



A Pragmatic Approach to Translation: A Study of Deixis in the Glass Menagerie

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Abstract

Language is a fact that links various cultures and a way of describing feelings and ideas that people try to convey. Literary Translation can act as a very useful approach to innovate our culture to the world and to decide an adequate place for ourselves inside the global multicultural relatedness. Translation is an attempt of transferring equivalent meaning of a text from source language into target language. The study aims to identify types of deixis and identify the similarities and differences in the play "Glass Menagerie" written by Tennessee Williams and its Kurdish translation "Giyanebera Şuşeyyekan *(see appendix) that is translated by Dr. Azad Hama Sharif. The study uses a descriptive and qualitative method, for identifying and analyzing types of deixis which are person deixis, place deixis, time deixis, discourse deixis and social deixis. The study is based on Levinson's theory on deixis (1983). To analyze the play, the first step was reading the play, then finding the types of deixis, and lastly describing the equivalence of deictic words in target text. To conclude that the researcher will point out the pragmatic functions of person deixis, place deixis, time deixis, discourse deixis and social deixis of English and Kurdish, and also pointing out similarities and differences. Thus the usage of deixis in daily life is very important, because it avoids the misinterpretations of the speakers and the addressees.

Keywords: Translation, Pragmatic, Deixis, Glass Menagerie, Giyanlabara Şuşeyyekan.

1. Introduction

Language is a tool used to communicate between people. It has an important role for humans to describe ideas, opinions and feelings through language. The diversity of languages in different culture and need of communication in human life caused translation to be a very effective unit in communication in order to exchange knowledge about cultures. Translation is the process of exchanging an original text, the source text, into the target text. Translation can be generally defined as a process of replacing a text, written or spoken in the (SL) by an equivalent text into target language (TL). Newmark (1988, p.5) states that "translation is rendering the meaning of a text into another language in the way that the author intended to text". Translation is not an easy task; a translator faces difficulties in translating a text because the source and target languages have their own structures. Furthermore, the most necessary work of translator in translation process is to find the equivalent meaning of TL. Actually, languages do not differ only in grammar and structure, but differ also in cultural terms too.

Deixis is a term which deals with words and phrases which cannot be comprehended without the contextual message. Therefore, in the field of pragmatics which is a branch of linguistics deixis is an important topic. "Deixis belongs to the domain of pragmatics, because it directly concerns the relationship between the structure of languages and the contexts in which they are used" (Levinson, 1983, p.55). It means that, pragmatics deals with the appearance of the relationship between language and context that are applicable for the reviewing grammar. Translation of deixis is the principal subject of this research in order to find out types of deixis that are used in the play and the equivalent translation of deixis from source text into target text. To make a successful communication the right use of deixis is necessary. The meaning of context results in misunderstanding when the translator does not translate deixis



in an appropriate way. For this, the translator should be very detailed in translating deictic terms. So that, this paper designates the similarities and differences of deixis types in source language and target language.

2. Theoretical Background

2.1 Translation:

Many experts in translation define the term “translation” according to their points of view. According to Catford (1965, p.20), translation is an act of replacing linguistic units from a source language by a target language. He maintains that, “translation is the replacement of text material in one language (SL) by equivalent text material in another language (TL)”. What is important for him is the ‘equivalence’ between the source text (ST) and the target text (TT). On the same line of thought, Nida (1964), believes that, translation is concerned with the reproduction of the closest equivalent of the (SL) transference. While, Mason (1998, p. 170) claims that translation is conveying a communication act, which involves both source and receptor texts that are viewed as having the same relevant intentions where their users presuppose and infer meaning.

Translation is a mental activity in which the meaning of given linguistic discourse is rendered from (SL) to (TL). It is the act of transferring the linguistic entities from one language into another language on the basis of the equivalence between both texts. It is meaning that affects people in communication. Translation is a specific form in communication between the author, the translator, and the reader, the selection of words by translator is a core act in the process of translating as communication (Catford, 1965, p.22).

Thus, translation is not easy to replace one word by another. It is a special language creativity that, needs a very high degree of planning. Translation is not a new profession since there are different languages. Translation is the process of conveying a message from one language into another while respecting the linguistic system of target language at different levels.

2.2 Pragmatics

The linguistic branch that studies meaning and language use which relies on the speaker, the addressee and other characteristics of the context of utterance is called pragmatics. According to Levinson (1983, p.3) pragmatics is the study of the relationship between language and context, which is a basis in understanding the meaning of language. Yule (1996, p.5) states that pragmatics studies the relationship between linguistic form and the users of linguistic forms. For Yule, pragmatics studies the relationship between language and communicators.

In addition to Yule (1996, p.127), Fromkin, et al. (2003, p.207) define the term pragmatics as the study of intended speaker meaning. Normally it is to understand not only what the words mean, but what the writer or speaker of those words intended to convey. That is to say, how the speaker affects people about what they mean in a specific context and how the context influences what is said.

From the definitions above, we can conclude that pragmatics is the study of meaning transferred by the speaker or writer and interpreted by the listener or reader.

