer.

Emily: An early day is an early day. Beatrice, get their coats. (*Russell Rhodes*, 2009)

c. If he's mad, he's mad. There's nothing you can do about it.³

d. I said that I know exactly what I'd want in a male companion and either I'll find it or I won't, but if I don't I am 100% okay with that (*Russell Rhodes*, 2009)

3.1.2 Denial of difference within category

Tautologies can be used to deny the importance of differences between members of a category. This can sometimes communicate that, for the present purposes, all members of a category are the same.

Bulhof & Gimbel (2001) dub tautologies with this function deep tautologies. This function is found with equatives, conditionals, and disjunctions, as shown in (1a)-(1b).

(1) a. A win is a win. . . Even if it's a weird one.

b. You do it or you don't. Period. No one ever cares why you couldn't do it. They only care if you did it. 8 (Russell Rhodes, 2009)

3.1.3 Evoking an extreme example

Tautologies can be used to evoke an extreme example. Sometimes this extreme example can be seen as an idealized stereotype. Equatives, conditionals, and subordinate conjunctions are found with this function, as shown in (2a)-(2b).

(2) a. Remember when men were men and wrote their own device drivers?

b. She's generally extremely easy-going so I know that if she's upset, she's upset.

3.1.4 Distinctness of categories

Tautologies can be used to highlight the distinctness of categories or individuals (from one another).

This function is only found with equatives. (Russell Rhodes, 2009)

(3) a. Oh, East is East, and West is West, and never the twain shall meet.

b. And I promise I will never ask you to get your brother to do an interview with me – he's him and you're you, and I'm here because *you* caught my attention.

c. These are my favorites. These may not be in your favorites-list, but hey, I'm me and you're you.

d. The important thing to remember is that you're you, not anyone else. You're a unique individual with your own personality, strengths and weaknesses, struggles, and all the other unique things each individual has that no one else has.

Very often these come in pairs, as in (3a)-(3c), though not always, as in (3d).

3.1.5 Obligation

Tautologies can be used to communicate that one must fulfill one's obligations. Only equatives are used in this way.

- (4) a. A deal's a deal.
- b. A bet's a bet.
- c. The law's the law.

I follow Wierzbicka (1987) in treating these as distinct from other tautologies.

3.1.6 Highlighting wysiwyg (What you see is what you get) of tautologies

Tautologies can be used to emphasize that with something or someone, what you see is what you get. Generally, this is by comparison to something or someone else that is more complicated, though this comparison can be implicit, as in (5c).

(5) a. A rat will be a rat, an ant an ant, they will continue to function the way they do without interrupting their genetic codes' program for living. But human beings can be more than just human. . . ¹⁶(Russell Rhodes, 2009)

b. First of all, there are some real fundamental differences between the "old" phones and today's phones. In the 60's a phone was a phone. Nothing more. They were used to make and receive phone calls. No fancy stuff.¹⁷

c. It was a time of innocence, and fun. A time when a kid was a kid (Russell Rhodes, 2009)

3.2 Equatives: a (will) be a

All of the functions of equative tautological constructions:

- (6) a. Acceptance/resignation: boys will be boys, Joe being Joe
- b. Denial of difference within category: a win is a win, late is late
- c. Evoking an extreme example: men were men

- d. Distinctness of categories: East is east, and West is west
- e. Obligation: a promise is a promise
- f. Highlighting wysiwyg nature: a phone was (just) a phone (Russell Rhodes , 2009)

3.2.1 Acceptance/resignation

(7) a. Every one of them would no doubt sacrifice an appendage to see the infamously feuding brothers share the stage again for a legitimate Kinks gig, but brothers will be brothers, Kinks will be Kinks, and their fans have by now learned to accept their fix in half doses.

b. It should be a fairly easy job and the gasket should only be a few pounds.. note the ‘should’.. cars will be cars after all!!

c. Kanye will be Kanye. It’s done. . . he apologized and now it’s time to move on.

d. But war is war. It isn’t pretty. There will always be collateral damage, blue on blue incidents, and civilian casualties. It’s not entirely avoidable. It can only be minimized.

e. Logan: Thank you, but I don’t think I could eat another thing, and unfortunately we should be going. I have an early day tomorrow.

Emily: Oh, Logan, an early day. I’m so sorry we kept you.

Logan: I wish I could stay longer.

Emily: An early day is an early day. Beatrice, get their coats.

f. You may not like the boss. That is not the issue. Maybe you wouldn’t have picked him or her if you had been given the choice, but the boss is the boss and that’s the way it has always been.

g. Joe is Joe, you gotta take the bad with the good, he didn’t do any damage.

h. As far as bill and his new LOOK, well that’s just bill being bill! Accept it! Love it! And please people, BREATHE!!

3.2.2 Denial of difference within category (a.k.a. deep)

(8) a. It doesn't matter if your illness is severe or mild – a loss is a loss. You may not be considered disabled, but if you live with a chronic illness, you are still facing changes – something that will impact the rest of your life.

b. War is war, it doesn't matter who is fighting it.

c. The boss is the boss, regardless of rank.

d. Sisters are sisters. No matter what is their background.

e. Hot is hot, it doesn't matter what's causing it.

f. A package is considered late even if it's 60 seconds late. Late is late.

Noteworthy properties:

- The form of the equative is generally more restricted than with acceptance/resignation function.
 - Does not appear with 'will'
 - Does not take the form a being a
 - A slot is never filled with a name
- Unlike with acceptance/resignation tautologies, a slot can be filled by adjectives (8e), (8f)
- Out of context, some tautologies can be ambiguous (either deep or acceptance/resignation):

3.2.3 Evoking an extreme example

(9) a. Remember when men were men and wrote their own device drivers?

b. But back then cars were CARS; a fender bender didn't do \$5000 worth of damage!

3.3 Conditionals: if p, then p

All of the functions of conditional tautologies:

(10) a. Acceptance/resignation: if we're late, we're late

b. Denial of difference within category: if it's late, it's late (even if only by a day)

c. Evoking extreme example: if he's mad, he's (really) mad

3.3.1 Acceptance/resignation

(11) a. If he's mad, he's mad. There's nothing you can do about it.

b. I've learned not to swear it, if I forget, I forget.

c. After two days, I decided to escape. It was dangerous, but I decided: 'If we get there, we get there. If we die, we die. . .