2.3 Interconnection Between Pragmatics and Translation

Pragmatics and translation share general characteristics, consequently a translation must be primarily pragmatic. Naturally they are semiotic intending at increasing understanding and facilitating communication. Semiotics is "the science that studies signal systems or structures, and that examines signal processes and signal functions"(Bassnett, 1991, p.13). Jakobson defines translation as the interpretation of oral signs by other oral signs in a different language (2000, p.114).

Pragmatics and translation are communicative, in order to fulfill the communication, you should use sentences appropriately. Bell considers translation as a communicative



performance (decoding, transmitting and encoding) and translators take part in a communication (1991, p.8). They both apply a functional notion of language. In pragmatics, "some linguistic features are motivated by principles outside the scope of linguistic theory" (Levinson, 1983, p. 40). Accordingly, in translation, a functional idea should be accepted to balance the need of a similar cultural habit in the TL (Bassnett, 1991, p. 22).

The translator should analyze the sentence in pragmatic terms. As Nida (1964, p.491) suggests: "The analysis of a text in the source language should not be limited to a study of the syntactic relations between linguistic units or the expressive (or referential) meaning of these same units". That is, the pragmatic view of meaning is necessary in translation, because a translator has to comprehend what the author intends to express by such a sentence, not just know what a sentence means.

2.4 Translation Equivalence

In translation terms, equivalence has a significant role. Therefore, translation theorists are interested in studying this notion to discover the performance of a translator in dealing with a text. During translating the linguistic units, actually, every language has its linguistic and grammatical arrangement to follow; otherwise, the TT audience oppose to misinterpreting. For example, the words in SL must be translated at the word levels usually into TL. Consequently, translation is the matter of establishing equivalence between SL and TL. Catford (1965, p.27) describes the equivalence of translation as an empirical phenomenon that can be perceived by comparing the SL with TL texts. Hence each language is special and independent of all other languages of the world, it is not supposed that the equivalence between various languages will resemble to formal correspondence.

Nida discussed that there are two different types of equivalence, namely formal correspondence and dynamic equivalence. Formal correspondence "focuses attention on the message itself, in both form and content", unlike dynamic equivalence which is based upon "the principle of equivalent effect" (1964, p.159). Formal correspondence consists of a TL item which represents the closest equivalent of a SL word or phrase. While Dynamic equivalence is clarified as a principle of translation which characterizes a translation seeks to translate the message of the original text to be delivered into the receptor language where the reaction of the receptor is fundamentally like the original receptors. So, Nida prefers dynamic equivalence, as more efficient translation procedure. According to Baker (1992, p.9-11) the idea of equivalence examines at various levels, in relation to the translation process, containing all different translation views and thus setting cooperatively the linguistic and the communicative approach. She differentiates between: first, Equivalence that can be found at word level and above word level when translating from one language into another. Second, Grammatical equivalence, when referring to the diversity of grammatical categories across languages. Third, Textual equivalence when referring to the equivalence between a SL text and a TL text in terms of information and cohesion. Fourth and last, Pragmatic equivalence that deals with implicature. Drawing from Grice (1975), Baker discusses that the term implicature is used to refer to what is implied and not to literal meaning. In other words, the concentration of attention is not on what is explicitly said but what is meant or implied in a given context. The role of the translator is to work out the meaning of implicatures if these exist in the source text. The act of the translator is to re-create the writer's purpose in another culture to facilitate the target text reader to understand it directly. (1992, p.11-12)

Pragmatic equivalence effectively agrees with cultural translation, where cultural criteria or contexts affect the translation process and product. Translation process is equivalent when both SL and TL texts have similar meanings and appropriate structures.

Consequently, in "translation equivalence" has an important role. Equivalence can redound the readers to interpret the translated text as the original text since translators try to give the same message as the source language without lacking any messages from the text. Hence, the



translator has to choose a suitable equivalent level of the target language, in order to make a clear and admissible translation. For instance, the translator uses pragmatic equivalence to translate the use of language in context. Deixis, is also one of sense that should be distinguish in translating pragmatic equivalence level because deixis concerns the connection between the structure of languages and the contexts in which they are used.

2.5 Deixis

The term 'deixis' is borrowed from Greek which means 'pointing to', or 'indicating', and it is used in linguistics to direct to the function of personal and demonstrative pronouns, of tense and a variety of other grammatical and lexical characteristics that state utterances to the spatial - temporal coordinates of the act of utterance (Lyons,1977).

Deixis is defined by Levinson as "the most obvious way in which the relationship between language and context is reflected in the structures of languages themselves" (1983, p. 54). Thus, deixis is definitely a method of expressing what is bounded to context. It relates to the explanation of an utterance which relies on the analysis of that context of utterance.

There are five types of deixis according to Levinson: person, place, time, discourse and social deixis. According to Lobner Person deixis, points to the roles which the participants have in a speech event: the first person is the speaker, the second person is the addressee, and the third person includes everyone who is neither speaker nor addressee (2013, p. 63), like, 'I' 'min', 'we' 'ême', 'singular you' 'to', 'plural you' 'êwe', 'he-she-it' 'ew' and 'they' 'ewan' (Faraj,2000, p.24). Time deixis "concerns the encoding of the temporal points and spans relative to the time at which an utterance was spoken" (Levinson, 1983, p. 62), such as adverbs of time, 'now' 'êsta', 'tomorrow' 'beyanî', 'yesterday' 'duwênê' (Nawkhosh,2010). Place deixis refers to utterances where the relative place of people and things exist (Yule, 1996, p. 12), like, adverbs of place 'here' 'êra' for proximal, near to the speaker, and 'there' 'ewê' distal, near to the addressee. Discourse deixis concerns the use of expressions within some utterance to refer to some portion of the discourse that contains that utterance (Levinson, 1983, p.85). These can be showed by adverbs of time, adverbs of place and demonstratives, such as 'then' 'paşan', 'but' 'belam', 'this' 'ewe', 'that' 'awe'. Social deixis is, "that aspects of sentences determined by certain realities of the social situation in which the act of speech takes place" (Fillmore,1975:76). It is divided into two types absolute social deixis like, 'sir' 'gewrem', 'Mr. president' 'cenabî serok' and relational social deixis like, 'son' 'kufim', 'mother' 'daye', 'darling' 'giyanekem'.

3. Analysis and Discussion

This section contains an analysis of types of deixis in Glass Menagerie and its Kurdish translation Giyanlebere Şuşeyyekan.

3.1 Translation of Person Deixis

Person deixis includes expressions which refer to the speaker or addressee of the utterance in which they occur, with the personal pronouns "I, you, he, she, we and they". To make this analysis clear, the researcher analyses the utterances containing person deixis in source text and in target text.

3.1.1 Translation of First Person Singular Deixis 'I' into enclitic '-m' and 'me' into 'min':

Text (1):

"SL: Laura: I'm afraid you can't budge me."

(Williams,1945, p. 780)

"TL: Laura: Detirsm to netwanî min bênite cûle."

(Sharif,2009, p.159)

In the text above, there are singular person deixis 'I' as the subject of the sentence, and 'me' as an object of the sentence. Here, the person deixis 'I' and 'me' refer to Laura. Laura is the



speaker of this utterance, and Jim is the addressee, when Jim hears music from the paradise dance hall across the alley, he tries to teach Laura how to dance. The pronoun 'I' is first person singular deixis in SL. In Kurdish, verbs can fix its subjective and objective pronouns by affixes. Personal pronouns in Kurdish are divided into two types (independent and bound), the subjective independent pronoun is often omitted while the subjective bound pronoun is always placed in a verb conjugation. The enclitic '-m' in Kurdish bears the reference to 'I' in English. So the first person singular pronoun is not found in TL. But the linked '-m', which is used for the first person singular has a deictic use. Therefore, there is no changing in deixis type. While the first person deixis 'me' as the objective case of personal pronouns in SL is translated into independent pronoun 'min' as first person singular deixis in the TL. So, there is no changing of the deixis type, they are translated equivalently.

3.1.2 Translation of First Person Plural Deixis 'We' into 'Êma':

Text (2):

"SL: Amanda: We had to send the nigger over to bring in folding chairs from the parish house." (Williams, 1945, p. 754)

"TL: Amanda: Êma qûlereşekeman binar daye ta weku kursî nûştayewe le klêsa biçûkekewe bihênêt." (Sharif, 2009, p. 58)

The first person plural deixis 'we' is subject of the sentence and refers to Amanda and Tom. The sentence is formal and the conversation is uttered by Amanda to Tom. Amanda is Tom's mother. The pronoun 'we' refers to (I and you) more than one person and as the speaker of the utterance. The first person plural deixis 'we' is translated into Kurdish 'êma'. Here, the pronoun 'we' is inclusive, because it refers to the speaker and the addressee. The pronoun 'we' as the first person plural deixis in the SL is translated into pronoun 'êma' as the first person plural deixis in the TL. Thus, they are equivalent in deixis type.

3.1.3 Translation of First Person Plural Deixis 'We' into enclitic '-in':

Text (3):

"SL: Jim: I think we just beat the rain." (Williams, 1945, p. 771)

"TL: Jim: Wa bizanim beser baraneke zal bûyin." (Sharif, 2009, p. 122)

The first person plural deixis 'we' refers to Jim as speaker and Tom as the addressee. Tom and Jim appear on the fire-escape steps and climb to landing, Tom rings the doorbell nervously because it was raining. The SL utterance contains person deixis 'we' as the subject of the sentence. The pronoun 'we' is first person plural deixis. Sometimes the subject independent pronouns are omitted, so verbs can complete sentences by combining pronominal enclitic in Kurdish. In Kurdish the order of sentence is subject, object and verb, so the enclitics are added to the end of the verb at the end of the sentence. The first person plural bound personal enclitic '-in' occurs with past intransitive, present transitive and intransitive verbs. The translator translates 'we' in SL as the enclitic '-in' which occurs with intransitive verbs in TL and it has the function of first person plural deixis.