What is being or should be accepted is usually indicated by p, but not always. In 'If we get there, we get there' in (11b), what is accepted is instead p.

3.3.2 Denial of difference within category (also.known.as: deep)

(12) a. people aren't gonna buy something that is slower than what they already have, I don't

Care how high they can fly or how well they can scout with it. If it's slow it is slow.

b. It doesn't matter how hard the pitcher is throwing – if you're late, you're late.

The category that is being treated as if it were homogenous is indicated not by p itself, but by an adjective or nominal found in p.

3.4 Subordinate conjunctions: when p, p

(13) a. Acceptance/resignation: we'll get there when we get there

b. Evoking extreme example: when he yells, he yells (Russell Rhodes, 2009)

3.4.1 Acceptance/resignation

(14) a. Resting on giant rocks, we try a Zen approach: El Refugio is where it is, and we'll get

there when we get there (Russell Rhodes, 2009)

b. I am now at 171 and my goal is 140. I don't have a specific date set for that goal.
When

I get there I get there.

c. Again, I advise patience (easier said than done, I know). He'll ask when he asks.

3.4.2 Evoking an extreme example

(15) a. And when he runs, he runs. I'm not just talking two miles here!

b. my friends bird is cute too; he is more into talking and says things a lot clearer than my bird. He bites a lot more often and a lot harder, when he yells, he YELLS.

Noteworthy properties:

- Same intonation pattern as with conditional tautologies with the same function. This is why the author emphasizes 'yell' in the main clause in (15b)
- The subordinate clause always comes first.

3.5 Headless relatives: p, who/what (ever) p

Headless relatives are primarily used to convey acceptance/resignation or the need for acceptance/ resignation.

(16) a. There is no point in complaining. They are who they are and they write whatever they want. (Russell Rhodes, 2009)

3.6 Disjunctions: (Either) p or not p:

Disjunctions can be used with acceptance/resignation ((7e) repeated as (16a)) and deep tautology, functions ((8c) repeated as (16b)).

Tautology in Arabic

Introduction

In this chapter, the researcher is going to tackle the structure of tautological expressions in Arabic language, with different form, use, and function of tautology. Which differ from English. The researcher take into account Mohamed FARGHAL's work is specialized in tautology of colloquial Arabic which is of Jordanian Arabic "JA" as spoken and modern standard Arabic "MSA", tautological expressions are found in all Arabic dialects the only difference noticed between them is the pronunciation and vocabulary.

Below, are some examples of the study, the researcher will compare them, and find out the differences and similarities:

(2) JA	a.	ʔištara bought	xaalid Khalid	li-ktaab DEF-book	(VSO)	"Khalid bought the book."
	b.	xaalid Khalid	ʔištara bought	li-ktaab DEF-book	(SVO)	"Khalid bought the book."
	c.	li-ktaab DEF-book	ʔištaraa-hu bought-3.M.SG	xaalid Khalid	(Topic-Comment)	
	d.	*li-ktaab DEF-book	ʔištara bought	xaalid Khalid	(OVS)	
	e.	*li-ktaab DEF-book	xaalid Khalid	ʔištara bought	(OSV)	
(3) MSA	a.	ʔištaraa bought	xaalid-un Khalid-NOM	ʔal-kitaab-a DEF-book-ACC	(VSO)	"Khalid bought the book."
	b.	xaalid-un Khalid-NOM	ʔištaraa bought	ʔal-kitaab-a DEF-book-ACC	(SVO)	"Khalid bought the book."
	c.	ʔal-kitaab-u DEF-book-NOM	ʔištaraa-hu bought-3.M.SG	xaalid-un Khalid-NOM	(TC)	"The book, Khalid bought it."
	d.	ʔal-kitaab-a DEF-book-ACC	ʔištaraa bought	kaalid-un Khalid-NOM	(OVS)	"*The book bought Khalid."
	e.	*ʔal-kitaab-a DEF-book-ACC	kaalid-un Khalid-NOM	ʔištaraa bought	(OSV)	

Fig N° 1 tautological expressions in MSA and JA (FERGHAL, M.(2009). *the pragmatics of information structure in Arabic*. Information Structure in Spoken Arabic. Routledge Arabic Linguistics Series.

The previous examples show some possible constructions of sentence in Arabic language focusing on **JA** and **MSA**, since it is the case study done by Mohamed Farghal (2010). The modern standard Arabic and the Jordanian Arabic allows some orders of word in a given sentence which, at the same time, goes with the language, such as Object first, then Verb, finally Subject. As we can notice the same for **JA** in No 03d. Another element added to previous ones is the point in common between JA and MSA concerning the word order; but the following orders OSV and SOV are not allowed.

According to grammar of the Arabic language, this language is more flexible from certain aspects.

As we may find field of differences between MSA and JA like for instance the tautological expressions that can be expressed differently. This will be the main focus for the rest of the study in this chapter.

The Jordanian Arabic uses many tautological expressions of the type: “war is war” that aims to provide both semantic and pragmatic sentences; this last will give specific characteristics to the language compared to other languages.

In addition, a native speaker of Arabic is supposed to keep the two levels of economy and indirectness that most characterizes the tautological expressions, instead of using the periphrastic utterances.

(6)	a.	Indifference tautology	
		muhandis muhandis (_ - _ - _)	
		engineer engineer	
		"I don't care about his being an engineer."	
	b.	Commendation tautology	
		muhandis muhandis (_ - _ - _)	
		engineer engineer	
		"He's a good engineer."	
(7)	a.	šuu ya-šni ?inn-u muhandis (_ -)	
		what 3.M-means that-3.M.SG engineer	
		"I don't care about his being an engineer."	
	b.	muhandis fahmaan (_ - _ -)	
		engineer good	
		"He's a good engineer."	
(8)	a.	laa ya-šnii-nii ?anna-hu muhandis-un	
		NEG 3.M-means-1.SG that-3.M.SG engineer-NOM	
		"I don't care about his being an engineer."	
	b.	?inna-hu muhandis-un jayyid-un	
		that-3.M.SG engineer-NOM good-NOM	
		"He's a good engineer."	