3.1.4 Translation of second person deixis 'you' into 'to' and enclitic '-t':

Text (4):

"SL: Amanda: Laura, where have you been going when you've gone out pretending that you were going to business college?" (Williams, 1945, p. 756)

"TL: Amanda: Lora, to deçûyte kwê katêk wat pişan deda ke deçite kolêji îş w kar?" (Sharif, 2009, p. 67)

In the above utterance, the conversation is done between Amanda and Laura. Amanda is Laura's mother; Amanda visited Laura's college to speak with Laura's teacher about her having a cold and to ask them what progress that she was making down there, but the typing instructor said that they did not have any student enrolled at school with this name. Here, the



first pronoun 'you' is encoded to the addressee. 'You' refers to Laura as the second person of the utterance. 'You' as second person singular deixis in the SL is translated into 'to' as the second person singular deixis in the TL. Therefore, there is no change in deixis type. While the other pronoun 'you' is translated into the enclitic '-t' in Kurdish. The personal pronoun in Kurdish is inherent in the enclitic '-t' which refers to the pronoun. The enclitic '-t' occurs with the past transitive verbs. 'You' as the second person deixis in SL is translated into the bound pronoun '-t' which is attached to the verb. Therefore, the enclitic '-t' has the function of second person deixis.

3.1.5 Translation of third person singular deixis 'he' into 'ew':

Text (5):

"SL: Tom: He goes to night school."

(Williams, 1945, p. 767)

"TL: Tom: Ew deçête xwêndingey şewan."

(Sharif, 2009, p. 109)

In this utterance, the third person singular deixis 'he' is the subject of the sentence. The conversation is between Tom and Amanda, they want to introduce the young man Jim to Laura, and they investigate about Jim. The third person singular pronoun 'he' refers to Jim. It represents someone out of the main subject. Referring to the third person of the sentence, 'he' is named as the third person singular deixis. The pronoun 'he' is translated into 'ew' in Kurdish. In Kurdish, 'ew' is a pronoun which is used to substitute the third person singular. The pronouns in English show differences in gender, 'he' is used to refer the third person which is masculine while in Kurdish is more general, 'ew' is used to represent the third person singular which is masculine and feminine. Based on the TL, it is clearly known that 'ew' refers to Jim. The equivalent translation of 'he' in SL is 'ew' in TL that there is no change in deixis type.

3.1.6 Translation of third person singular deixis 'he' into enclitic '-t':

Text (6):

"SL: Amanda: Ask Mr. O'Connor if he would like to wash his hands."

(Williams, 1945, p. 772)

"TL: Amanda: Le mister okoner bîrse eger hez bîkat destekani bîşwat."

(Sharif, 2009, p. 126)

In the utterance above, there is a person deixis 'he' as the subject of the sentence and refers to Jim. This conversation is uttered by Amanda to Tom in order to ask Mr. O'Connor to relax and feel comfortable at home. 'He' is encoded to the third person of the sentence, so it is known as the third singular person deixis. 'He' is translated into enclitic '-t' which is attached to the verb. So 'he' is third person singular deixis in SL while in TL the pronoun 'he' is inherent but the enclitic '-t' which attaches to intransitive verb has the function of third person deixis.

3.2 Translation of Place Deixis:

Place deixis concerns the specification of spatial locations relative to the location of the participants in a speech event. The main items that are used as place deixis are adverbs of place like 'here' and 'there', the demonstratives, 'this', 'these' opposed to 'that', 'those' and some motion verbs like 'come', 'go', etc.

3.2.1 Translation of Adverbs of Place 'Here' into 'Lêre'

Text (7):

"SL: Amanda: She has an idea that you're not happy here."

(Williams, 1945, p. 762)

"TL: Amanda: Ew bawerî waye to lêre bextewer nît."

(Sharif, 2009, p. 91)

In this utterance, 'here' represents apartment accommodation of Amanda. Amanda is the speaker and Tom is the listener. The adverb of place 'here' is encoded to the place which is close to the speaker. So, the adverb 'here' refers to the proximal place deixis. In TL, 'here' is translated into 'lêre' which is proximal place deixis too. Both of them have the same function



as adverb of place which refer to the place where the utterance is uttered. So that, the translator used 'lêre' as the translation of 'here' which is more suitable in the TL and causes no ambiguity it is considered a good equivalent pragmatically functioning as deixis.

3.2.2 Translation of Demonstrative proximal position 'This' into 'êre'

Text (8):

"SL: Tom: My enemies plan to dynamite this place." (Williams, 1945, p.760)

"TL: Tom: Dujminekanim nexsey awayan danawe êre biteqênunewe." (Sharif, 2009, p. 80)

Tom goes to the movies every night and comes back late, Amanda does not believe him and she thinks that he is lying. Then Tom is crouching toward her, he says that he is leading a double- life, a simple, honest warehouse worker by day, by night a dynamic tsar of the underworld. Here in the above utterance the deictic word is 'this'. The demonstrative 'this' is translated into 'êre' which functions as place deixis. The demonstrative 'this' is used for proximity between speaker and listener, that is to say close to speech location. The singular proximal 'this' is used and the adverb of place 'êre' in TL refers to proximal place deixis too. Demonstrative 'this' as a proximal singular place deixis in the SL is translated into adverb 'êre' as place deixis in the TL. Both of them have the same function as place deixis which refer to the place where the utterance is uttered. Therefore, the type of deixis is not changed but the form is changed.

3.2.3 Translation of motion verb 'go' into 'biro'

Text (9):

"SL: Amanda: No, dear, you go in front and study your typewriter chart."

(Williams, 1945, p.754)

"TL: Amanda: Nexêr, giyanekem, to biro pêşewe w xeriky xwêndiny xiştey amêry çapkary xot be." (Sharif, 2009, p. 60)

In this utterance, 'go' is considered a deictic word. Amanda is the speaker and Laura is addressee. Laura wants to clear the table but Amanda won't let her clear it up, as she asks her to practice the shorthand a little. The motion verb 'go' means moving away from the direction of the speaker. The deictic expression interacts with non- deictic terms for spatial organization including 'in front' as place deixis. Here, the verb 'go' is translated into 'biro' and 'infront' into 'pêşewe'. The verbs 'go' and 'biro' have function of place deixis. So, there is no change in deixis type. The researcher thinks that it can be considered a complex deictic expression since there is a combination of 'go' and 'in front'.

3.3 Translation of Time Deixis:

Time deixis indicates the time of speaking relative to the moment of utterance. Time deixis is realized by adverbs of time, demonstratives and tense of the verb. Adverbs of time like 'yesterday', 'tomorrow', 'now' and 'then'. Demonstratives are the proximal 'this' and distal 'that'. The following are examples of time deixis:

3.3.1 Translation of Adverb of Time 'Now' into 'Êsta'

Text (10):

"SL: Jim: How are you feeling now? Better?"

(Williams, 1945, p.775)

"TL: Jim: Êsta çonît? Baştirît?"

(Sharif, 2009, p.141)

In the utterance above, Jim is the speaker of the utterance. Laura is sick, she is obviously faint, her lips trembling, her eyes wide and staring. Then Tom helps her to sit in the living-room, rest on the sofa. After a while when Jim sees Laura, he asks her how she was feeling then. The temporal point of this sentence is 'now'. 'Now' as an adverb of time describes the information of time relating to the sentence. 'Now' means "at this time" which is a proximate form used for present time or the moment of utterance. 'Now' is translated into 'êsta' in the



TL. The function of ‘now’ and ‘êsta’ describe adverb of time in the sentences. ‘Now’ and ‘êsta’ have the same meaning as present time. The word ‘now’ as the present time deixis in SL is translated into ‘êsta’ in TL equivalently.

3.3.2 Translation of Adverb of Time ‘Yesterday’ into ‘Dunê’

Text (11):

“SL: Tom: *Yesterday you confiscated my book!*” (Williams, 1945, p. 758)

“TL: Tom: *Dunê to destit beser kitêbkanim dagirt!*” (Sharif, 2009, p. 76)

The word ‘Yesterday’ is a temporal point of this utterance. Amanda took Tom’s horrible novel back to the library. She said to Tom that she could not control the diseased minds or people who cater to them. ‘Yesterday’ refers to the day before the day in which the conversation happened. ‘Yesterday’ refers to past time deixis. The equivalence of ‘yesterday’ in TL is ‘dunê’. Both of them have the same function of adverb of past time. The adverb of time deixis ‘yesterday’ in SL is translated into ‘dunê’ as adverb of time deixis in TL.

3.3.3 Translation of demonstrative ‘this’ into ‘em...e’:

Text (12):

“SL: Tom: *I paid my dues this month, instead of the light bill.*” (Williams, 1945, p. 772-773)

“TL: Tom: *Em mange le cıyaty parey kareba abûnekem da.*” (Sharif, 2009, p. 129)

In this utterance, Tom is the speaker of the utterance. Tom is a member of Union of Merchant Seamen that he paid his dues instead of electric bills. ‘This month’ is demonstrative temporal point of this sentence. Deictic expressions modify common nouns of time, the meaning of ‘this month’ is the morning which includes coding time, or the morning which we are in now. ‘This month’ is the proximate form of demonstrative which refers to present time or the moment of utterance. ‘This month’ is translated into ‘em mange’ in TL. ‘This month’ and ‘em mange’ refer to present time. The word ‘this month’ as the demonstrative time deixis in SL is translated into ‘em mange’ in TL also as demonstrative time deixis. Thus they are pragmatically equivalent deixis.

3.3.4 Translation of demonstrative ‘that’ into ‘em...e’:

Text (13):

“SL: Laura’s teacher: *After that morning she never showed up any more.*”

(Williams, 1945, p. 756)

“TL: Laura’s teacher: *Dıway em beyaniye ew hergîz carêkî tir be diyar nekewtewe.*”

(Sharif, 2009, p. 67)

In the above text, Amanda went to school to speak with Laura’s teacher saying that she had been attending classes since early in January, her teacher said that, they gave a speed- test first. She broke down completely- was sick at the stomach and almost had to be carried into the wash-room! After that morning Laura never came to school. ‘That morning’ is encoded as demonstrative time deixis and it is the distant form of demonstrative which refers to the past time. ‘That morning’ in SL is translated into ‘em beyaniye’ in TL instead of ‘aw bayaniye’. Here ‘em beyaniye’ in TL is a proximal demonstrative form of time deixis, it is not translated as distant form while by reading the utterance it is clear that it refers to past time where the time is already mentioned. So, the demonstrative distal form of time deixis ‘that morning’ in SL is translated into ‘em beyaniye’ as demonstrative proximal time deixis in TL. As a researcher I think it should have been translated into ‘aw beyaniye’ because only then it would be a real equivalent. So here it is functional equivalent since in Kurdish it is used as ‘em beyaniye’

3.4 Translation of Discourse Deixis:

Discourse deixis refers to some portion of the discourse that contains the utterance or refers to relation of an utterance to the surrounding text. Text does not only mean written text,



therefore, the communication between two persons is called text (Fattah ,2011, p. 206). Discourse deictic words are demonstratives ‘this’ and ‘that’, adverbs of time and adverbs of place. Examples of discourse deixis can be seen below.