Fig N° 2 speech acts of both indifference and commendation expressed by tautology of manner. (FERGHAL, M.(2009). *the pragmatics of information structure in Arabic*. Information Structure in Spoken Arabic. Routledge Arabic Linguistics Series.

The example (6a) tackles the intonation used to perform the pronunciation of tautology in this case; that is to show how indifference tautology is expressed by using intonation included in the tautology of manner.

And as shown in (6b), always using intonation with **JA** to express the commendation tautology. So here the intonation played a big role in identifying the semantic level of the tautologies and differentiate between the two different types.

The example (7a-b) mentioned above also, put stress on the construction of the two different tautologies noticed in this case that uses the interrogative form to better express the indifference tautology (7a) by asking a question.

In the example (8a-b) the tautology is expressed directly with no discretion or creativity or any repetition that should be in the general form of tautology in both Arabic and English.

Technically, tautological expression in general, but not necessarily involve the following model “X IS/MEANS X” with taking into consideration the definite article in the first X,

So the X is the most of the time first, definite/indefinite nominal “9a” and “9c” below.

This example involves the structure of verbless equational sentences. The construction of this type is “X is Y” for instance; in JA we do have “ʔil harb mdamri” when the subject is not repeated in the object. And in MSA another example with the same structure as: “ al harbu mudamiratun.” It is like shown before here TC is used to express tautology; the first X expressed by war includes all what war implies: destruction, damages...etc (denotative meaning), then Y is implying the attitude of the speaker toward wars and conveys the pragmatic meaning.

In (2003) WILSON stated that in the case of X is X; the first X implies the lexical semantic units of the tautology, but the second X of the sentence is about what he described as lexical pragmatics.

In the opposite of the first, the second type X is Y the non-tautological counterparts are understood separately from their denotative and direct meaning.

Below the example (9):

(9)	a.	ʔil-harb	harb
		DEF-war	war
		“War is war.”	
	b.	harb	ya-ʕni
		harb	

war	3.M-means	war
“A war is a war.”		

Fig N° 3 the information structure of the verbless equational sentence as

X is Y (FERGHAL, M.(2009). *the pragmatics of information structure in Arabic*. Information Structure in Spoken Arabic. Routledge Arabic Linguistics Series.

According to (Mohamed Farghal 1992), and As shown below in the example (10) how the JA used an alternative to express the non-tautological expression that is to paraphrase it which will convey the same pragmatic meaning but using different semantic units.

See in the figure below:

(10)	a.	harb	ya-ḡni	moot
		war	3.M-means	death
		"A war means death."		
	b.	harb	ya-ḡni	juuḡ
		war	3.M-means	hunger
		"A war means hunger."		
	c.	harb	ya-ḡni	tahriib
		war	3.M-means	smuggling
		"A war means smuggling."		

Fig N° 4 tautology in the same pragmatic and different linguistic context. (FERGHAL, M. (2009). *the pragmatics of information structure in Arabic*. Information Structure in Spoken Arabic. Routledge Arabic Linguistics Series.

Comparison between English and Jordanian colloquial Arabic tautologies

This study is done by Mohamed FARGHAL in 1992, specialized in the Jordanian colloquial Arabic in comparison to English language.

He studied the two languages from the angles of use, purpose, and function. In a way to show how the two different languages work and especially the linguistic form of type in each language

1. Tolerance tautologies: Def Nsg. (biddal) Nsg.

a. البنت بنت

def-girl girl

‘Girls are girls.’

b. البنت بظلمها بنت

def-girl will-stay (fem) girl

‘Girls will be girls.’

c. الحرب حرب

def-war war

‘War is war.’

d. الحرب بظلمها حرب

def-wars will-stay (fem) wars

‘Wars will be wars.’

e. الكرسي كرسي

def-chair chair

‘Chairs are chairs.’

f. الكرسي بظلمو كرسي

def-chair will-stay chair

‘Chairs will be chairs.’

As described, (Farghal 1992)’s tolerance tautologies appear to have a very similar function to what we may call acceptance/resignation tautologies in English.

2. Admiration tautologies: Def Adj (bidal) Adj ; Adj Adj ; N N; When x do y,

x do y

a. الحلوة حلوة

def-pretty pretty

‘She’s unmistakably pretty.’ (Nobody can miss that she’s pretty)

b. الحلوة بظلمها حلوة

def- pretty will-stay (fern) pretty

‘She’s pretty and will stay pretty.’ (She’s pretty no matter what she wears)

c. حلوة حلوة

pretty pretty

‘She’s extraordinarily pretty.’

d. bint bint

Girl girl

‘She’s a real girl.’

e. لما بدرس بدرس

when (I) study (I) study

‘When I study, I am exceptionally good at that.’

The previous examples do not correspond to any uses of tautologies in English. For the most part, the possible exceptions to this are tautologies of the form N_ N and When x do y, x do y. These might have been similar to tautologies in English that evoke an extreme example.

N N might be similar to the use of equative tautologies like ‘men were men’, while when x do y, x do y seems very similar to the subordinate conjunction tautologies like ‘when he runs, he runs’. Though one apparent difference between the Arabic and English tautologies here is that the English version need not communicate admiration.

3. Absolute generalization tautologies: Def N_pl. N_pl.

a. البنات بنات

Def-girls girls

‘The girls (are) girls’, i.e., ‘A girl is a girl.’

Although the form of the tautology is obviously different, Farghal’s absolute generalization tautologies

appear to correspond almost perfectly to what Bulhof & Gimbel call deep tautologies. In both cases, differences between members of a category are treated as if they are unimportant.

4. Obligation tautologies: N_{poss} N_{poss}; N_{poss} yaani N_{poss}; N yaani N

a. أمك أمك

Mother-your mother-your

‘Your mother (is) your mother.’ (One must fulfill obligations to one’s mother)

b. أمك يعني أمك

Mother-your mean mother-your

‘Your mother means your mother.’ (One must fulfill obligations to one’s mother)

c. أم يعني أم

Mother mean mother

‘A mother means a mother.’ (A mother must fulfill obligations to her children, etc.)