3.4.1 Translation of demonstrative ‘this’ into ‘awe’:

Text (14):

“SL: Tom: *This is our father who left us a long time ago.*” (Williams,1945, p.753)

“TL: Tom: *Ewe bawkimane ke zor le mewpêş emey cê hêştûwe.*” (Sharif,2009, p.54)

The speaker of this utterance is Tom, he introduced the fifth character in the play who does not appear except for his large size photograph. The demonstrative ‘this’ in this utterance describes the information which comes in the next utterance. Therefore, the word ‘this’ is included within the discourse deixis in SL. ‘This’ is translated into ‘ewe’ in TL. ‘Ewe’ describes the information about the previous utterance. So that, the word ‘ewe’ is categorized into discourse deixis but it has a different function. Since ‘ewe’ stands for ‘that’ which is the distal one, though it is a discourse deictic expression while it refers to someone who is not present at the moment of speaking.

3.4.2 Translation of demonstrative ‘that’ into ‘awe’:

Text (15):

“SL: Jim: *I’m glad to see that you have a sense of humour. You know- you’re – well- very different! Surprisingly different from anyone else I know! Do you mind me telling you that?*” (William,1945, p.781)

“TL: Jim: *Min dilxoşim ke debînim to hestî suhbetkirdinit heye. To dezanît- başe-to – zor ciyawazit. Be şeweyeki sersurhêner ciyayit le hemû ew kesaney deyaninasim! Pêt naxoş niye awet pê delêm?*” (Sharif,2009, p.161-162)

In this text Jim and Laura have a conversation when they suddenly bumped into the table and the horn of the little glass broke. From the previous utterance, it is clear that the word ‘that’ which refers to something important for the speaker refers to the addressee. The word ‘that’ is included into discourse deixis. ‘That’ has the function to describe the information to a preceding portion of the utterance. In the TL the word ‘that’ is translated into ‘awe’. ‘Awe’ is also categorized into discourse deixis. The word ‘awe’ has the same function of ‘that’ in SL. It describes the information about the previous utterance.

3.4.3 Translation of adverb of time ‘all this time’ into ‘Aw hemû kate’:

Text (16):

“SL: Laura: *Where have you been all this time?*” (William,1945, p.760)

“TL: Laura: *Aw hemû kate le kwê bûyit?*” (Sharif,2009, p.83)

Laura is the speaker of this utterance and Tom is the addressee. Tom is looking for a door key to open the door and when he wants to open it, the key falls through, so Laura hears voices then she opens the door and asks him where he has been all that night, because Tom arrives very late. ‘All this time’ in this utterance is the adverb of time. Therefore, ‘all this time’ is assigned into discourse deixis in SL which is translated into ‘aw hemû kate’ in TL. So that, ‘aw hemû kate’ which is equivalent translation for ‘all this time’ functions as discourse deixis.

3.4.4 Translation of initial and forthcoming phrases of of discourse

Text (17):

“SL: Jim: *But we did have a speaking acquaintance, huh?*” (William,1945, p.777)

“TL: Jim: *belam eme be qise yektirman denasi, ha?*” (Sharif,2009, p.145)

The speaker of this utterance is Jim, who speaks to Laura. Tom and Laura knew Jim in high school. After many years, Tom and Jim work in the same place which is warehouse. Tom invites Jim to dinner. Then when Jim speaks with Laura, he remembers that he used to call Laura Blue Rose when they were at high school. Here, ‘but’ is discourse deixis in SL. There



are many words and phrases in English and in Kurdish that indicate the relationship between an utterance and the prior discourse. The word 'But' makes reference to a statement that was said earlier. 'But' is translated into 'belám' in TL. 'Belám' describes the information about the previous utterance. So that, the word 'belám' is categorized into discourse deixis and they are translated equivalently.

3.5 Translation of Social Deixis:

Social deixis concerns the social relationship between the participants of the speech (Levinson. 1983). Sometimes it is used to describe or to encode the social relation between the speaker and the addressee. Levinson adds that there are two basic kinds of social deixis: absolute social deixis and relational social deixis (Ibid).

The followings are social deixis examples:

3.5.1 Translation of Relational Social Deixis

Text (18):

"SL: Laura: Mother, let me clear the table."

(Williams, 1945, p.754)

"TL: Laura: Daye, lêgerê ba mêzeke xawên bikemewe."

(Sharif, 2009, p.60)

In this text, Mother is an addressing term used by children in an informal way. Amanda is Laura's mother, they have dinner together then when they finish, Laura is rising on the table and asks her mother to let her clean the table. Here 'mother' refers to Amanda and it is included into relational social deixis which is Kinship term that indicates the intimacy among family members and is used to demonstrate the hearer's relationship with other family members. The word 'mother' in SL is translated into 'daye' in TL as its equivalent social deixis and categorized into relational social deixis.

Text (19):

"SL: Amanda: Why, Laura, you are sick, darling! Tom help your sister in to the living room, dear!"

(Williams, 1945, p.774)

"TL: Amanda: Giyanekem, Laura, bochi to nexoşit! Tom giyana yarmeti xuşkit bida bo naw jûri daniştin bibe!"

(Sharif, 2009, p.134)

In the above text, Amanda, Tom and their guest are waiting Laura to come to the table and have their dinner when Laura comes in, she is not feeling well, her lips trembling, her eyes wide and staring. She moves unsteadily toward the table. So Amanda despairingly says to Laura 'you are sick darling'. And asked her dear son Tom to help his sister into living room. Amanda in this utterance uses the endearment term like 'darling' which refers to Laura and the word 'dear' which refers to Tom in order to show the strong relation and the great intimacy between herself and her children. The words 'darling' in SL is translated into 'giyanekem' in TL and the word 'dear' in SL is translated into 'giyana' in TL, where they have the same function as enderment terms that are relational social deixis.

3.5.2 Translation of Absolute Social Deixis:

Absolute social deixis is a deictic reference usually expressed in certain forms of address which will include no comparison of the ranking of the speaker and addressee. Absolute social deixis is the second kind of social deictic information (Levinson, 1983).

Text (20)

"SL: Amanda: Thank you. Sir."

(Williams, 1945, p.774)

"TL: Amanda: Supas, gewrem."

(Sharif, 2009, p.137)

In this text, the word 'sir' is a term that shows respect to a man. Amanda, her children and Jim, after finishing dinner, they sit and look outside, the light of room is cut off, then Amanda wants to light the candles. She asks one of them to provide the match and Jim finds the match and gives it to her. Amanda shows respect to Jim by addressing him 'sir'. The



relation between Amanda and Jim is one of inequality and the difference in social position and relative power between them. The word 'sir' is very much related to politeness. There are different social deictic words used to show respect and these words and expressions are termed as honorifics. 'Sir' in SL is translated into 'gewrem' in TL. Although Amanda is older than Jim she respects him. The expression is used to show respect to the social distance and relative power between them. So it is translated to the equivalent term in TL text which functions the same in SL as social deixis. Both terms are absolute social deixis as pragmatic equivalence.

Text (21)

"SL: Jim: *How about cutting the rug a little, Miss Wingfield?*" (Williams, 1945, p.780)

"TL: Jim : *Xanim Wîngfîld, çî delêît bo kemêk semakirdin?*" (Sharif, 2009, p.159)

In this text, Jim is the speaker and Laura is the addressee. Jim and Laura speak with each other, Jim is crossing to the door and looks out side, that the rain has stopped then he is going to open fire- escape door, and they hear a music from the paradise dance hall across the alley. Here, the word 'Miss' shows the address term to call a young girl or woman. 'Miss' is also an address term to call an unmarried woman. In this utterance, "Miss" refers to a young girl named Laura and it is a social deixis term in SL. The word 'Miss' in the SL is translated into the word of 'Xanim' in the TL. Both 'Miss' and 'Xanim' have the same meaning and function to show the address term in formal situation. In the TL, the word 'Xanim' is usually used as addressing term in formal way. It shows the relationship between the speaker and addressee of the utterance. 'Xanim' is a social deixis. So, there is no change in the deixis type of translation from SL into TL.

4. Conclusion

From this study, we conclude that: The cultural difference between English and Kurdish is important in translating deictic terms in order to give a communicative translation to readers.

In translating five types of deixis between English and Kurdish, occasionally, results in a number of similarities and differences to indicate deixis. Person deixis in both languages have three persons, the first person, the second and the third person. There is only one type of personal pronouns in English which is the free kind, whereas in Kurdish there are two types of personal pronouns, which are free and bound. The personal pronouns in the two languages have different numbers. Regarding gender, English has gender distinction in the third person pronoun masculine, feminine and neuter. Kurdish, on the other hand, has no gender distinction in the third persons. Place deixis is represented by demonstratives, some adverbs of place and motion verbs. Place deixis in both languages are realized by some adverbs of place which indicate nearness or remoteness from the speaker. Demonstratives have two numbers in both languages, singular and plural and have no gender distinction. Time deixis in both languages are realized by some adverbs of time, demonstratives, and tenses of the verb, which can refer to a point in time within the time preceding or following the time of utterance. Discourse deixis indicates that there are more similarities than differences between the two languages. The use of demonstratives in different contexts are mostly similar in both languages that are translated into equivalent concepts in the TL to give accurate meaning. Social deixis divided into absolute social deixis and relational social deixis are the same in both languages, they are pragmatically equivalent.