(38a) and (38b) appear to be quite similar to what Wierzbicka has called obligation tautologies in

English (in use, but not form). (38c) is not like any construction in English.

5. Fatalistic tautologies: Rel V_past V_past; Rel badduh V bi-V

a. اللي مات مات

Rel-died died

‘That, who died, died.’

b. اللي بدو يموت بيموت

Rel-want die will-die

‘That, who has been predestined to die, will die.’

As described, these seem quite similar in function to what I call acceptance/resignation tautologies, In particular headless relatives. English examples like ‘what’s done is done’ and ‘whatever will be will be’ could be said to have fatalistic, in the appropriate contexts.

6. Functions with no correspondent in English

a. Condemnation tautologies: Def Adj (bi-ḍal) Adj ; Adj Adj ; Pron (bi-ḍal) Pron

b. Indifference tautologies: V_past Vpast; (Rel) (badduh) V_pres V_pres

Conclusion:

Tautologies are different in some points and similar in others, so the researcher has noticed the constructions and the form has changed from Arabic to English linguistically speaking; the order of units is not the same, the use and the purpose are quite similar in both languages; in addition the types of tautology in the two languages; some of them are basically the same, and there are some tautologies in English which have no equivalent in the Arabic language.

I. Introduction

In this chapter; the objective is to examine the translations rendered by students of first year master translation and translation studies, asked to translate ten (10) tautological expressions from Arabic to English, and then analyze their renderings according to three parameters: pragmatic, linguistic, and cultural level. A group of 15 students is asked to answer the test; after that compare their answers to the correct translation of these expressions.

II. The sample

The sample of this case study was taken randomly from English students at Kasdi Merbah University from the foreign language department. The students of first year master translation and translation studies, studying translation for one year only. the test was given to (15) fifteen students.

III. Tools and procedures

In order to obtain a suitable data concerning the subject of this dissertation translation of tautological expressions from Arabic into English and the ability of students to translate them. A test of ten tautological expressions in Arabic is set to those students , and ask them to translate into English; to evaluate their level in translating tautological expressions.

The data are analyzed from different aspects; translation mistakes and if the rendered translations are literal or free. Also, the correctness of the tautological expressions.

The obtained results are calculated with percentage.

IV. Data analysis

To analyze the results of the answers given by students asked to translate into English, each expression is taken separately and put under analysis and study: and count how many translations are rendered or left with no answer, how much of them are literal or free , then evaluate their correctness.

At the end give the linguistic construction of each utterance in both Arabic and English.

The translation of Arabic expressions and their analysis:

- 1) In this expression about 60% of the student translated it literally, as in the case of “My brother, the war is war”, after that 10% of translator made no translation, only 10% rendered their translation correctly and another 20% of student made a wrong translation in the:”did you say war my brother”.

I have noticed no free translation in this tautology; it is due to the absence of understanding and the situation of context. What is meant from this tautological expression is that war is tragic and plenty of damages and losses which are unavoidable.

This tautology falls under the category of ‘tolerance tautology’, with the syntactic formula: **N + N** .kept when translated into English.

- 2) " الحلوة حلوة ولو بدون منا كير " That was translated by 60% of students as « sweet is sweet » which is a literal translation, then 40% translate it as « beauty is beauty soul » or « the beauty is the beauty of soul ». This is a free translation. Only 10% left it without translation. The situation from which, it is derived is that: she is pretty and this can't escape the attention of anyone. This tautology falls under the category of admiration tautology, with the syntactic formula: **adj + adj** is used because of the absence of auxiliary in Arabic; the correct translation in English is: “she is unmistakably pretty” that follows the English construction: **sub+ verb+ object**.

- 3) " البنات بنات يا أخي لا يتغيرن " . Nearly 20% of the students of this test translate it literally: “my brother, girls are girls, don't wait them to change.”

The free translation is given by about 80% of the student as: “girls never change” or “girls don't change”. This aims to clarify the point that all what girls do and their behavior characteristics is typically from girls they have their proper personality.

Translators did not take into consideration the linguistic differences between Arabic and English; The majority did the same translations; they understood the meaning but did not find the right equivalence in English that is: “a girl is a girl” which becomes singular with the use of indefinite article in the opposite of Arabic; This tautology includes the following syntactic formula: **N_{plural} + N_{plural}**.

- 4) "أمك يعني أمك لا تتركها مطلقاً". In this expression 60% of the students choose the free translation as they suggested: "never let your mother alone" or "don't leave your mother" they were unable to translate so they paraphrase it because of the absence of knowledge and background for translating tautologies. The sense that gives when translating it into English is 'you should respect your mother'.

The students who opted for the literal translation are about 40%; they render it as follow: "your mother, your mother, don't leave her at all." OR "your mother means your mother, you never leave her."

The correspondent translation of that tautology is "a mother is a mother." It is categorized in the 'obligation tautology'.

The syntactic formula correspondent to that tautology in Arabic is: $N_{\text{possess}} + N_{\text{possess}}$ It was replaced in English by: **Your+ Noun.**

- 5) "سافر سافر لا تبقى هنا كالمسمر" the free translation was done by 80% of students of translation they did translate it as: "I advise you to travel don't stay here" or "traveling is better than staying around"; only 10% make a literal translation by rendering a translation such as: "travel travel don't stay like a nail"; and the other 10% of the students did not render any translation, it is a new expression that they are not used to deal with it a lot. So it was said in the context of someone who did not do too much in his life and encourage him to move and do interesting things.

This corresponds to the English tautology: "big deal! He left". That no student from the test sample rendered it appropriately.

This tautology is classified as "indifference tautology" that means when someone does not care much about what is happening.

The suitable formula for this tautology is of the type: $V + V$. which totally changed from Arabic to English.

- 6) "الذي لك لك و الذي لا يخصك لا يخصك" this tautology is translated by 30% students in a free translation form, they opted for: "let go what is not yours" and about 30%, also, make a literal translation such as: "which is yours is yours and what is not yours is not yours". Finally 40% of them they mistranslate the tautology shown in this example. What is to be clarified in this case is: that a person should get a satisfaction from what he has, and got. This corresponds in English to: "you have only what you are Pre-destined to have". Here it is considered as a cultural failure for the translators.

This is more culture than anything else, the cultural differences between Arabic and English, the Arabic society believes more in issues of religion and society, so this point should be taken into consideration in the translation of tautologies.

Here the translation stands with the following construction:

Relative pronoun + possessive pronoun. This was modified when translating it into the right equivalent in English as: **sub + verb+ relative clause.**

- 7) "الجار جار ولو رماك الحجار", this expression is translated by 30% of the students; a free Translation, they render it as: "take care of your neighbor, even if he is rude with you" And around 40% of translators mistranslated this tautology most of them translate it as: "neighbor better than home" and "charity beings at home" they totally missed the meaning of this expression. Plus 30% made a literal translation the easiest option for students of translation. They render it as follow: "your neighbor stays your neighbor" or "your neighbor is neighbor even though he throws you with stone".

The most appropriate equivalent in English is "a neighbor is a neighbor", said to mean: that you should respect your neighbor ignoring who is he and what he did or does.

The same case in example (6), the Arab culture focuses on religion and society; religion insists on the respect of the neighbor. Linguistically this tautology contains the following syntactic formula: Arabic: **N+N**. that differs from the English one:

Art + N + Aux + Art +N.

- 8) "الولد ولد ولو عاصي" the free translation was opted by 20% of the students as "he is your son even if he disobey", then 30% of them translated it literally for "your son stay your son even he is backslider", the rest 30% of them did not translate it at all and 20% left, their translation was totally wrong, out of context, they did not catch the meaning of this tautology which is : "the unruly behavior of both boys and girls which should be tolerated, and accept them as they are".

So in English it corresponds to "boys, are boys" but in Arabic "El walad" may refer to both a boy and a girl, which in English does not have a direct equivalence this is a failure in the pragmatic context.

This expression is from the type: $N_{def} + N_{indf}$ which correspond to the same in English when translated.

- 9) ”**ما حدث حدث**“ , this tautology was translated a fixe translation by 30% of the translators as “Something done is done” or “what happened is over” comes after this literal translation, done by 40% of the students as “what happened did happen” which is linguistically a correct translation. About 30% made a wrong translation totally out of context. It is all about understanding the core meaning of the tautology, this falls under the category: “fatalistic tautology which calls for the acceptance of the predestinated being or when someone don’t want to speak about something bad that happened , the linguistic construction of this tautology is the following:

Rel $_{pro} + V_{past} + V_{past}$

In Arabic, However in English the equivalent translation is: “what has happened has happened that matches with the construction: **Rel** $_{pronoun} + V + V$.

- 10) ”**ما فات فات لا داعي للوم**“ this expression was translated correctly by 20% of the students as “let bygones be bygones”, concerning the rest, about 50% mistranslated the expression, their translation was totally wrong, they rendered as: “don’t blame your mother” “no need to blame”. Their focus was on the second part of the expression to be translated:”**لا داعي للوم**“ not the tautology. 30% choose to make a literal translation. This is said to mean that:”we should accept things that happened in the past, nothing is going to change if we blame”.

Linguistically, its construction is the following: **Rel** $_{pronoun} + V_{past} + V_{past}$ this tautology is included in the “fatalistic tautology”, in a sense that we should believe in what is pre-destined.

V. Conclusion of the findings:

The principle objective of the study is to ask 15 students of first year master translation and translation studies in university of Ouargla, to translate 10 tautological expressions from Arabic to English, and then find out the pragmatic and linguistic failure; that may conduct the translator to miss a correct and equivalent translation to the original.

Only 10 students answered the test given to them, and the researcher tried to analyze their renderings from the previous categories of the study; the main points after examining the results are that most of the translations are literal ones, the rest are free. And just a few of them render it in a wrong way. Also, the use of correct structure of the sentences when translating into English. Since each language has its characteristics. And then the researcher noticed the absence of understanding from some of the students; due to failure in pragmatic competence. So systematically; they will mistranslate the real meaning of Arabic tautological expressions intended in the message conveyed into English.

No student rendered the expressions correctly according to the target language (English). It was just guesses.

Since it is the first time they met tautological expressions; they ignore what are the purpose and the function of a tautology.

Some mistaken translations have been observed because some of those expressions are context-dependent. They should translate in the frame of knowledge and the context of both cultures source and target language.

Linguistically, Arabic is certainly different from English what almost of the students missed when rendering it into English, even the structure and the word order is kept the same as in Arabic like they are the same language with English.

Some expressions kept the same structure in both languages, especially when this expression is not involved in the specificity of language and of culture as in the example below: “*Ummak yaani ummak*” with its correspondent in English “*a mother is a mother*”.

Despite there are some expressions which totally differ, when it comes to translate literally; the meaning is not conveyed and the translator failed in rendering it correctly, mainly in the case of culture cultural issues the example of “الذي لك و الذي لا يخصك لا يخصك”. Shows the conditions in which the translations are made.

Conclusion

After studies and discussions on the topic of the research, and doing a case study to go through the experience and testing student in the real field the researcher found some results that goes with this study; the researcher has concluded that many problems are encountered in translating tautological expressions from Arabic to English and it was the area of failures to the translators who may cause the misinterpreting of the conveyed message. Some obstacles led to this failure mainly in pragmatic, linguistic, and cultural level; the lack of previous competences of the students of translation make them unable to translate correctly. As noticed in the case study; since it is the first time they met tautological expressions; they ignore what are the purpose and the function of a tautology.

Some mistaken translations have been observed because some of those expressions are context-dependant. They should translate in the frame of knowledge and the context of both cultures source and target language.

And the researcher observed their points of weakness through the linguistic competence of the students; they did not respect at all the syntax, grammar, even the lexicon of the language when translating into English. They almost rendered the expressions literally; this is due to the absence of consideration toward the different parameters and characteristics that give a good translation;

Some of the student made a definitely mistaken translation due to the misunderstanding of the pragmatic context in which they are produced; so that the Arabic environment is totally different especially in matters of religion and fatalism which has no correspondent in the English culture.