As a result, the researcher recognized that the reference of deictic terms is found in texts, and concentrates on the function of types of deixis. Culture and the nature of the language decide the type of deixis because in each language the equivalent form is different. The translation is regarded equivalent if the meaning of SL is the same with TL and inequivalent when there is omission, addition to the meaning and inappropriate to the TL, but functions as deixis as well.



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*Appendix

Key to Kurdish Phonemic Symbols

Kurdish Consonants

Phonemes	as in	Meaning
/b /	baş	good
/p /	pîr	old
/d /	dar	tree
/t /	top	ball
/c /	ciwan	beautiful
/ç /	çya	mountain
/h /	hewt	seven
/x /	xor	sun
/x̄ /	xem	sadness
/r /	bira	brother
/f /	rojane	daily
/z /	ziman	tongue
/j /	jan	pain
/s /	sêw	apple
/ş /	şew	night
/f /	fênik	cool
/v /	viyan	love
/q /	qur	mud
/k /	kiç	girl
/g /	gurg	wolf
/l /	lêw	lip
/î /	sâl	year
/m /	meî	sheep
/n /	no	nine
/h /	heng	bee
/ ' /	se'at	hour
/w /	wane	lesson
/y /	yarî	game

Kurdish vowels

/a /	ba	wind
/e /	ser	head
/ê /	êş	pain
/i /	jin	woman



/i /	tîn	power
/u /	gûl	boy
/û /	dûr	far
/o /	dol	valley

بۆ چوونتي پراگماتيكي بۆ وه رگيتران : ليكۆلينه وه يتيكي هيما سازي له گيانه وه ره شووشه ييه كان

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پوخته

له زياني روژانه دا مروڤ به شيويه يه كي خوويستانه زمان له پيناو گه يشتن به ئامانج و ده رپرپين و گواستنه وه ي پيامه كانيدا به كارده هينن. به هۆي زمانه وه چه ندين كه لتور و پيگاي ده رپرپيني هه ست و بير به يه كه وه ده به ستته وه. مه به ستتي وه رگيترانيش هه ولدانه بۆ گواستنه وه ي وانا له زمانه كه وه بۆ زمانتيكي تر، به جۆريكي وانا و چه مكه كه ي زماني سه رچاو هه پياريزرپي و ليئي تر نه كه وي.

نیشانكار Deixis زاراوه يه كي زمانه وانبيه، نه و وشه و ده رپرپينه زمانيه نه ده گريته وه كه تامازه به كه س، شوين، كات، پۆناني گوتاري و لايه ني كۆمه لايه تي ده ق ياخود ئاخوتن ده دن.

نه م تويزينه وه يه له باره ي نيشانكاره كانه له كوردي و ئينگليزي دا. هه ولدانيكه بۆ ناساندي نيشانكاره كان به گشتي و سروس تي ده ركه وتي له زماني ئينگليزي و كورديدا به مه به ستتي دياريكردني ليكچون و جياوازيه كان له ريگه ي كه ره سه تي تويزينه وه كه وه كه شانۆي Glass Menagerie ي Tennessee Williams ه له زماني ئينگليزي دا و ده قه وه رگيتردراوه كه ي گيانه وه ره شووشه ييه كان ي دكتور ئازاد حه مه شه ريف ه بۆ زماني كوردي. تويزينه وه كه پشتي به بۆچوني ليفتنس ۱۹۸۳ به ستووه بۆ دياريكردني نيشانكاره كان، شيكرده وه و پۆلينكردنيان له ده قه ره سه ن و وه رگيتردراوه كه دا.

وشه گرينگه كان: وه رگيتران، پراگماتيكي، نيشانكار، Glass Menagerie، گيانه وه ره شووشه ييه كان.

نهج براغماتي للترجمة: دراسة عن الإشارات في الوحوش الزجاجية

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ملخص

اللغة هي الحقيقة التي تكون بمثابة حلقة بين عدة ثقافات. وطريقة التعبير عن المشاعر والاراء التي يحاول الناس تنقلها. الترجمة هي محاولة نقل المضي الملازم من اللغة المصدر الى اللغة المقصود. الترجمة هي نقل الكلام أو النص من لغته الأصلية التي كُتب بها إلى لغة أخرى مع الإلتزام بنقل الكلمات بطريقة صحيحة لتتشابه مع معانيها الأصلية حتى لا يؤدي إلى تغيير في معنى النص الأصلي. الدراسة تهدف الى تعريف انواع الـ " deixis " وهو مصطلح لغوي يعني (الاشارية) يشمل الكلمات و التعبيرات الدالة على الاشخاص و الاماكن والأزمنة حيث تحدد بالاشارة زمن حدوثها ومكان الحدث والأشخاص و خطاب و اجتماعي بأمر ذلك الحدث، وغيرها ممن له علاقة بهذا الشأن.

تتناول هذه الدراسة ظاهرة التعيين deixis في اللغتين الانكليزية والكردية وتهدف الى تعريف مفهوم التعيين او التعبيرات الاشارية في هاتين اللغتين لبيان اوجه التشابه والاختلاف بينهما من الجوانب النحوية، والدلالية في مسرحية الكائنات الزجاجية و ترجمته الكوردية.

الكلمات الدالة: الترجمة، براغماتية، الاشارة، Glass Menagerie، الوحوش الزجاجية.