In this case the translator may have recourse to paraphrase according to the context of the expression.

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APPENDIX

يرجى من الطلبة ترجمة الجمل التالية إلى الانجليزية مراعين التركيز على الكلمات المكررة:

1. الحرب حرب يا أخي.....

.....

2. الحلوة حلوة ولو بدون مناكير.....

.....

3. البنات بنات يا أخي لا يتغيرن.....

.....

4. أمك يعني أمك لا تتركها مطلقا.....

.....

5. سافر سافر لا تبقى هنا كالمسمار.....

.....

6. الذي لك لك و الذي لا يخصك لا يخصك.....

.....

7. الجار جار و لو رماك بالحجار.....

.....

8. الولد ولد ولو قاضي بلد.....

.....

9. ما حدث حدث.....

.....

10. ما فات فات لا داعي للوم.....

.....

The correct translations for the expressions in Arabic:

1. War is war.....
2. She is unmistakably pretty.....
3. Girls are girls.....
4. A mother is a mother.....
5. Big deal he left.....
6. You have only what you are predestinated to have.....
7. What has happened has happened.....
8. Boys are boys.....
9. What has happened has happened
10. A neighbor is a neighbor.....

ملخص باللغة العربية

سيطرق الباحث في هذا الملخص إلى دراسة و تحليل موضع البحث ألا وهو: "ترجمة العبارات الطوطولوجية من العربية إلى الانجليزية". و من هذا المنطلق تم تقسيم هذا البحث إلى ثلاثة فصول بالإضافة إلى المقدمة و الخاتمة و قائمة لمختلف المراجع التي تم العمل بها أثناء عملية البحث في هذا الموضوع.

تتضمن المقدمة معلومات تمهد للموضوع بصفة عامة إذ أنها تتشكل من تعريف الترجمة و ماهية الطوطولوجيا و نوعها و من ثم الأهداف المرجوة من دراسة هذا الموضوع و ما يحتويه كل سليلط الضوء على موضوع جديد لم تتم مناقشته بكثرة و إيجاد الصعوبات التي تواجه المترجم من عدة جوانب: البراغماتية و اللسانية و الثقافية، كما يتم تحديد الإشكالية و التي بدورها تتضمن قابلية ترجمة العبارات الطوطولوجية من العربية إلى الانجليزية و تحديدها من المنظور اللغوي الثقافي. ضف إلى ذلك أهمية الدراسة و التي تكمن في إيجاد الحلول المناسبة للمشاكل التي تواجه المترجم و ذلك من خلال التحليل و الدراسة و أيضا دراسة الحالة التي شملت طلبة من قسم الترجمة و التي استنتجنا منها أين تكمن مواطن الصعوبة و إخفاق المترجم في بعض الحالات و الأهم المساهمة في إجراء هذا الموضوع.

و تطرقنا من خلال هذه المقدمة إلى تركيب فرضية حول الاختلاف الذي يكمن في اللغتين قيد الدراسة من ناحية التراكيب المعاني التي يمكن أن تفقد عند الانتقال من لغة إلى أخرى و خاصة عند اللجوء إلى الترجمة الحرفية. و فيما يخص المراجع التي تم العمل بها من قبل الباحث فلقد كانت شبه منعدمة، ما عدا التركيز على ما جاء في عمل "محمد فرغل" (1992) حول طوطولوجيا اللغة العربية الأردنية العامية، بالإضافة إلى ما جاء في مقالات على الإنترنت و المجالات. على عكس المراجع باللغة الانجليزية فقد

كانت متوفرة بقدر لا بأس به ساعد في إثراء دراسة الموضوع. سنتحدث في هذا الجزء عن الفصول الثلاثة التي ألفت بمحاور ونقاط تحلل و تدرس موضوع البحث بدقة.

الفصل الأول: يتمحور هذا الجزء حول دراسة الطوطولوجيا في اللغة الانجليزية؛ تراكيبها، وظيفتها، استخداماتها، كما تخص بالذكر الجانب النظري منه و كيف تمت مناقشته من قبل علماء دارسين مختصين، حيث برز غرايس(1975) في هذه الظاهرة اللغوية و التي تحتوي التركيب التالي: "الحرب حرب" "war is war". زيادة على أن هذا النوع من التعابير رغم تكرارها لا تضيف شيئا على المعنى كما أن العبارات هي نتيجة للأحاديث الشفوية في غالب الأحيان والتي قد تحمل في طياتها معنى آخر خلافا لما قد يفهمه القارئ أو المستمع من الوهلة الأولى أو ما يسمى بالتعريض.

و أيضا هناك علماء آخرون ساهمو في تطوير هذه النظرية أمثال ليفنس(1983) فرازر (1988) و أوتونرايت (1997) و الذي صرح أن الطوطولوجيا لا نخبرنا بشي إضافي لما هو وارد أصلا في المعنى. لأن المتحدث من جهته يحاول جعل الكلام ذو معنى مما قد يجعله يسترسل في الكلام مما يستلزم تدخل المستمع في الحديث لتجنب الطوطولوجيا.

و ما ميز نظرية غرايس هي المعايير الكمية و النوعية و الصلة بالموضوع و الأسلوب.

فيما يتناول الجزء الثاني من هذا الفصل التراكيب النحوية و اللغوية للطوطولوجيا في اللغة الانجليزية مدعمة بأمثلة، و ذلك من خلال: شكل الطوطولوجيا و الذي تم وضعه من طرف وورد و هيشيرغ (1991) : المتعادلات الشرطية و ما إلى ذلك من أنواع التعابير الطوطولوجية.

الطوطولوجيا المركبة: و التي تنتمي إلى مجال تركيب الكلمة "Word Formation" و التي يتم تشكيلها انطلاقا من المرادفات بحيث نجد أن إحدى الكلمتين محتواة في الأولى مثل: "سمك التونة" "Tuna

"Fish" و هي نوع من أنواع الجمل المركبة و أما النوع الثاني فهو يخص المرادفات في الجمل المركبة بحيث الكلمتين مترادفتان مثل: "Subject matter" "موضوع مسألة" و التي تعبر عن نفس المعنى.

أما النقطة التالية في هذا الفصل فتتمثل في وصف الطولوجيا بالانجليزية و التي تتضمن الوظائف التي هي كالتالي: القبول أو الرفض/رفض الاختلاف في نفس الصنف أو صف في حالة قصوى/التمييز بين الفئات أو لفئتين لأنها تستعمل في التركيب المتعادلة "equatives". زيادة على ذلك الالتزام والتي تصرح بوجود القيام بالشيء مثل: "The law is the law" "القانون فوق الجميع".

و أيضا يجب تسليط الضوء على ما يسمى "ما تراه هو ما تحصل عليه" و هي مقارنة تعريضية بين شيئين، أو شخصين يستحيل أن يتغير من طبيعته أو أصله يبقى كما هو.

و التركيب المتعادل من صنف "A will be A" "(أ) سيصبح (أ)" يحمل نفس الأنواع السابقة الذكر بما في ذلك أيضا التعبير الذي يتضمن: "لما" أو "when p.P".

أما بالنسبة للغة العربية فلقد تمت دراسة الطولوجيا أيضا، من ناحية أن اللغة بصفة عامة تقترب باللغة العربية الأردنية العامية بصفة خاصة، فلقد درس فرغل (1992) أوجه الشبه و الاختلاف بينهما، بما في ذلك ترتيب الكلمات و دراية المعاني من الناحية الطولوجية و الأهم في كل هذا دراسة الطولوجيا على مستوى اللغة العربية الأردنية العامية؛ كيف يتم استعمالها و ما هو المعنى الذي يكمن في هذه العبارات و التي بدورها تنقسم الى عدة أنواع و هي:

طولوجيا في ظرف الامبالاة و المدح و كمثل على ذلك: الامبالاة ← مهندس مهندس، اما المدح "مهندس مهندس" نلاحظ انه نفس التعبير فاذا أين هو الاختلاف؟ يكمن الاختلاف في هذه الحالة في الترقيم "intonation" و ما يحتويه من معاني أخرى يحتمل ايجادها في ظروف مختلفة، تمت دراسة

التعبير و تركيبه في حالة غياب الفعل أو ما يسمى بالانجليزية "verbless equational" و في بعض الأحيان يتم استبداله بالفعل "يكون" أو "be" "الحرب مدمرة" و بالانجليزية "war is destructive".

الجزء الأخير من هذا الفصل يتناول: مقارنة الدراسة بأكملها بين الطوطولوجيا في اللغة العربية و الانجليزية، و هنا أيضا تم التركيز على الدراسة التي أجراها محمد فرغل (1992) و ذلك من خلال إعطاء أمثلة بكلتا اللغتين و من ثن المقارنة و في نفس السياق تم تقسيم أنواع الطوطولوجيا التسامح

مثال: البنات بنت ← " girls are girls : acceptance

طوطولوجيا الإعجاب مثال: الحلوة حلوة ← " she's unmistakably pretty ليس لها مطابق بالانجليزية إلا أنها تتوافق مع التركيب $x \text{ do } y, x \text{ do } y$ أو everything an extreme

example : مثال الحالة القصوى

طوطولوجيا التعميم المطلق: و الذي يحمل ما يلي:

البنات بنات ← "a girl is a girl : deep tautology

طوطولوجيا الالتزام: أمك أمك ← "your mother is your mother obligation

طوطولوجيا القضاء و القدر: ما حدث حدث ← «what happened has happened

acceptance

أو بعض التعابير التي قد تستعمل في سياق القضاء و القدر مثل: "what done is done

و أخيرا الحالات التي ليس لها مقابل مثل : طوطولوجيا الامبالاة و الحكم indifference and

condemnation tautology.

في ما يخص الفصل الثاني من هذا البحث فهو يتطرق الى عدة نقاط و التي تبدأ من أصل كلمة "طوطولوجيا" إذ يعني الخلفية التاريخية لها و أيضا معنى هذه الكلمة من الناحية النحوية ، و أيضا التعريف الكامل لها و المكان الذي تشغله الطوطولوجيا في اللغة الإنجليزية و التي تستعمل فيها بكثرة. أما بالنسبة للخلفية التاريخية فهي تتحدث عن بدايات ظهور الطوطولوجيا من الفلسفة "وتنقشتاين" عام (1922) فكل جملة صحيحة شكلا تكون لها قيمتها الخاصة و من ثم القيمة التي اكتسبتها من البلاغة في القرن الرابع يأتي من بعده "أليوس دوناتوس" (1962) و من ثم "غرايس" (1975) و آخرون ساهموا و بشدة في هذه الدراسة.

يشمل هذا الجزء أيضا التعاريف الكاملة من القواميس و التي عرفها البعض على أنها "جملة تتضمن تكرار كلمة او فكرة ما من غير ضرورة" حسب مريام وبستار و غيرهم من "قاموس كولينس". "قاموس أوكسفورد"

مدعمة ببعض الأمثلة مصنفة حسب مايلي: طوطولوجيا في الاختصارات مثلا في الانجليزية
CD_ROM Disc و طوطولوجيا منطقية مثل: إنها بارعة أو غير بارعة she is brave or she is
not brave

طوطولوجيا في الإشهار مثل: Added Bonus - علاوة مضافة.

كما وجبت الإجابة على سؤال مهم و هو: لماذا الطوطولوجيا ؟ ما هي أسبابها ؟ وقد كانت الإجابة كالتالي: هناك العديد من العوامل التي تؤثر في إحداث طوطولوجيا: كالتقصير في اللغة - إيهام غير متعمد - متكلم غير كفؤ - التكرار الذي يجلب الانتباه أكثر إلى المعلومة أو الرسالة - التكرار يركز على قوة الرسالة أو المعلومة .

لن نتحدث عن الطوطولوجيا بدون أن نتحدث عنها من الناحية الثقافية، فالبيئة الثقافية تسمح بتحديد البراغماتية التي تتناسب مع الطوطولوجيا، فلقد لاحظنا وجودها في عدة ثقافات، و يكمن التحدي الأكبر عند الترجمة من لغة إلى لغة أخرى غياب المكافئ الأنسب لها، و ما سطر عليه محمد فرغال في مقاله أن كل ما يخص القضايا المتعلقة بالقضاء و القدر في الثقافة العربية هو صعب للترجمة و المحافظة على جوهر الموضوع أصعب كمواضيع الدين و الموت...و غيرها.

لقد أشار كل من " تونور أفيزا زين العريف و أحمد إبراهيم مقبل" إلى إضافتين أساسيتين لأنواع الطوطولوجيا السالفة الذكر و التي تستعمل بكثرة من قبل الأردنيين على وجه الخصوص و ذلك لإثراء الوظيفة التواصلية و هي: لإظهار "التأكيد" و "الانزعاج". فبال تأكيد الطوطولوجيا الحقيقية تبرهن على صعوبتها عند مرورها بشتى الثقافات.

النقطة الأخيرة في هذا الفصل الثاني فهي تتمحور حول "الطوطولوجيا كمعنى افتراضي" ولقد تم تحليلها من أربع جوانب و هي:

- العالمية و المختصة باللغة: إذ أن هذه العبارات ذات الطبيعة الطوطولوجية قد تنقيد بما هو خاص باللغة في حد ذاتها فقط و لا يمكن تحويلها من لغة لأخرى و لا يمكن أيضا تعميمه.
- التقليدي و التعريض: إذ لا يمكن لهذه العبارات أن تخرج عن سياقها كالتالي تنقيد بالمعنى المعجمي و معناها متعلق مباشرة بهذه الأخيرة و أيضا الكنايات.
- الكم و الصلة بالموضوع: و التي تنطلق من مبدأ "غرابيس" "اجعل مساهمتك بأكبر قدر ممكن من المعلومات على حسب المطلوب" وأيضا عليها أن تكون على صلة بالموضوع المتشارك فيه.
- حالة الخبر في الوضعية الثانية للتركيب التالي: "Np will be Np" في اللغة الانجليزية فهو يعتبر بالضرورة خبر غير مرجعي.

أما الفصل الثالث و الأخير فلقد كان مضمونه دراسة الحالة و التي منها ينطلق الباحث في عملية عن أسباب فشل المترجم أو بالأحرى صعوبة ترجمة هذه التعبيرات من العربية إلى الانجليزية و الحصول على إجابات و حلول عن طريق التعامل مع عينة من الطلبة الذين ستم دراستهم عن كثب و تحليل ترجماتهم و تفسيرها على نحو يسمح بحل المشكلة التي تكمن في كل مترجم.

يضمن هذا العمل: اختيار 15 طالبا من السنة الأولى ماستر ترجمة لترجمة عشر جمل أ عبارات طوطولوجية من العربية الى الانجليزية آخذا بعين الاعتبار الكلمات المكررة ، في حيث تم إعداد ورقة الإجابات الصحيحة.

بعد الحصول على إجابات عشرة طلبة فقط من أصل (15) خمسة عشر، قام الباحث بتحليل المعطيات التي وردت في إجاباتهم و إيجاد مواطن الضعف و الصعوبة لديهم و ذلك وفقا لثلاث جوانب :

البراغماتية، اللسانية، الثقافية.كم من ترجمة حرفية أو حرة قام بها الطلبة.

كانت النتيجة في النهاية تشير إلى أن أغلب الترجمات كانت حرفية بغض النظر عن البنية اللسانية التي وجب احترامها في كلتا اللغتين.

و أيضا الناحية البراغماتية التي لم يفهمها الطلبة على الإطلاق مما جعل الترجمة مهمة صعبة و أدى إلى إعطاء ترجمات حرفية.وغياب المعرفة الثقافية لدى الطلبة و عجزهم عن إعطاء أي ترجمة صحيحة، سليمة، مكافئة للعبارة الأصلية للطوطولوجيا في اللغة العربية .

كان هذا محتوى البحث و الذي ألم بجميع نقاط موضوع "ترجمة العبارات الطوطولوجية من العربية إلى الانجليزية".لقد ساهمت هذه الدراسة في إزالة الغموض و الإبهام عن إشكالية ترجمة الطوطولوجيا.

Abstract

This study is based on the translatability of tautological expressions from Arabic to English, and studies the different angles from which these tautological expressions are analyzed: pragmatic, linguistic, and cultural level. And try to identify what makes the failure in translation, and to convey correctly the message from the source language to target language. The whole analysis passes through three chapters: the first is about definitions, examples, types....etc, and then the second chapter tackles the study of tautological expressions in the English language and Arabic one; mainly the linguistic constructions of the latter, and finally compare between them to find out differences and similarities, the third and final chapter discusses the practical part of the study which analyses the translations of expressions rendered by students of translation. The result at the end of the study is to locate the difficulties in translating tautological expressions from Arabic to English at different levels.

Keywords: tautology, maxims, implicature, translatability.

ملخص:

تعتمد هذه الدراسة على إشكالية قابلية ترجمة العبارات الطوطولوجية من اللغة العربية إلى الانجليزية , والتي تدرس هذه الإشكالية من عدة جوانب والتي تخص هذه العبارات الطوطولوجية ألا و هي: اللسانية، و البراغماتية، و الثقافية. و يحاول الباحث من هذا المنطلق إيجاد مواطن الضعف لدى المترجم و التي تتسبب في فقدان المعاني من اللغة الأصل إلى اللغة الهدف. تتم العملية التحليلية لهذا الموضوع عبر دراسة تحتوي ثلاثة فصول: يتضمن الفصل الأول التعريف، الأمثلة، الأنواع. يأتي الفصل الثاني متضمنا دراسة العبارات الطوطولوجية على مستوى اللغة الانجليزية و العربية. و بالأخص التراكيب اللغوية من حيث الوظيفة و الغاية منها و ما إلى ذلك. و أخيرا الفصل الثالث و الذي تناول الجانب التطبيقي لهذه الدراسة حول تحليل الباحث لترجمات العبارات إلى الانجليزية من قبل طلبة الترجمة. و الهدف هو الوصول إلى الصعوبات في ترجمة العبارات الطوطولوجية و التي تؤدي إلى فقدان المعنى.